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Annual
Report

Board of Foreign Missions

of the
Presbyterian Church
in the U.S.A.

1922

THE PRESBYTERIAN MAGAZINE

Published under the authority of the General Assembly by the Boards and Agencies of the Presbyterian Church in the U. S. A.

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WOMAN'S WORK

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A Quarterly Missionary Magazine for the information of donors, sent to any one who contributes as much as \$5 a year to the work abroad of the Presbyterian Church, U. S. A. (fifteen cents of which is to be applied to a year's subscription to "All the World"), and whose address is sent to the Board of Foreign Missions, the gift coming to the Board Treasurer for work included in the regular appropriations.

THE YEAR BOOK OF PRAYER

Each member of the church should be provided with a copy of this book, which brings the missionary and the home church in close contact through daily prayer.

Published by the Woman's Boards of Missions of the Presbyterian Church in the U. S. A. Copies may be had by addressing the Woman's Board of Foreign Missions, 156 Fifth Ave., New York, or its district depositories.

(SEE BACK COVER)

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The Eighty-fifth Annual Report

OF THE

Board of Foreign Missions

OF THE

**Presbyterian Church in the United
States of America**

Presented to the General Assembly, May, 1922

NEW YORK
PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
1922

BOARD OF FOREIGN MISSIONS

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- Rev. STANLEY WHITE, D.D.—Guatemala and Syria. Matters pertaining to Near Eastern affairs. In charge of Candidate Department and representative of Assembly's Board in its relations to the Woman's Board.
- Rev. GEORGE T. SCOTT—Central China, Kiangnan, Hunan, Philippines; Higher Educational Institutions on the Foreign Field.
- Rev. WILLIAM P. SCHELL—Secretary in charge of the Home Department. General home correspondence with Synodical and Presbyterian Chairmen, Pastors and Churches; Leaflets, Library, Board representative on New Era Movement.
- Rev. W. REGINALD WHEELER (Asst. Secy. temporarily in charge), West Africa, Central and Southern Brazil, Chile, Colombia, Mexico, and Venezuela Missions.

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(Serving temporarily in the Candidate Department)

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Assistant Treasurer

Mr. CLARENCE A. STEELE

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Mr. B. CARTER MILLIKIN—Promotion of Missionary Education throughout the church; production of materials; training of leaders; correspondence with Sunday Schools, men's organizations, and especially with pastors; organization of Church Schools of Missions; Christmas and Easter Programs for the Sunday Schools.

Rev. EDWIN E. WHITE, Assistant Educational Secretary.

Honorary Educational Adviser

T. H. P. SAILER, Ph.D.—Correspondence with educational missionaries and with candidates for educational work.

Secretary for Specific Work

Rev. GEORGE H. TRULL—In charge of the assignment of all specific work within the regular budget to churches, Sunday Schools, and individuals giving direct to the Assembly's Board; furnishes field information quarterly to donors supporting specific work.

District Secretaries

Rev. CHARLES E. BRADT, D.D. (Central District), 17 North State Street, Chicago, Illinois.

Mr. J. M. PATTERSON (Southern District), 1276 Arcade Building, St. Louis, Missouri.

Rev. W. M. CLEAVELAND, D.D., Associate Secretary (Southern District), 1276 Arcade Building, St. Louis, Missouri.

Rev. WESTON T. JOHNSON (Western District), 278 Post Street, San Francisco, California.

Rev. ERNEST F. HALL, D.D. (Field Secretary), 156 Fifth Avenue, N. Y.

Rev. EDWARD ROBERTS (Working among Welsh-speaking Churches), Madison, Wisconsin.

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THAYER ADAMS SMITH, M.D. (Honorary)

ALLEN O. WHIPPLE, M.D. (Honorary)

HERBERT S. CARTER, M.D., (Honorary)

HUBERT S. HOWE (Honorary)

NOTE—The Annual Election of Officers is held on the first stated meeting in June.

THE WOMAN'S BOARD OF FOREIGN MISSIONS

Administrative Officers and Members

Miss MARGARET E. HODGE, President
 Miss ALICE M. DAVISON, First Vice-President
 Mrs. JOHN HARVEY LEE, Second Vice-President
 Mrs. JOHN R. McCURDY, Recording Secretary

Term Expiring 1922

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Term Expiring 1924

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 Mrs. Hugh B. McCrone
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 Mrs. John F. Miller
 Miss Margaretta D. Purves
 Mrs. A. F. Schaufler
 Mrs. Wm. P. Schell
 Mrs. B. A. Thaxter
 Mrs. Stanley White

EXECUTIVE OFFICERS

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 Secretary for Missionary Education Miss Gertrude Schultz
 Secretary for Young People's Work Miss Faye A. Steinmetz
 Assistant Secretary for Young People's Work Miss Marcia Kerr
 Candidate Secretary Miss Ann T. Reid
 Secretary for Specific Work Miss Mary W. Kerr
 Publicity Secretary .. Mrs. Julia L. Mills
 Treasurer Miss Lucy Lepper
 Assistant Treasurer
 Secretaries for Student Work in Common with Woman's Board of Home Missions:
 Miss Florence G. Tyler, Miss Mary Eliza Clark, Miss Rose D. Wilson

DISTRICT SECRETARIES AND HEADQUARTERS

Secretary for Philadelphia District Mrs. Andrew Todd Taylor,
 501 Witherspoon Bldg., Philadelphia, Pa.
 Secretary for New York District Mrs. James Duguld, Jr.
 156 Fifth Ave., New York City
 Secretary for Northwest District Mrs. E. H. Silverthorn,
 Room 1808, 17 North State St., Chicago, Ill.
 Secretary for Southwest District Mrs. Wallace S. Faris,
 1269 Arcade Building, St. Louis, Mo.
 Secretary for Occidental District Mrs. Evelyn Browne Keck,
 278 Post Street, San Francisco, Calif.
 Secretary for North Pacific District Mrs. Charles W. Williams
 Room 310, 407 Washington St., Portland, Oregon

FIELD SECRETARIES

Miss Mary J. Barry, Mrs. R. M. Graham, Mrs. S. I. Lindsay, Miss Ruth McComb

CHARTER

CHARTER GRANTED BY THE STATE OF NEW YORK, APRIL 12TH, 1862.
LAWS OF 1862, CHAPTER 187.

AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH,
IN THE UNITED STATES OF AMERICA.

PASSED APRIL 12TH, 1862—CHAPTER 187.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Walter Lowrie, Gardner Spring, William W. Phillips, George Potts, William Barnard, John D. Wells, Nathan L. Rice, Robert L. Stuart, Lebbcus B. Ward, Robert Carter, John C. Lowrie, citizens of the State of New York, and such others as they may associate with themselves are hereby constituted a body corporate and politic forever, by the name of THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, for the purpose of establishing and conducting Christian Missions among the unevangelised or Pagan nations, and the general diffusion of Christianity; and by that name they and their successors and associates shall be capable of taking by purchase, grant, devise or otherwise, holding, conveying, or otherwise disposing of any real or personal estate for the purpose of the said corporation, but which estate within the State shall not at any time exceed the annual income of twenty thousand dollars.

SECTION 2.—The said corporation shall possess the general powers, rights and privileges, and be subject to liabilities and provisions contained in the eighteenth chapter of the first part of the Revised Statutes, so far as the same is applicable, and also subject to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty.

SECTION 3.—This Act shall take effect immediately.

LAWS OF 1894, CHAPTER 326.

AN ACT TO AMEND CHAPTER ONE HUNDRED AND EIGHTY-SEVEN OF THE LAWS OF EIGHTEEN HUNDRED AND SIXTY-TWO ENTITLED "AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," AND TO REGULATE THE NUMBER OF TRUSTEES.

BECAME A LAW APRIL 19TH, 1894, WITH THE APPROVAL OF THE GOVERNOR; PASSED,
THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the Board of Foreign Missions of the Presbyterian Church in the United States of America," is hereby amended to read as follows:

SECTION 2.—"The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly, and in case of an increase, the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; provided however, that the members of the Board as at present constituted shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting; but for all other purposes, and at stated meetings, five shall be a quorum."

SECTION 3.—This Act shall take effect immediately.

AN ACT TO AMEND CHAPTER ONE HUNDRED AND EIGHTY-SEVEN OF THE LAWS OF EIGHTEEN HUNDRED AND SIXTY-TWO ENTITLED "AN ACT TO INCORPORATE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," AS AMENDED BY CHAPTER THREE HUNDRED AND TWENTY-SIX OF THE LAWS OF EIGHTEEN HUNDRED AND NINETY-FOUR.

BECAME A LAW MARCH 15TH, 1900, WITH THE APPROVAL OF THE GOVERNOR; PASSED,
A MAJORITY BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1.—Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled "An Act to incorporate the Board of Foreign Missions of the Presbyterian Church in the United States of America," as amended by chapter three hundred and twenty-six of the laws of eighteen hundred and ninety-four, is further amended so as to read as follows:

SECTION 2.—"The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly, and in case of an increase, the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; provided however, that the members of the Board as at present constituted shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting; but for all other purposes, and at stated meetings, five shall be a quorum. All the business of the said corporation shall be conducted by the Board under and subject to the direction of the said General Assembly, so far as such direction shall be in accordance with the laws of the State of New York and of the United States of America."

SECTION 3.—This Act shall take effect immediately.

NOTE.—The limit fixed by the Board's original Charter as to the amount of property which the Board may take or hold and the income to be derived therefrom was increased under a law passed June 30, 1911 amending the general corporation law in relation to the amount of property non-stock corporations may take or hold. The new law being as follows:

"If any general or special law heretofore passed, or any certificate of incorporation, shall limit the amount of property a corporation other than a stock corporation may take or hold, such corporation may take and hold property of the value of ten million dollars or less, or the yearly income derived from which shall be one million dollars or less, notwithstanding any such limitation. In computing the value of such property, no increase in value arising otherwise than from improvements made thereon shall be taken into account."

BEQUESTS

The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is: The Board of Foreign Missions of the Presbyterian Church in the United States of America.

FORM OF BEQUEST

I give, devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York, the sum of..... Dollars, to be expended for the appropriate objects of said corporation.

FORM OF DEVISE

(Real Estate)

I give and devise unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York, all that certain [here insert description if convenient] with the appurtenances in fee simple, for the use, benefit and behoof of said society forever.

RESIDUARY CLAUSE

All the rest, residue and remainder of my real estate and personal estate, I devise and bequeath unto "The Board of Foreign Missions of the Presbyterian Church in the United States of America," incorporated April 12, 1862, by Act of the Legislature of the State of New York.

CERTIFICATE OF INCORPORATION

OF

THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

We, the undersigned, associate ourselves pursuant to the provisions of the Membership Corporations Law of the State of New York, Chap. 40, Laws of 1909, and all Acts amendatory thereof and supplementary thereto, and pursuant to and in conformity with the provisions thereof, we do certify and declare as follows, to wit:

FIRST: That each of the subscribers is of full age.

SECOND: That at least two-thirds of the subscribers are citizens of the United States.

THIRD: That seven subscribers are residents of the State of New York.

FOURTH: That the particular objects for which said corporation is formed are as follows:

To incorporate and to administer the foreign missionary work of the women of the Presbyterian Church in the United States of America as heretofore prosecuted and administered by the societies known as

The Woman's Foreign Missionary Society of the Presbyterian Church (incorporated in the State of Pennsylvania);

The Women's Board of Foreign Missions of the Presbyterian Church (incorporated in the State of New York);

The Woman's Presbyterian Board of Missions of the Northwest (incorporated in the State of Illinois);

The Woman's Presbyterian Board of Foreign Missions of the Southwest (incorporated in the State of Missouri);

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church (incorporated in the State of California), and

Woman's North Pacific Presbyterian Board of Foreign Missions (incorporated in the State of Oregon),

pursuant to the corporate agreements, heretofore entered into between said corporations and to the consent and approval of the General Assembly of the Presbyterian Church in the United States of America, in connection with and subordinate to which the work of this corporation is to be administered.

To act as the agent of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, consisting of all the women in said church interested in and contributing to the work of foreign missions of that church but unincorporated, and so acting to extend among non-Christian and uncivilized peoples the religion of Jesus Christ as interpreted by the General Assembly of the Presbyterian Church in the United States of America, or its duly constituted successor. And accordingly we certify and declare that this corporation is to be auxiliary to and co-operative with The Board of Foreign Missions of the Presbyterian Church in the United States of America, incorporated by Chapter 187, Laws of 1862, and now in connection with the aforesaid General Assembly.

To promote an interest in foreign missions among women and young people throughout that church, and, in furtherance of the foregoing purposes, to exercise all the powers of a corporation conferred by the General Corporation Law and the membership Corporations Law thereto applicable; to take by purchase, grant, bequest, devise, or otherwise, and to hold, manage, convey and dispose of any real or personal estate for the purposes of the said corporation as permitted by law.

FIFTH: That the corporate name is and shall be: THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

SIXTH: That the territory in which the operations of said corporation are to be conducted is the United States of America and the mission fields throughout the world in connection with the Presbyterian Church in the United States of America.

SEVENTH: That the principal office of said corporation shall be and is located in the Borough of Manhattan, City of New York, County of New York, and State of New York.

EIGHTH: That the number of directors of said corporation shall be forty (40).

NINTH: That the names of the persons to be the directors of said corporation until its first annual meeting are:

Mrs. John Harvey Lee
Miss Mary E. Allis
Mrs. O. R. Williamson
Mrs. C. B. McAfee
Miss Alice M. Davison
Mrs. W. P. Schell
Mrs. W. H. Bissland
Mrs. Joseph Dubbs
Mrs. Rawlins Cadwallader
Mrs. R. W. Cleland
Mrs. John W. Goos
Mrs. B. A. Thaxter
Mrs. A. F. Schaffner
Mrs. Jas. A. Webb, Jr.
Mrs. W. E. Waters
Mrs. Harrison Serrell
Miss Elinor K. Purves
Miss Belle W. Lobenstine
Mrs. Stanley White
Mrs. W. Beatty Jennings

Mrs. D. J. Fleming
Mrs. John F. Miller
Mrs. John H. Finley
Mrs. Caleb S. Green
Mrs. A. McD. Paterson
Mrs. John Meigs
Mrs. Wallace Radcliffe.
Miss Margaret P. Mead
Mrs. S. M. Ballard
Miss Margaret E. Hodge
Dr. Ella B. Everitt
Mrs. H. B. McCrone
Mrs. B. F. Richardson
Miss Mary R. Tooker
Mrs. Jas. S. Cushman
Mrs. Wm. Jennings
Mrs. John R. McCurdy
Mrs. Henry Sloane Coffin
Miss Helen C. Miller
Mrs. Edwin B. Cragin

TENTH: That the annual meeting of said corporation shall be held on the last Wednesday of April, 1921, and in each and every year thereafter. But the By-Laws may provide that the said corporation may meet biennially instead of annually for the transaction of any business, including the election of officers.

ELEVENTH: And we do further certify and declare the following conditions of the membership and of the administration and management of the affairs of this corporation:

MEMBERSHIP AND VOTING RIGHTS

A. There shall be two classes of membership:

Sustaining Members, and Voting Members.

Sustaining Members, shall consist of all women, members of a particular church connected with the Presbyterian Church in the United States of America, who at the same time are interested in and contributing to the cause of Presbyterian Foreign Missions.

Voting Members. At the annual meeting or special meeting of the corporation any woman a member of the Presbyterian Church in the United States of America contributing to the cause of its foreign missions and elected by any Woman's Presbyterian or Synodical Society, or District of Synodical Societies, as prescribed in the Constitution or By-Laws of this corporation, shall have the right to vote, which meeting of the corporation shall have power to pass upon the form and sufficiency of the credentials of such delegates.

B. *Directors*. It being contemplated that the Directors of the corporation above named, and their successors from time to time, shall be widely representative of the constituency of the corporation throughout the Presbyterian Churches and Women's Missionary Societies in the United States, and thus be residents of different states, and not frequently convened, such directors may delegate, in such manner as may be provided in the constitution or by-laws of such corporation, such powers as may be necessary to efficiently administer and carry out the work of the corporation and to assert and protect its rights, in the intervals between the meetings of said directors, to an Executive Committee, to be appointed as provided in the by-laws. Such committee shall meet at least once every month and may, in addition to the duties laid upon it by the by-laws, appoint, from its own membership, a Finance Committee to manage the investments of the corporation, to report thereon steadily to such Executive Committee; and to prepare the annual budget for the appropriations to be made by the Board.

IN TESTIMONY WHEREOF we have made and signed this Certificate in duplicate and have hereunto set our hands and affixed our respective seals this tenth day of November, One Thousand Nine Hundred Twenty.

MARGARET E. HODGE	[L. S.]	MARGARET P. MEAD	[L. S.]
ELIZABETH PARK LEE	[L. S.]	ELIZABETH COLE FLEMING	[L. S.]
MARY R. TOOKER	[L. S.]	MARY E. ALLIS	[L. S.]
ALMA O. WATERS	[L. S.]	EMILY MAYO SCHELL	[L. S.]
JESSIE W. RADCLIFFE	[L. S.]	NELLIE S. WEBB	[L. S.]
MARGARET T. MCCRONE	[L. S.]	ELINOR K. PURVES	[L. S.]
MATTIE H. JENNINGS	[L. S.]	LUCY PORTER MCCURDY	[L. S.]
EUGENIA M. GREEN	[L. S.]	HELEN CLARKSON MILLER	[L. S.]
JEANNE M. SERRELL	[L. S.]	HENRIETTA K. WHITE	[L. S.]
BELLE W. LOBKENTINE	[L. S.]		

FORM OF BEQUEST AND DEVISE

Personalty: I give and bequeath to "THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," incorporated under the laws of the State of New York, and having its principal offices in the City of New York, the sum of..... OR the following described securities, OR (*particularize the thing specifically bequeathed*) to be applied to the use of the said corporation.

Real Estate: I give, devise and bequeath to "THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA," incorporated under the laws of the State of New York and having its principal offices in the City of New York, ALL that certain (here insert a description of the house, lot, ground, lease, rent, or other real property as you would in a deed) with the appurtenances thereof in fee absolute for the use, benefit and behoof of said corporation forever.

NOTE.—In every case the testator should, if possible, consult reputable local counsel, in order to insure the purpose of the Will being carried out exactly as intended.

ACTION OF THE GENERAL ASSEMBLY

The Eighty-fifth Annual Report of the Board of Foreign Missions and the manuscript volume of its Minutes for the year ending March 31, 1922, were presented to the General Assembly in session at Des Moines, Iowa, May, 1922, and were referred to the Standing Committee on Foreign Missions. The Committee presented to the General Assembly its report, which was adopted. The report and recommendations are submitted herewith:

The Standing Committee on Foreign Missions begs leave to submit the following recommendations and resolutions, all of which have received the unanimous approval of its members:

(1) After a careful review of the Minutes of the Board of Foreign Missions, our committee recommends their approval as admirable in form and content, an accurate and complete record of the proceedings and actions of the Board. They evidence the most painstaking and efficient discharge of a great trust. Through all of this extended record there runs like a golden thread the intelligent and sympathetic care of the missionaries and their families.

(2) That the Assembly gratefully acknowledge the many splendid benefactions of money and property received by the Board during the past year.

(3) The Assembly commends the Board's action in requiring that, as a general rule, the first furlough of all missionaries shall be used for further preparation under the direction of the mission and the Board and suggests that especially in the case of medical missionaries, a portion of each subsequent furlough be spent in requiring the latest practice in medicine and surgery.

(4) The Assembly approves the adoption of the policy for the visitation of every mission by an officer of the Board once every seven years, that interval to be reduced to five years as soon as practicable.

(5) The Assembly urges all churches to make prompt and regular remittances to the Treasurer of the Board in order to obviate the necessity for the heavy interest charges on money that the Board is compelled to borrow to meet its obligations.

(6) The Assembly reaffirms its unswerving confidence in the Board's consecration and competence for the discharge of its sacred trust. It rejoices to learn that after most careful investigation of certain charges of irregular beliefs and teachings amongst our missionaries, it has been unable to discover any ground for such accusations. Neither has it received any evidence with regard to any individual calling for or capable of transmission to any Presbytery. Our Church has full trust in and deep affection for our foreign mis-

sionaries and it is not in any mood of suspicion or misgiving with regard to them. We therefore call upon our churches loyally to support our Foreign Mission undertakings and to send their contributions to our own Board.

(7) That the Assembly approve the report of the Treasurer as printed in the Annual Report of the Board, and heartily commends the low percentages of administrative cost.

(8) That the following members of the Board whose terms of office expire with this meeting of the Assembly, be re-elected to serve for three years:

Rev. Eben B. Cobb, D.D.
Rev. Charles C. Albertson, D.D.
Rev. Robert Gardner McGregor, D.D.
Rev. Charles Grenville Sewell
William E. Stiger, Esq.
Mr. Alfred E. Marling
Mr. Edwin M. Bulkley
Mr. Henry J. Cochran

Also that the election of Mr. Ralph W. Harbison as a member of the Board, in place of Mr. Scott Foster, deceased, be approved.

(9) That the Assembly has learned with hearty satisfaction of the completion of the fund in memory of Dr. A. W. Halsey; the establishment of the Board's new Medical Department for conserving the health of the missionary force, and for promoting the work of medical missions (see Report, pp. 40, 41); the new regulation equalizing the salaries of single men and single women missionaries and making more liberal provision for our missionaries while sick and while traveling on furlough, and for the maintenance of their children (Report, pp. 20, 21); and especially the provision for the continuation of the salaries of the missionaries of the Board who have reached the age of 70 years or have given 40 years of service in the field, by this provision affording inexpressible relief and comfort to these faithful servants of Christ and His Church.

(10) That the Assembly is pleased to hear of the good results following the consolidation of the six former Women's Boards into the Woman's Board of Foreign Missions and the closer co-operation with the Assembly's Board thus secured, and the Assembly congratulates the Woman's Board of Foreign Missions upon the signal achievements of its first year, especially upon the large increase of \$110,000 in its receipts over those of the preceding year.

(11) The Assembly commends the Home Department of the Board for its wise, energetic and highly successful work in promoting missionary interest, intelligence, and enthusiasm throughout the Church in the homeland.

(12) That the Educational Department of the Board be commended for the effective promotion of the study of Foreign Missions in the churches, the Sunday schools, and the women's organizations; and especially for the development of the lantern slide service of the Board.

(13) That the Assembly approve the Board's plans for the study of India this year, and call upon each church and Sunday school to provide in its program ample opportunity for this study.

(14) That the Assembly again appoint the Sunday nearest Christmas and Easter for special offerings from the Sunday schools for work under the care of the Board of Foreign Missions, and urge each Sunday school to use the excellent programs provided by the Educational Department of the Board and to take part in the special offerings on each of these days.

(15) That the Assembly reiterate its hearty approval of the plan whereby many churches, Sunday schools, Women's Missionary Societies, other organizations, and individuals now support particular missionaries or some particular mission station, and are thereby brought into closer and more vital touch with the work. The Assembly recommends this plan of foreign missionary giving to all our churches and other donors.

(16) The Assembly notes with great interest the work which the Board has done since the signing of the Armistice in the rehabilitation of its mission work in Syria, including special contributions for enlargement of the work and the erection of new buildings, and notes also that the Board will probably be called upon to do a similar work of rebuilding for Persia, as a result of the investigations made by the Board's deputation who are just returning from that field. The Assembly, therefore, urges the churches to study this Near Eastern field with the greatest care and to strengthen it both by their prayers and their gifts.

(17) The Assembly views with anxiety the reports that, under the new treaty to be negotiated between the allied countries and Turkey, power may be granted to Turkey which will seriously threaten the continuance of mission work in the Near East, and expresses its gratification at the expressed determination of our Government to guard American interests in this Near Eastern country, and urges upon the United States Government utmost vigilance lest by any chance the work which has existed for more than a century be destroyed, and the Near East be deprived of those Christian influences through which alone its problems can be solved.

(18) The Assembly notes with satisfaction that the Jones-Miller Bill restricting the export of morphine and opium has been passed by the national House of Representatives and appeals to the Senate to take similar action at an early date. It is a distress to all Christians and an obstacle to our mission work that the traffic in morphine seems to be on the increase; that by subtle and sinuous ways this drug is being sold, not only in America, but in China, contrary to the law. The Assembly is gratified to learn that Great Britain is taking action to arrest this trade, and earnestly hopes that our own Government will promptly pass and enforce the Jones-Miller Bill, whose object is to break up this nefarious traffic.

(19) The Assembly notes with profound interest the large number of students in the colleges and other institutions who have signified their desire to go to the foreign field, and that notwithstanding the fact that the Board has raised the standard of qualifications, it

has been able to send the average number sent out in the past ten years. The Assembly calls the attention of the churches to the demand upon the Board for highly qualified men and women, and urges pastors, educational leaders, and parents to aid the Board, not only in discovering the choice young men and women of the Church, but also in presenting the needs of the foreign field and the call of God to missionary service.

(20) The General Assembly has learned with interest of the adjustment contemplated between the Board of Foreign Missions and the Board of the Welsh Calvinistic Methodists' Foreign Missions in regard to the Assam Mission formerly under the Welsh Calvinistic Methodist Church in the U. S. A. The Assembly approves the Board's action in offering to turn over the properties to the Welsh Church without compensation, with the understanding that they are to conduct the work in the future, and that all responsibilities for repairs to buildings and for funds for running expenses are to be assumed by them. The Assembly in approving this action authorizes the transfer to be consummated as soon as the Board receives a definite acceptance of the offer from the General Assembly of the Welsh Calvinistic Methodist Church which meets in Cardiff, Wales, June 13-15, 1922.

(21) That the Board be authorized to transfer to the Board of Home Missions and the Woman's Board of Home Missions the work among Orientals in the United States now under the direction of the Board of Foreign Missions and the Woman's Board of Foreign Missions—this transfer to be made on the following terms, already mutually agreed upon by the Boards concerned:

(a) That the administration of the entire work be turned over to these two Boards June 1, 1922.

(b) In accepting the action of the Woman's Board of Home Missions the Foreign Boards will contribute \$18,000 for the fiscal year 1922-23 towards the work among the Orientals on the Pacific Coast, which has been conducted by the Woman's Board of Foreign Missions; that for the year beginning April 1, 1923, they will contribute \$12,000 toward this work, and for the year beginning April 1, 1924, \$6,000, and thereafter their financial responsibility will cease.

(c) (1) That the Assembly's Board of Home Missions will accept the administration of the work suggested by the Foreign Board with the understanding that the Foreign Board carry the entire budget for the year beginning April 1, 1922.

(2) That for the year beginning April 1, 1923, the Home Board will assume one-third of the budget; for the year beginning April 1, 1924, two-thirds of the budget; and thereafter all of it.

In transferring this work the Foreign Board also agrees to transfer its property to the two Home Boards without charge, the legal papers in regard to this transfer to be prepared by the attorney of the Board of Foreign Missions.

(22) That no action be taken on the overtures relating to the installation of ordained missionaries as pastors abroad, of home churches assuming their financial support, such a double relation as is contemplated between the missionaries concerned and the churches and Presbyteries with which they would be connected being impracticable.

(23) That the Assembly heartily commends the plan of the Board for Annuity Gifts on which the Board pays interest until the death of the donor, or of the annuitant, when the principal becomes available for the foreign mission cause; and the Assembly urges all friends of the cause to remember the Board in their wills.

(24) That the Assembly hereby records with sorrow, and in grateful remembrance of their services, the deaths, during the year, of the following missionaries:

NAME	TERM OF SERVICE
Rev. Robert H. Nassau, D.D., *Africa.....	1861-1906
Mrs. Oscar J. Hardin, *Syria.....	1873-1919
Miss Emilia Thompson, Syria	1876-1922
Rev. Robert M. Mateer, D.D., China.....	1881-1921
Rev. Henry M. Landis, Japan.....	1888-1921
Mrs. Horace G. Underwood, Chosen.....	1888-1921
Miss Jennie Wheeler, Mexico.....	1888-1922
Rev. J. H. Freeman, Siam.....	1894-1922
Rev. James B. Cochran, *China.....	1899-1920
Mrs. F. M. Stead, Persia	1900-1922
Rev. Walter W. Hicks, China	1902-1921
Mrs. Hugh C. Ramsay, China	1913-1921
Mrs. Walter W. Wood, Brazil.....	1916-1921
Rev. Lorin H. King, Mexico.....	1917-1922
Rev. E. C. Cowden, Africa.....	1920-1922

Also the death of Mr. Scott Foster, member of the Board 1898-1922.

(25) That, with ever-deepening conviction that the Gospel of Christ is the wisdom of God and the power of God unto salvation, not only of the individual soul but of human society in all its groupings, from the family to nations and international alliances; and with our established confidence in the ability of our Board of Foreign Missions still further strengthened by the remarkable results achieved during the past year, both at home and abroad, in the face of unusual difficulties, the Assembly commends anew to the entire Church this Board and its divine enterprise; and believing that the supreme philanthropy is the giving of the Gospel to men, the Assembly urges all members of our Church possessed of wealth to observe a juster proportion between their gifts and bequests for Christian missions and those they make with such splendid generosity to universities, libraries, hospitals, and other educational and philanthropic institutions.

WILLIAM R. TAYLOR, *Chairman*.

* Had resigned from Missionary service.

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INTRODUCTION
TO THE
EIGHTY-FIFTH ANNUAL REPORT
OF THE
BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH
IN THE U. S. A.

FOR THE YEAR 1921-1922

The Board of Foreign Missions herewith submits to the General Assembly and to the Church its Eighty-fifth Annual Report. In this Introduction are brief statements on the General Situation, the Woman's Board, the Home Department, the Candidate Department and the Medical Department, a Survey of each Mission Field, "In Memoriam," and the names of Board members whose terms of service expire this year. Along with this introduction is presented the list of Interdenominational Enterprises in which the Missions cooperate, the combined Statistical Table of the twenty-seven Missions, the Report of the Treasurer with the detailed schedules, and the list of the Names and Addresses of all the Foreign Missionaries of our Church. The fuller record of the work on the foreign field is given in the body of the Report under the various Missions and Stations.

GENERAL SITUATION

The Church has accepted the world-wide Missionary mandate of its Lord and is steadily advancing into all the world with the objective of proclaiming the Gospel unto every creature. The Foreign Missionary Enterprise internationalizes the program of Christ, ignoring in its universal service the great barriers which divide the races and nations of men. Into all lands and among all peoples it carries the irresistible Gospel of one Father, one Savior, one Brotherhood, and thus it acts as the greatest harmonizing, unifying and uplifting force among our diverse human groups. In this post-war reaction against militarism let us keep in mind the fact indicated

by General Sir Charles Warren when Governor of Natal: "For the keeping of peace, one missionary is worth a battalion of soldiers," and lend ourselves to the peace-making processes of God. When among the national and racial groups so largely the goal is gain, the ethic ego and the method might, the Christian solution of our unhappy and dangerous relationships is obviously demanded.

Decades ago, leaders in the Church set out to meet this need. One recalls the words of Jeremiah Evarts, an early secretary of the American Board of Commissioners for Foreign Missions, spoken in 1812: "It is now generally seen and felt, by those who have any claim to be considered as proper judges, that Christianity is the only remedy for the disorders and miseries of this world, as well as the only foundation of hope for the world to come. No other agent will ever control the violent passions of men, and without the true religion all attempts to ameliorate the condition of mankind will prove as illusory as a feverish dream. The genuine patriot, therefore, and the genuine philanthropist must labor, so far as they value the prosperity of their country and the happiness of the human race, to diffuse the knowledge and the influence of Christianity at home and abroad. Thus they will labor most effectually to put a final period to oppression and slavery, to perfidy and war, and to all the train of evils which falsehood, ambition, and cruelty have so profusely scattered through the world."

This position and purpose as related to a single nation has been stated within the last few months by Mr. D. Tagawa, a Presbyterian Elder in the Japanese group at the recent Washington Conference and a member of the Imperial Diet: "True liberalism is a product of Christianity and rests on Christian foundations. It depends on vital Christian faith for its own vitality. In Japan we shall have, in my opinion, a really strong, liberal movement only when millions of Japanese have been transformed by a vital Christianity. If we are to make a free Japan, we are to make a Christian Japan." Only the Christian Church with its program of redemption and righteousness, individual and social, can victoriously combat the unseen forces of greed, fear, and hate which so largely cause the depressing disease of which the world suffers.

The Washington Conference on the Limitation of Armament and Far Eastern Problems vitally interested our Presbyterian Church inasmuch as three-fifths of our foreign missionary work is conducted in the countries that border the western Pacific. Earnest prayer for the best results at the Conference and its Treaties has been offered throughout our country and we will continue to pray

and work for Christian internationalism, both for its own sake and for its favorable reaction upon the extension of the Kingdom. The Commission on International Justice and Goodwill of the Federal Council of Churches issued a statement on relations with the Far East containing the following paragraph: "The one real and only hope of bridging the age-old chasm between the East and the West lies in the practice of that spirit of service and brotherhood which constitutes the center and essence of the Christian way of life. Capitalistic, commercial and political contacts of East and West often tend to deepen the natural gulf between the great and powerful races and widely differing civilization of these two streams of human history. It is the spirit of Christ alone that can reconcile the races, overcome and annul their ancient grudges, banish their inherited prejudices and bring peoples and nations into such relations of mutual confidence and good-will that their commercial and financial relations can permanently go forward to their mutual advantage." The highest patriotism of every state is found in the service of the supernatural Kingdom of God, which fact adds to Christianity another element of attractiveness in the minds of many national leaders who desire the truest welfare of their own lands and of the world at large. However, there is still a strong feeling by natives in some of our Mission Fields that Christianity is an alien religion, acceptance of which is in a sense unpatriotic, with a tendency to denationalize to some extent the individual convert.

Besides these international and interracial difficulties which continue to hamper, though we believe in diminishing degree, the progress of the Gospel, there are also several outstanding antagonisms of religion and irreligion which call for a word of comment at this time. In many places and in many ways religious opposition to progress of the Gospel is breaking down as Christian truth, religious and scientific, dispels untenable superstition and unenlightened practice. But on the other hand there are certain great religious or godless systems which are rallying their hosts to withstand the progress if not to break the power of Christian propaganda:

(1) One regrets that the Church which alleges to have been founded by the apostle who first publicly voiced the confession, "Thou art the Christ, the Son of the Living God," continues its hostile opposition to evangelical Christianity in many mission fields, but most obviously and bitterly in Latin America. Overt and open attacks recurrently take place upon native workers, church services, and church property as well as the missionaries themselves in various countries to the south of us. For instance, our Brazil Mission

reports in the Minutes of its Annual Meeting of November, 1921, as follows: "The Roman Catholic Church has officially declared 'guerra sem treguas,' war without quarter, against Protestantism in Brazil. These are the official words of Cardinal Arcoverde, and that they were intended to produce results was seen by the publishing of a pastoral by the Archbishop of Marianna. This was a most violent attack, in which he stated in plainest Portuguese that the missionaries were 'political agents of the United States Government,' 'spies, trying to enslave Brazil as they had done to Cuba, Porto Rico, and the Philippines.' Especially did he inveigh against all the evangelical schools as so many hotbeds of political plotting. This was followed by a most virulent article by Medeiros de Albuquerque, the brilliant journalist, which was scattered broadcast and was a highly inflammatory appeal to the national sentiment against the 'spies' of the U. S. The Bishop of Ribeirao Preto also published a pastoral along the same lines, all intended to inflame public sentiment. Only two weeks ago, in Aparecida, one of the chief miracle-working shrines of Brazil, after an impassioned sermon by one of the priests, a mob of 500 men broke into our Presbyterian place of worship, dragged all the furniture, Bibles, books, etc., into the street, poured kerosene over them and burned everything. Then they rushed on down the street, and meeting our pastor, Rev. Andre Jensen, would have lynched him on the spot, had it not been for the courage of a police sergeant, who, not having enough men to protect the pastor, put him and two believers in the jail where he kept them for three days until enough police were gathered to protect them. The repulsion, which will be caused by this and similar violent acts, will give us an unparalleled opportunity to get a favorable hearing from the better class. The time is ripe for an all-along-the-line advance." Will the base support the front line troops in an advance?

(2) Buddhism is according Christianity the highest form of flattery in the fullest possible imitation in organization, forms of worship, and social activities. Revised statements of belief attempt to omit everything that would be unacceptable to an educated mind, and the forms of religious and social service are being largely patterned after those of the churches on the field and in the homelands. In many places a modernized Buddhism has taken over bodily the Christian Sunday School, inserting in the service and in our common Sunday School songs the name "Buddha" for that of "Jesus." Young Men's Buddhist Associations have been organized, and effort is made to lead Buddhists out into social and economic reform and uplift, though, we understand, with little success. It is interesting to note

in this connection that Baron Goto, Mayor of Tokyo, has stated that strong protests against the prevalent and shameless, licensed prostitution had come from Christians and that there had been no earnest word of protest from any other source. This mechanical imitation, high-minded as some of it doubtless is, can at best be a vain effort by Buddhism to produce the vitalizing fruits of the Gospel without its roots; the attempt is pitiable and it challenges the Church to more vigorous and loving service among these wayward children of God whose eager but misguided search for the Way of Life is so desperately futile.

(3) In Islam a new spirit of unity and aggression has appeared in certain centers. The restriction by European nations upon the realm and rule of the Turks and other Mohammedans in the Near East, with the decisions affecting the caliphate in Constantinople and the sovereign power in the holy cities of Mecca, Medina, and Jerusalem, have doubtless magnified the Moslem menace from Morocco to Mandalay. The political storms in Egypt and in India seem to have been largely incited by an aggressive and retaliatory policy of Islam; the same might also be said of the lesser but intense situations in Algiers, Syria, and elsewhere where a nominal Christian power has sovereign or mandate authority for a largely Mohammedan population. As this is being written, the Allied diplomats are revising the Sevres Treaty in the attempt to dissolve the threatening difficulties of the whole situation. Boycott of everything Christian or foreign is a common weapon which recurrently threatens our Mission work in different places, but seldom with disastrous results. Unenlightened and fanatical Mohammedanism presents what is probably the largest, single, religious obstruction to God's modern prophets who have gone out to prepare a highway for our Lord.

(4) Aside from these competitive and antagonistic religions, our Missions must cope with the constantly growing opposition and danger of crass and blatant irreligion. The New Thought Movement is sweeping forward in the Orient from the impact of Western learning. In many lands where the old untrue and superstitious faiths are fading away along with the other mists which science is driving from long-darkened minds there is coming in an ominous atheistic secularism which presents in many ways an even more difficult task to the Christian propagandist than did the old religions themselves. The educated classes of these lands, unable to retain their former beliefs, readily accept the self-seeking materialism which seems to them to motivate successful western countries. The surrender of the old creeds and codes leaves "the house swept and

garnished and seven other spirits more wicked than the first" enter in and dwell there. The Church must quickly make use of its tremendous opportunity during these days when modern thought and science are so rapidly dispelling the superstitious beliefs among the primitive, retarded and other non-Christian cultures of the world and must enter into these open hearts and minds swept free of animism and anemic philosophy and occupy them with the one saving, satisfying and universal faith revealed of the Eternal Father for all mankind. We must strive to guide the powerful New Thought Movement into Christian channels, converting it into an ally. When a famous British University Professor, denouncing religion in the name of science and philosophy, lectures in China that "regardless of human life, omnipotent matter rolls relentless on its way," and when he and a woman companion mislead the student classes of the world's most potential nation by their enticing and vicious doctrines, it is time for Christians to cease internal strife and to attack the enemy in force. The Church must take quick and strong action to counteract such destructive and deadly down-pulls with the straight, uplifting force of Christ.

The world is rich in opportunity value for Christian service. The majority of the human race has yet to hear in any adequate way of its only Savior from sin unto righteousness, and the Church is everywhere free to press forward with increasing zeal to carry the full message of Christ to our contemporaries. Our Master gloriously proves Himself adequate to every need which He is given a chance to meet, and in every land men, women, and children are being saved by Him from despairing lives of bondage to fear and evil. The Church advances with determination and assurance toward the distant and difficult objective assigned by its Master and accepted ever since the first apostles served and died as missionaries of the Cross. Today the Great Commission is more generally obeyed than ever before. Your missionaries and the trained native workers associated with them are zealously seeking to apply the Gospel to "every life and all of life" that they can reach. They carefully and prayerfully seek to discover the very wisest mediums of service and to employ these means in the most effective and fruitful way. The methods of work of the various Missions are as well adapted to the Kingdom program as local conditions allow and as competent, experienced men and women investing their lives in the enterprise can conceive and with very meagre resources develop. From the days of Carey and Duff, of Lowrie and Nevius, the motive and

method of Christian Missions has been as deep as the need of a soul for eternal redemption from sin and as broad as the pitiable desert of temporal life without Christian enlightenment. Christ redeems and raises all that He touches and He reaches for all that needs redemption.

The efficient program of comprehensive and self-perpetuating evangelism on the foreign field is commonly carried on in three correlated functions of preaching, teaching, and healing, with their necessary and inevitable outflow into the uplift of degrading social standards and processes. The preaching program, with the dignified church service and the most informal street meeting, with wide and constant itineration, with the gathering and training of ministers, evangelists and Bible women, with the wide use of printed Gospels, other literature, and newspaper evangelism, employs every practicable and appropriate method to carry the message directly to a needy world. A recent order for literature reached our Beirut press from the Persian Gulf by airplane, saving approximately three weeks in transmission; "the King's business requireth haste." In the teaching process in schools of every grade and of many types, the great objectives of our missions are direct evangelism of non-Christian students, the education of the children of the Church, the training of Christian leaders, both clerical and lay, the development of a strong, Christian community, and the Christianization of the various phases of a people's life; for each one of these purposes the educational medium is admirably adapted. Through the beneficent ministry of healing is carried unmistakably and winsomely the loving, life-giving message of the Great Physician of all human ills; the Gospel has entered myriads of lives as well as many a land "at the point of a lancet." Thus spirit, mind, and body, each with both religious and social hearing, form our missionary triangle.

Our own Presbyterian Missionary representatives are pressing forward among sixty-seven nationalities, using ninety-four languages and hundreds of dialects, in 170 Stations where missionaries reside and 2,900 other centers of regular work. Cooperating with these missionaries are 8,262 native preachers, teachers, Bible women, and other trained workers. They carry forward their service of evangelism and training for leadership through 1,185 organized churches, 4,557 Sunday Schools, and 4,198 other groups of believers, and 2,562 educational institutions of every grade from kindergarten to professional school. In 191 hospitals and dispensaries, 704,026 patients were treated last year in the name of Christ. Our printing presses sent out the written word on 102,750,879 pages; 20,145

members were added to the Church during the year, of whom 1,414 came from our mission schools and colleges; more than one-third of the non-Christian students in seven colleges in China professed Christ publicly and joined the church last year. Toward the support of this work the equivalent of \$1,801,022 gold was paid by the natives on the field in contribution and fees, which amount represents a purchasing power vastly larger there than in America.

This comprehensive program of world evangelism is resulting in a well developed and dependable native church constituency to carry forward through the future a vigorous and expanding Church of Christ in each land. The native Churches have been rapidly growing in recent years in ability, in influence, and, partly due to the powerful tide toward nationalism, in self-consciousness. The theme of the latest Foreign Missions Conference of North America was the increasing self-consciousness of native Churches and its effect upon the relations of Missions to the Church. The chief aim of the Missionary Enterprise is an indigenous Church, and Missions in certain lands are now somewhat embarrassed by the sudden and seemingly one-sided success of their effort in a desire by the Church for authority without commensurate responsibility, and great wisdom and love are needed for the best adjustment in all relations between the Mission and the Church in this day of the latter's self-determination, in order that the fullest development of the Church may result and the rightful sphere of the Mission may be discovered and filled. The Board has placed before its Missions for study and report the proposals of various recent conferences upon this increasingly important question of the Native Church, and is prepared in harmony with many actions of the Assembly to cooperate with its Missions in leading the Churches into the very fullest advisable assumption of authority and responsibility. The new Nationalism need not be anti-Christian, if Christians do not oppose it, and it can supply forces which would count mightily for the Kingdom campaign. The exercise, both of self-determination by the national Churches and of the missionary mandate by the home Churches, must lead harmoniously toward the realization of the one great object of both groups—thorough, world-wide evangelism and full, Christian brotherhood.

To advise and assist in these general problems and in other international and interdenominational missionary operations, the International Missionary Council has been constituted of representatives elected by the various national missionary organizations, both of the homelands and of the mission fields. As the Council is created solely for the purpose of investigation and cooperation within the appro-



SCOTT FOSTER
Member of the Board from
1898—1922

prate sphere of the national advisory groups, it does not represent churches as such and it declares that "No decision shall be sought from the Council, and no statement shall be issued by it on any matter involving an ecclesiastical or doctrinal question, on which the members of the Council or the bodies constituting the Council may differ among themselves." Among the members elected to represent the Missionary Conference of North America are two secretaries of the Board, Mr. Robert E. Speer and Dr. Arthur J. Brown. The first meeting of the Council was held in October, 1921, and has given great hope as to its fulfilment of large and far-reaching possibilities for service in coordinating and focusing the overseas campaign of the scores of denominations of many lands.

In these enterprises of cooperation with other Christian communions the General Assembly has for decades cordially supported its Board of Foreign Missions by numerous and vigorous deliverances. The seventeenth chapter of John's Gospel is writ large in our Presbyterian service manual and we seek to answer by love and life the high-priestly prayer of our Lord "that they all may be one that the world may believe that thou hast sent me." A convincing reason for cooperation was once stated by a British missionary who remarked: "In China we get together because we have found that the factors of the Gospel that work in each denomination are common to us all."

It is interesting to note that at the Foreign Missions Conference in January a Chinese Christian called for "a limitation of competitive equipment" in missionary work, which remark, coming at the time of the Conference for the Limitation of Armament, was strikingly significant. The most consecrated use of meagre funds and inadequate forces, the most unselfish spirit of denominational operations, and the most far-seeing plans for the divine and indigenous development of the native Church result in many forms of comity, cooperation, and unity—creating sometimes a single communion from the Missions of several denominations, or a division of territory for separate occupation, sometimes a union college and professional school as a training center for several Missions, or again a single translation bureau and press for all the communions in one language area, or a united evangelistic committee for an allied Christian attack upon a great heathen city. Few of these joint enterprises, absolutely indispensable for the progress of the work, could be satisfactorily undertaken and conducted within the resources of any one denomination, but are made possible through this cordial recognition of the need and propriety of united service for a common

Master. Your Missions last year cooperated with one or more other members of the body of Christ in the union undertakings which are listed at the end of this Introduction; it is planned hereafter to facilitate reference to the cooperative enterprises through the index of the Report under the heading of Union Work.

The Post-War Conference of representatives of the two Foreign Boards, the Missions, and the Home Church made a large contribution to our missionary organism in providing not only clear definitions of objectives and forms of work in harmony with changing conditions, but also better adjustments in the operations of a Mission, in relations of the Board with the Missions, in terms of service and use of furloughs, in the more nearly adequate support of missionaries during active service and upon possible retirement at seventy years of age, or after forty years of service. Among the new regulations which the Board has adopted as a result of the Post-War Conference and of the subsequent votes of the twenty-seven Missions upon the Conference Findings, some of the most important are the following:

(1) The duration of the first term of service on the field is made five years and the first furlough as a general rule will be used in further direct preparation for service, presumably post-graduate study. The mission fields require a constantly rising level of qualification for leadership.

(2) The salaries of single men and single women missionaries have been equalized and placed at a level approximating 60 per cent. of a married man's salary.

(3) A personal allowance during travel has been granted to each missionary while journeying on furlough to or from the field; this allowance amounts to about one-half of home allowance for the same period.

(4) As the scale of financial support was by common consent insufficient and distressing for missionaries with children, the children's allowance was increased. (Roger Babson says that there is only one group of people more successful than the children of ministers and that is the children of missionaries. May the Church never fail to provide for the two most useful groups in the world!)

(5) Larger provision for the medical expenses of missionaries is made; also an allowance, not to exceed \$25 per month, toward rent or residence for a family that may need such assistance on furlough. The good health of the personnel is the largest physical asset of missions and will hereafter be better conserved.

(6) Opportunity is offered for a shorter furlough after a shorter

term of service on the field. For example, in most Mission fields the full term of service is now seven years with a twelve months' furlough at the end of that time, i. e., one year's furlough in every eight years; but after five years of service a missionary may take a six months' furlough, the Board paying travel expenses both from and to the field; heretofore the shorter furlough at home could be taken by only those missionaries who with private funds could pay a proportionate share of the cost of travel.

(7) In view of long and painful experience with the disconcerting uneasiness and dread with which many missionaries look forward to the incapacity of old age after decades of separation from their homeland, and in view of the unfavorable prospect for satisfactory solution of the involved problem of pensions and retirement insurance from either the commercial and the general denominational viewpoint, the Board, after exacting study extending over many years, has been led to what it believes the wisest course of providing itself, an adequate retiring allowance for a missionary who may desire it, after the age of seventy or after forty years of service on the field. Doubtless many missionaries will continue in active service beyond that age, but support is now offered to those whose time has come for retirement from the rigorous duties of Christian missionary service in a foreign land, and a depressing burden of anxiety has been lifted from those out on the distant firing line.

These and other less important recent actions based on Post-War Conference Findings will be fully stated and explained in the Board's revised Manual which is now being issued.

The Board deeply deplores that during these restless days of Post-War readjustments a doctrinal disturbance has arisen to produce evident ill effects upon the attitude of some members of the Church at home, resulting in disquieting reactions on the Mission field. The Board has ever striven with prayerful earnestness to promote faithfully the fundamental and saving doctrines of our divinely revealed religion by commissioning and retaining in service only such missionaries as give themselves to this indispensable task. A message or a life without the vital truths of our Holy Scriptures would not produce the results for which your Board and Missions work night and day and with which God is so abundantly blessing their work. "By their fruits ye shall know them." As instructed by the General Assembly of last year, the Board has examined further into the reports which alleged irregular beliefs among some foreign missionaries.

On this question of doctrinal soundness the Board sent to all of

its missions and missionaries a statement which contained the following paragraph:

"It has been the consistent policy of the Presbyterian Board of Foreign Missions scrupulously to avoid any encroachment upon the province of the church courts which have exclusive jurisdiction in all matters involving ministerial standing or ecclesiastical discipline, but as an administrative agency of the General Assembly it accepts its full share of responsibility for the evangelical teachings as well as the Missionary effectiveness of those whom it commissions and sends to the foreign field.

"In obedience to the instructions of the General Assembly it is continuing the inquiry which it initiated before the reports referred to were put in circulation and will investigate carefully any definite charges that missionaries subject to its authority have departed from the faith. On the fundamental issue involved there is and can be no difference of opinion in the Presbyterian Church. Our Foreign Mission work is carried on to make our Lord Jesus Christ known to all men as their Divine Saviour, and our missionaries must be, and our Board is confident that they are, men and women who believe and trust in Him, and who hold the fundamental and essential convictions of the Gospel.

"In conjunction with Sessions and Presbyteries the Board will endeavor in all faithfulness to discharge its responsibility and to send to the field only such workers as are definite in their evangelical convictions.

"If anywhere and at any time in the foreign mission force of the church men and women lose their loyalty to the great convictions for which the Church stands, the Board will expect that in honor they will report such change of view to their own Presbytery or to the Board, or that otherwise the Executive Committee of the Mission concerned will take up the matter with them and with the Board and with the Presbytery involved."

The replies from the China and India Councils, the missions and the individual missionaries have been clear and thoroughly reassuring on this matter of vital importance. No evidence whatever has been received with regard to any individual calling for, or capable of, action by the Board or of transmission to any Presbytery. The Board exists to promote the Gospel of Jesus Christ and assist in developing His Church, and no one could deprecate more than would the Board itself, service by any missionary untrue to the essentials of our Christian faith. "Thou art the Christ, the Son of the Living God;" "Upon this rock I will build my Church;" "For other foundation can no man lay than that is laid, which is Jesus Christ." To this foundation the greatest apostle to the Gentiles was fearlessly faithful and upon this foundation the

Board and your modern apostles stand squarely as they work in the construction of the world-wide Church.

The Board's two commissions to Africa and to India and Persia were charged last year by the Assembly to "bear to the Churches and Missions in these fields the affectionate greetings of the Assembly and to assure them of the prayer of the Church in America that the Spirit of God may work through them to raise up in each of these lands a Christian Church and a Christian leadership, which shall bear persuasive witness to the sufficiency and power of the Gospel." They have made greatly needed and helpful visits, the expenses being largely provided without cost to the Board. The deputation to Africa consisted of Rev. William H. Hudnut, D.D., pastor of the First Presbyterian Church, Youngstown, Ohio, with Mrs. Hudnut, and Mr. J. M. Patterson, the District Secretary of the Board at St. Louis, Mo. West Africa had not been visited by representatives of the home Church for over seventeen years and it is easy to imagine the wonderful welcome which awaited the deputation and the large, long-delayed service which it was their privilege to render to the Mission and to the tremendous body of native Christians in Cameroun and Spanish Guinea. A fuller statement of the work and results of this deputation is given in the Africa section of the Report. The Missions and Churches in Persia had gone even longer than Africa without a visit by representatives of the Board, while the problems of India were likewise so pressing that the Board had for years been urged to send out a deputation. Consequently, Mr. Robert E. Speer, Secretary, and Mr. Russell Carter, Associate Treasurer, accompanied by Mr. Henry H. Welles, Junior, as Honorary Secretary of the party, found an exceptionally heavy burden of responsibility in connection with their very strenuous journey, and a correspondingly large opportunity for constructive usefulness in these two extensive areas with their hundreds of missionaries and churches. This latter deputation has not returned as this statement goes to press, but it is expected to arrive in America some time during the month of May and will make a report at an early date.

The vice-president of the Board, Mr. James M. Speers, and Mrs. Speers, are making a tour of the world and visiting a large majority of our Mission fields. They have sons at work as missionaries in Peking and Nanking, China, and in Lahore, India. In these days with great nations in the Orient in the remaking, it is very important that Christian leaders, competent to lend a helping hand, go out from the home Church, and it is hoped that an increasing number will visit the Mission field, carrying constructive messages and sympa-

thetic cooperation at this time of unusual opportunity for service. The Board is happy that another of its members, Rev. Charles R. Erdman, D.D., Professor in Princeton Theological Seminary, with Mrs. Erdman, is visiting the Far East this spring and summer and will address conferences in a number of large missionary centers. Miss Margaret E. Hodge, President of the Woman's Board of Foreign Missions, is also in the Far East and along with Dr. Erdman represents the two Presbyterian Boards at the National Christian Conference in Shanghai during the first part of May.

Regarding the missionary work of our Church among the Chinese, Japanese, and Koreans in the United States there has long been a feeling, which has been increasing in recent years, that it should be under the care of the Boards of Home Missions in harmony with the practice of all of the other denominations engaged in similar service. There have been a series of joint conferences with the Board of Home Missions and the Woman's Board of Home Missions, looking toward the transfer to them of these activities. A careful plan has been worked out by which supervision of the work could be taken over by the two Boards of Home Missions on the basis of a continuing but diminishing financial grant by the Foreign Board, if and when the General Assembly gives its approval to such transfer of responsibility. The proposal in detail will be presented to the General Assembly this year. Various advantages of the proposed arrangement are obvious and would make for the steady improvement of our denominational work among Orientals on the Pacific Coast and its closer coordination with the Home Mission Enterprises of our sister churches there.

The Assam Mission, which came under the care of the Board through the recent union of our Church and the Welsh Calvinistic Church, has been closely associated in its history, personnel, and service with the neighboring mission of the Foreign Mission Society of Wales. Because of this fact and of the remoteness of the Assam Mission from our other work in India, it seems eminently advisable to negotiate the transfer of this small Mission to the Directors of the Welsh Calvinistic Methodist Society in Wales. The Board has been in correspondence with the Directors in Wales and it is probable that definite arrangements can be made by which that Society would extend its Mission to include the area of our Assam Mission and take over the work in which the four missionaries there will probably continue, at least temporarily. This transfer of territory will make for the efficiency and unity of the work in India under each Board. It may be wise for the Assembly to empower the Board

in advance to make such a transfer, if the way opens; the Welsh churches in our denomination are favorably disposed to this proposal.

The Board is happy to announce that during the year it has added two well qualified furloughed Missionaries to its Executive Staff. Rev. W. Reginald Wheeler, formerly connected with the Central China Mission and more recently with the North China Mission, was called to the office after the death of Dr. A. W. Halsey and as Assistant Secretary is conducting the correspondence, which Dr. Halsey laid down, with the missions in Latin America, in Africa, and among the Orientals on the Pacific Coast. Mr. Clarence A. Steele, formerly of the Siam Mission, is, as Assistant Treasurer, rendering very necessary service in the Treasury Department. An increase in the Staff of the Board was imperative and the Board is gratified in securing the services of two well qualified young men with mission experience without depleting the missionary force, for both Mr. Wheeler and Mr. Steele are unavoidably prevented from returning to the mission field.

Financially, the year has been on the whole favorable in spite of adverse circumstances, and the Board has earnestly and prayerfully sought to sustain the overseas extension work of the Church without retrenchment. The great and continuing embarrassment of our Missions is inadequate support from the Home Base, which embarrassment is largely due to the very success and opportunities for advance on all of the twenty-seven fronts of the Church's far-flung battle line. The Board and the Missions operate with such economy that they are frequently criticized by intelligent and sympathetic friends for trying to extend resources further than advisable. There was a surplus in the year's operations which reduces the old deficit inherited from the war period. The full details of the Board's financial operations with balance sheet, statement of receipts and expenditures, detailed schedules, comparative statements, etc., are given in the Treasurer's report which however reveals but little of the complexity and multiplicity of the financial operations. The rates at which the American dollar has been exchanged during the year into the many currencies with which the Board's business is conducted have been favorable in general, though in a few countries the native currency still costs more than it did prior to the War.

The Halsey Memorial Fund which the Assembly endorsed last year has appealed to the beneficence of many of those who knew Dr. Halsey personally and to many more who had been blessed by his radiant and abundant living. The total of the Fund as author-

ized by the Board was \$100,000, to be used in the three missions with which Dr. Halsey had special relation: \$25,000 for a press in Africa, \$50,000 toward the press in Syria, and \$25,000 toward school work in Mexico. At the time this paragraph is being written, the total received in cash and pledges toward this Fund is more than \$93,000, and it is hoped that the full \$100,000 will be received prior to the meeting of the General Assembly; the entire amount was included within the Board's budget as authorized for appeal for last year by the Executive Commission of the General Assembly.

For the year 1922-23 the Assembly's Board and the Woman's Board have been allotted by the Executive Commission of the total benevolence budget of the whole Church, the combined sum of \$4,643,000. Eighty per cent of this sum has been actually appropriated by the Board as guaranteed underwriting for the present year and was so reported out to the Missions in March, as the Fields must know at the beginning of their year's operations the amount of expenditure which they can make. These actual, guaranteed commitments for the various departments of the work which the Board underwrote at the beginning of this year are as follows:

Classes I and II, missionaries, furloughs, children's allowances, etc., etc.....	\$2,004,354.87
Classes V to X required by the Missions for their actual work as per Column C in the estimates	1,066,628.13
Class III—New Missionaries, New Missionary Conference, Language Teachers, etc.	123,000.00
Emergency Health Changes, including Returns to U. S.	20,000.00
Furlough Study Fund	10,000.00
Furlough Rent Allowance	10,000.00
Furlough Relief Fund	15,000.00
Co-operative Work, e. g., Foreign Missions Conference, Latin-American Cooperation Committee, Anglo-American Communities Committee, Missionary Education Movement, etc., etc.	20,000.00
Fire and Marine Insurance	20,000.00
Administration, Promotion, Education of Home Church, and other expenditures in U. S.	350,000.00
New Era Assessment (Approximate).....	100,000.00

The total appropriation for the year 1922-23 is \$3,738,983.00

A large additional sum beyond these underwritten appropriations

is urgently needed for the operating deficit, the large deficits on account of property rehabilitation in Syria, Persia, and Guatemala, pressing needs of other new property, especially residences for missionaries, and for increases in the native work classes everywhere. Appropriations for these objects will be made as added contributions available for them are received by the Board. We hope that sufficient additional funds will be received for such appropriations, which, when added to the above regular appropriations of \$3,738,-983, will raise the total receipts to approximately the full \$4,643,-000 allotted to Foreign Missions by the Executive Commission. The Board looks forward eagerly to the time when its regular receipts will justify it in planning in advance to undertake the construction of some of the most urgently needed property which can now only be supplied as particularly designated funds are received in response to special appeals; quite frequently the less comely features of mission work are the more necessary, but the Board is unable to care for them, as they do not attract the donors of special gifts. Seven other denominations in this country lead us in their per capita contributions to benevolences.

In the Foreign Missionary Enterprise of the Church the Board believes that Divine energy, unceasing, resistless and redemptive, is released at highest potency in the most needy and productive field of constructive Christian service. Your missionaries are human engineers serving under God in the greatest reclamation project ever conceived.

THE WOMAN'S BOARD OF FOREIGN MISSIONS

The Woman's Board reports with thanksgiving the completion of its first full year of service as a national Board. Substantial advance has been made through the developing and strengthening of all the Departments and through the close cooperation with the Assembly's Board, made possible by the joint Executive Council and by the constant consultation among the officers of the two Boards. This year has demonstrated the wisdom of the united Departments of the Assembly's and Woman's Boards—Candidate, Education and Literature. The work of these departments has been carried on more economically and with greater efficiency because of this plan, and it has also made possible the presentation of the whole Foreign Mission program to the Church.

A few outstanding results of the year's work are shown by the following facts: 69 women appointed as full missionaries and 11 as special-term workers; 4,025 foreign mission study classes of

women and young people; 70,000 monthly readers of *Woman's Work*; study books and leaflets sold, 153,546; more societies understanding and adopting the \$1,500 maintenance rate for the support of missionaries; 917 women missionaries being kept in touch with their supporting societies; over 9,000 missionary societies of Presbyterian young people and about 50,000 children being trained in missionary service; the Jubilee gift translated into life in completed buildings for schools, hospitals, homes; money pledged for the first college for women in all Persia.

The six Districts, whose territory corresponds to that of the six former Woman's Boards, have been fully organized with District Committees and Executive Secretaries. These secretaries have co-operated with the District Secretaries of the Assembly's Board in cultivating the Foreign Mission interests in each District. There have been four regular Field Secretaries at work in the Districts, and in addition the Board has united with the Woman's Board of Home Missions in employing one Field Secretary to work among her own people in the negro presbyteries.

This is only one evidence of the cooperation of the two Woman's Boards which jointly this spring are planning for a Young Woman's Conference to be held in Chicago. The Student Committee organized under these two Boards has done a vital piece of work this year in keeping before Presbyterian young women in college their personal connection with the great Missionary task of the Presbyterian Church. The three Student Secretaries have visited 115 colleges in this work.

The Board has continued to have a share in the work of the New Era Movement, the outstanding features of this year being the Moderator's trips and the Missionary Expositions. Among the Board Secretaries who accompanied the Moderator on this visit to fifty Presbyteries was a representative of the Woman's Board.

The Treasurer of the Board reports with gratitude the total receipts for the year, applicable to the budget, as \$1,254,144.26 and \$33,384.99 received from legacies. This gift represents real sacrifice and deep devotion on the part of Presbyterian women, young people, and children. The order of the General Assembly of 1921 has been complied with and all property and securities owned by the former six Woman's Boards have been transferred to the Woman's Board of Foreign Missions, with the exception of one case where state laws prevent. Miss Lucy Lepper, formerly the Assistant

Treasurer of the Board, has been elected Treasurer. The societies have not only given generously to the budget, but in addition have sent boxes of hand-made supplies to almost every hospital on the field, at cost valuation of \$35,000. While no financial credit is given to the societies for this "service of the heart," the missionary doctors at the front are receiving much needed help and renewed courage in their work. "We of the mission hospitals can never say too much of what these boxes mean to our work and to the workers in lifting the strain on those in charge of supplies."

The financial campaign for the building fund of the seven Union Christian Colleges for Women in the Orient has been pushed aggressively by Presbyterian women. The Board is represented on the Campaign Committee as well as on the Committees of the individual colleges. Great care is always taken to safeguard the Christian ideals and teachings of these colleges and from them will come the Christian leadership of the womanhood of the Orient. They represent one of the greatest opportunities before the Church of America and are not only the crown but also the unescapable responsibility of missionary endeavor for women.

The President of the Woman's Board is an official delegate to the National Christian Conference in Shanghai in May, 1922. She has been granted a six months' leave of absence in order to visit the missions in Japan, Chosen, and the Philippines as well as the missions in China.

A great loss and sorrow has come to the Board through the death of Dr. Ella B. Everitt on January 24, 1922. Dr. Everitt was a skillful surgeon of national reputation, but in the midst of a busy professional life she gave freely of herself in generous, consecrated service to the work of the Lord, especially in the cause of Foreign Missions. Coming to the national Board with wide experience from her touch with students and her work on the Candidate Committee of the Philadelphia Society, she was made Chairman of the Medical Committee of the Foreign Department. All who associated with Dr. Everitt were conscious of her mental activity, clear vision, and wise judgment which, combined with a rare womanly nature and deep Christian devotion, made a unique personality.

The benediction of this life and of the lives of the other beloved workers at home and abroad who have gone on into the fuller service this year, remains as a blessing and inspiration for broader, more consecrated service in the 53rd year of the Woman's Board which is just opening.

THE HOME DEPARTMENT

The Home Department of the Board is charged with the task of educating and cultivating the Home Church in the interest of Foreign Missions. On April 20, 1921, Rev. Abram Woodruff Halsey, D.D., who had served as Secretary of the Department for twenty-two years, passed to his reward. Seldom has any Mission Board been called upon to suffer such a heavy loss. Dr. Halsey was a man unusually well informed on Missions, a speaker of exceptional power, and greatly beloved by the entire Church. The last General Assembly held a memorial service for him and authorized an appeal for a Halsey Memorial Fund, on which report is made elsewhere. Shortly before Dr. Halsey's death, Rev. William P. Schell, who had been his Assistant and Associate for eight years, was appointed to succeed him as Secretary of the Home Department. There has been one addition to the staff during the year. In May Rev. Edwin E. White, Pastor of Trinity Church, South Orange, New Jersey, was called to serve as Assistant Secretary of the Educational Department. The work of this Department has been rapidly increasing in volume and influence during the past few years and never have the opportunities been more encouraging.

The District Secretaries have been unusually busy during the year. Over twenty furloughed missionaries were used in deputation work in the Central District by Rev. Charles E. Bradt, D.D., the Secretary in charge, and 583 congregations were touched by this method. Church and World Visual Institutes have had a large place in the work of the District and there has been an unprecedented demand for illustrated lectures.

Mr. J. M. Patterson, the Secretary of the Southern District, was sent by the Board in June as a member of a deputation to the West Africa Mission, returning late in the autumn. During his absence Rev. W. M. Cleaveland, D.D., the Associate District Secretary, was in charge of the work in the District, caring for the heavy demands of the field work in Churches, Student Volunteer Conventions, and Institutes of various kinds.

During the past year the Secretary of the Western District, Rev. Weston T. Johnson, D.D., visited every one of the Synods and a great many Presbyteries of his extensive district. The outstanding events of the year are the successful mission study groups held in connection with the Synods of Washington, Oregon, California, and Arizona. At the meeting of the Synod of California between 250 and 450 were enrolled in each of three mission study classes. From all parts of the District there has been an increasing

demand for speakers, lantern lectures, literature, and missionary educational material.

Rev. Ernest F. Hall, D.D., Field Secretary of the Board, has given 250 addresses in 14 States before Synods, Presbyteries, Women's Synodical and Presbyterian Meetings, Churches, Sunday Schools, Young People's Meetings, and in universities, colleges, normal and high schools, Chambers of Commerce, and Men's Clubs. He has also conducted supper conferences for men only in 40 churches attended by 2,922 men, including 60 pastors, and representing 65 churches. He has also been active in many Summer Conferences and Synods. Dr. Hall will carry on most of his work in the future in the Eastern District and will have his headquarters at 156 Fifth Avenue, New York.

The Secretary of the Home Department accompanied the Moderator of the General Assembly on his visits to twelve cities; the Associate Secretary of the Southern District and a furloughed missionary represented the Board in many other cities visited by Dr. Swearingen on his nation-wide tour.

Educational Department. This year registers substantial progress in the study of Missions in the churches. Records which include the Assembly's and the Woman's Boards show 4,888 groups in 2,190 different churches and 251 Presbyteries, with a total membership of 104,011. Detroit Presbytery again reports the largest number of Foreign Mission Study Classes. Westport Avenue of Kansas City, Mo., holds the banner for the churches.

Among the Sunday Schools there is a marked increase in the use of Foreign Mission Courses and Programs.

The appreciation by the churches of the Board's development of its Lantern Slide service is shown by the use of our Stereopticon Lectures, which has nearly doubled.

For the new year, the Board joins with other denominations in offering INDIA as the field for special study. The timeliness of this study is apparent; its intense interest will best be appreciated by those who take part in it. The Educational Department is offering an exceptional list of textbooks, leaders' helps, and supplementary materials, of Stereopticon Lectures, and of programs and suggestions for Missionary Education in the Sunday Schools. The Secretaries of the Department will also help leaders by personal correspondence.

Department for Specific Work. The scope of the work of this Department has been enlarged during the year by making it responsible for the records of all pledges and gifts to property items out-

side of the Board's regular appropriations, in addition to the assignments and records of all pledges and gifts for objects within the appropriated budget hitherto handled. To give information about the field of investment, much time has been devoted to the preparation and publication of a series of sketches descriptive of each Mission and of each Station of the Board, entitled "Pen Pictures." They present in summarized form local outstanding features, present-day problems, economic conditions, characteristics of the people, natural resources, as the background and appeal of the activities, needs, and opportunity of our Christian enterprise. To promote the continued interest of supporters of specific work, at least three letters for a particular field have been sent out during the year to many hundreds of churches, Sunday Schools, and individuals. The Board is indebted to and dependent upon the hearty and loyal response of the missionaries, to its very frequent requests for this field information for contributors. It has been a privilege and delight to help in this way to strengthen the ties between the home Church and the missionary, and we value highly these friendly and helpful relations established between missions and the home constituency. In addition to "Pen Pictures," the Department has during the year issued two leaflets especially for the missionaries on the subject of field letters and correspondence, and four leaflets for the home Church on the forms of missionary investment.

During the year new pledges were received towards the annual support of thirty-two Stations, amounting to \$9,320. One church also pledged \$5,000 to open a new Station in Africa, and another church pledged \$10,000 for the running expenses, extension needs, and property of a Station in India. The entire or partial support by "shares" have been taken in eighty-two missionaries. This does not include twelve Sunday Schools that took twenty shares, amounting to \$825, in five missionaries assigned to them. There has been also an increase in former annual pledges of approximately \$7,500.

The Foreign Missions Library has helped to promote the missionary cause in the homeland. It has gone forward with the collection, care and loan of books, periodicals, pamphlets, photographs, curios, and costumes. It greatly served the needs of the office staff, and by assistance to the many visitors to the Library, by correspondence, and by the loan of its various collections has been of significant service to the home Church. Any student of Foreign Missions is eligible to the privileges of the many rare records of the Library and a cordial invitation is extended to all to make use of its advantages.

Literature Department. Since the merging of the six Woman's Boards of Foreign Missions into one Board, the General Board and the Woman's Board have conducted a Joint Literature Department. During the year the General Board has sent out 300,508 pieces of literature, either direct or through the Centralized Distribution Service of the New Era Movement, and approximately 100,000 copies of *All the World* have been circulated. The Woman's Board reports that 14,216 orders have been filled in the Joint Literature Department at a mailing cost of \$1,424.33. Approximately 67,560 leaflets have been sold by the Woman's Board at Literature Headquarters.

Publicity Department. From this Department have gone out the Annual Report of the Board, four issues of the Board's Quarterly, *All the World*, a number of occasional News Bulletins, and leaflets on the general work of the Board. Fresh, up-to-date missionary news has also been sent each month to a long list of religious and secular papers, and also to individuals, some of whom secure the publication of the material in their local paper. Printer's cuts with story attached have been loaned to churches for their weekly calendars, and records of all important missionary events at home and abroad have been issued for publication through various channels.

CANDIDATE DEPARTMENT

The Candidate Department reports the first year of the work of the United Candidate Department of the two Boards of Foreign Missions and indicates that the new arrangement is finding acceptance among the schools, colleges, and seminaries in the homeland, and is enabling the Board to reach more accurate and satisfactory conclusions in selecting those who are to represent the Church on the Foreign Field.

The Department has been able for the year to command the services of Rev. A. W. Moore, one of our India missionaries who is on furlough. Mr. Moore has traveled almost continuously, visiting the educational institutions and other centers of young people and holding personal interviews with individual applicants. There have been more requests for his services than he could accept; he was also one of the number who accompanied the Moderator on his far-western tour. The value of this policy of field work of an intense and constant sort has been so manifest that the Board hopes in succeeding years to make similar use of other men who come home on furlough.

The consideration of the Candidate question in connection with

the Post War Findings and of the new attitude and life of the Mission Fields has made it very clear that in the coming years a far more thorough equipment will be necessary for those who go to the field than ever before. Some of the Missions are even asking for fewer but more highly equipped and competent men and women. To this end the first term of service on the field is to be five years, with the expectation that the first furlough be used for continued study under the guidance of the Board. A Committee has been appointed to counsel with the missionaries on the best use of their first furlough. The number of candidates appointed during the year just closed is 130, and the net gain is 34, which is about the average gain for the last ten years, after allowing for deaths, resignations, and other withdrawals from service.

MEDICAL DEPARTMENT

The newly organized Medical Department of the Board has a two-fold object: the health conservation of the missionary force and the promotion of the medical missionary branch of our work. The vital relationship of health to effectiveness and the increasing size and complexity of our organization have made it seem wise to correlate and unify these special problems of health and medical work in one office. A furloughed medical missionary, Dr. E. M. Dodd of Persia, is the Acting Medical Secretary who has this department temporarily in charge.

1. The purpose of the health phase of the Medical Department is both preventive and curative, or reconstructive. The preventive aim applies first to the physical qualifications of candidates. In this matter the Board has for years received the able assistance of examining physicians in various parts of the country, but these examinations have not, until recently, been coordinated in the New York headquarters. Now the medical reports and correspondence are handled by the Medical Office, and constitute a continuous health record which will run through all the years of a missionary's connection with the Board. The preventive aim applies, secondly, to the missionary's life on the field in cooperation with the medical missionaries of his mission, where health responsibility as well as the care of illness rests chiefly on the local medical force. A qualified medical secretary at the home base, visualizing the health situations abroad, giving his encouragement to the plans and efforts of the medical missionaries, and representing and interpreting their views to the Board, can help greatly in safeguarding the health and usefulness of the whole overseas personnel.

The health aim applies, finally, to the missionary's furlough, where also the reconstructive phase is important. Most missionaries come home fairly well, and then often undertake strenuous study, deputation and other forms of work, not infrequently without opportunity for recuperation and a well balanced furlough. Many come home with some latent or active tropical infection; some with a surgical operation indicated; some with sanitarium or other special health measures necessary; and many more with minor health problems. These present questions requiring professional knowledge, sympathetic understanding of the individual and of the field background, and sound judgment based on cumulative experience. Good health of the missionary personnel is one of the greatest assets of the Church, and the Board's full responsibility of stewardship demands that it be carefully guarded.

2. The promotional work of the Medical Department involves recruiting medical missionary candidates. The appeal to the medical students naturally comes with the greatest force from medical people who know the challenging appeal from the field and can present it in professional terms. It also includes serving as a clearing house for the ideas, activities, and practical needs of the medical missionaries. It handles the purchasing of medical and surgical supplies, supplies professional information to the men on the field (an informal Medical Bulletin for all medical missionaries has been started), assists the furloughed medical people in securing opportunities for post-graduate study, advises and helps native medical students in America in their study, carries on publicity and educational work in behalf of medical missions among the profession at home, and in general functions as the nerve center at G. H. Q. for medical affairs.

SURVEY OF FIELDS

AFRICA. At the Post-War Conference the problem of urgency and need of occupation of our various fields was approached from four different standpoints: (1) sole occupancy or the measure of our separate territorial responsibility; (2) the responsiveness of the field to the Gospel; (3) strategic importance; (4) human need for Christianity and its blessings. Classifying our mission fields according to these criteria, the leader of the discussion gave Africa first place among all our mission fields.

During the past year the needs of this field, under these four distinct heads, have become increasingly evident. Our Church is the only American Protestant Church at work in Spanish Guinea and

Cameroun. Because of the responsibility of sole occupancy, one cannot ignore their needs. In addition to our own territory, the decisions following the great war brought to us the responsibility for the territory formerly occupied in Cameroun (now a French Mandate) by the German Missionary Societies. The total population of Cameroun is estimated at 2,500,000. In this territory we have today only 70 missionaries, including wives. As one of our missionaries has recently written: "It is a thing calculated greatly to disturb even the most polished brand of patience—this trying constantly to man the different stations without men." From the standpoint of responsiveness, Africa was also ranked in first place. The total enrollment of actual church members is over 25,000; the total Christian constituency of our Church is placed at 62,000. The need of additional workers, if this responsive attitude of the people is not to be disappointed, was clearly stated by the Mission at its latest annual meeting: "Efulen has 7,000 Christians with only one minister; MacLean has 10,000 Christians with only one minister; Metet has 6,000 Christians with only one minister; Foulassi has 11,000 Christians with only two ministers; Elat has 16,000 Christians with only two ministers; Sakbayeme has 12,000 Christians with only one minister. These ministers cannot look after these great numbers properly without more help. The Lord has given to the Presbyterian Church the whole of this field to occupy. No one else is responsible. These Christians have confessed Christ and now they need to be led and guided and admonished, for there are 'grievous wolves that have entered in.' Surely these simple minded must be helped in the way. We find among them examples of faith and love and devotion, so we know that Africans can become earnest Christians."

In strategic importance Africa does not occupy such a relatively high place yet in the great contest now going on between Christianity and Islam. Equatorial Africa is on the direct front line. The forces of Mohammedanism are coming from the North and those of Christianity are advancing from the South in the great African continent. They are meeting now near the equator. The sensations of our missionaries who are stationed on this critical line are referred to by one of them in a recent letter: "It is useless to ask for the prayers of the Church—as if praying, as God wants us to pray, were the easiest instead of the most difficult thing in the life of a Christian! It seems useless to even mention these things. All the world is occupied with other things. So who cares if the Christ is daily losing thousands to Islam? I ask the Presbyterian Church why they have placed us here to face this thing and not back us up in it?"

From the last standpoint of human need, Africa again was given first place among all our Mission fields. "Those drums that clamor in the dawn of a Sunday morning, calling the Christians of unnumbered villages to keep Holy Day; these files of men and women who go to God's house by the dim ways of the forest or the sun-smitten ways of the beach; these heavy loads of copper moneys that come in from the many Christian communities; these witnesses to our Lord Jesus who speak morning and evening in the palaver houses of obscure villages; these mothers who teach their little black children to pray; these young wives who follow their evangelist husbands on long missionary journeys—this mustering of Ethiopia—surely this must mean much to you?" Ethiopia is indeed stretching out her hands unto God. Her utter need, her eager longing, her menacing ignorance, and her overwhelming response to the Message are a challenge to the Church at home."

Against this general background of obligation, opportunity and need there have been, during the past year, three developments of special importance. These were the visit of a Commission to the field; the solution of several long-standing problems by its aid; and the opening of a new station at Yaounde. The Commission spent approximately two months on the field; it was composed of Dr. and Mrs. W. H. Hudnut of Youngstown, Ohio, and Mr. J. M. Patterson, Secretary for the Southern District, and made the first visit since 17 years ago, when the late Dr. Halsey was there. They visited all the mission stations, which required traveling of 2,000 miles, held an important conference with the Executive Committee of the Mission and representatives of the stations, and drew up findings concerning the work which were later brought for action before the Board.

The Commission was instrumental in solving a number of distinct and pressing problems. One difficulty related to the delay in securing permission for the building of a Central Hospital in Cameroun. Funds totalling \$50,000 had been subscribed for this enterprise, but for various reasons permission has not been forthcoming from the French Government. The Commissioner, Monsieur Carde, graciously gave permission for the building of this hospital and granted ground for its site. Preparations are going forward at once for the breaking of ground and the establishing of this important institution. The Mission has long felt the need of a modern printing press. In this case there was no difficulty in securing permission for its establishment but funds were not yet in hand which would warrant this step. As a result of the Halsey Memorial Fund, \$25,000 is now in

hand which will mean the early establishment of the Halsey Memorial Press; the Commission was of large service in connection with the related field questions. As a token of their love and esteem for Dr. Halsey the missionaries themselves have provided a \$3,000 residence for the printer. A trying problem which has hitherto been unsolved is that relating to the education of missionaries' children on the field. Our Africa missionaries are justly loath to keep their children in the moral and physical climates of Cameroun. On the other hand, if the children come to America when they are young, this necessitates the separation of the families, as either father or mother must remain with the children of that age in America. The first step has now been taken towards establishing a school for missionaries' children similar to schools in certain other mission countries.

Cameroun is a French Mandate and therefore is not subject to the governmental rules and regulations of Colonies, such as those in French Equatorial Africa; nevertheless, there has seemed to be a certain tendency on the part of the local government to rule this Mandate as a Colony. This attitude has meant that the regulations and restrictions with reference to education under any auspices other than that of the government have been applied to the schools of our Mission in that country. One of these rules requires the teaching of the school children, not in the vernacular but in French, which would mean the closing of all of our Bulu schools. The Commission took this matter up with the local government and M. Carde has promulgated a decree which excepts the Mission or catechetical schools from the application of the general rules in force throughout the French Colonies in Africa and gives the Mission three years in which to conform to these regulations.

A third development of importance during the past year has been the opening of a new station at Yaounde, the new capital of Cameroun. Funds have been secured toward the cost of this new work and the necessary transfer in missionary forces have been made to man this new station. Commissioner Carde has given the land for this station to the Mission, thus adding to the already long list of benefactions received at his hands on behalf of the Government.

In view of the needs and opportunity which are so evident, the Board hopes that by special effort on the part of its secretaries and of the West Africa Commission, the Church will be more fully aroused to the sense of the situation in Cameroun so that the forces there might be more adequately supported and the work of Christ go forward along clearly necessary lines of advance into the Dark Continent.

CHINA.—It is not necessary to dwell upon the chaotic political conditions which still prevail in China. It may be well, however, for us to note that the actual life of the common people and our missionary work are not so seriously affected as readers in America might imagine. It is true that provincial authorities are unfriendly to the Central Government; that some parts of the country are in actual revolution; and that in certain sections bandits are numerous, particularly in Shantung, Hunan, and South China. A party of our own missionaries traveling by river from Canton to Lien-chou were attacked by robbers and stripped of all their belongings, bullets riddling their boat. Fortunately, the missionaries were not wounded. The murder of Dr. Albert L. Shelton, a medical missionary of the Disciples of Christ, near the border of Tibet was committed by Chinese bandits. In more than one part of China there have been times when missionaries appeared to be in danger, although none of our missionaries has been actually injured. We would not underestimate these serious troubles. The corruption of officials, too, has never been worse. In spite of these untoward conditions, however, the life of the average Chinese, mostly villagers, is jogging along about as usual.

China's relations with Japan, which have been severely strained for some time, have been noticeably improved by the Washington Conference on the Limitation of Armament. While some of China's grievances were not officially before the Conference itself, advantage was taken of the opportunity to bring about private conferences between the Chinese and Japanese delegates with friendly advisers. The Chinese publicly expressed themselves as very happy over the outcome; they were particularly gratified by the decision to abolish extra-territorial laws and foreign courts, in case an International Commission should find the way clear, and to withdraw alien postoffices. Japan has one hundred and twenty-four postoffices in China; France, thirteen; Great Britain, twelve; and America, one. All these foreign holdings and operations in China, together with the garrisons of foreign soldiers in Peking, Tientsin, Hangchow, and other cities, have been deeply resented by China as infringements on her sovereignty. The most acute of all the problems was the Japanese control of the great sacred Province of Shantung. This problem, which more than once has threatened the outbreak of war, was, after more than a score of futile conferences between the Chinese and Japanese delegates, finally adjusted through the good offices of the American Secretary of State in a mutually satisfactory way. Said one of the Chinese delegates, Dr. C. H. Wang:

"We came here empty-handed and we leave with three treaties which are all in China's favor. We came here with the confidence of America's sympathy and friendship for us, and we leave this country with renewed confidence that the friendship between the two peoples of America and China will be perpetual. We came here with a message of good-will from the Chinese people to the American people, and we go back with a like message of good-will from the American people to the Chinese people."

It is interesting to note that three of the four Chinese delegates to the Washington Conference were products of Protestant Mission Schools; that one of them is an active and devoted Christian; and that all of them received their University training in the United States.

The appalling calamity of recent years was the famine, which was followed by destructive floods. It would be impossible to exaggerate the horrors that were caused by these disasters. The facts were widely published in the United States so that the Church is presumably familiar with them. The work of securing relief funds was vigorously undertaken under the leadership of the National Committee appointed by President Wilson, in cooperation with the Missionary Boards having work in China, whose representatives did a large proportion of the actual work. About eight million dollars altogether were secured by this and other agencies, including the Red Cross Society. On the field, the task of distribution was supervised by a Committee headed by the American Minister to China, but the active supervision and local distribution was largely done by missionaries, prominent among whom were several of our Presbyterian force. Early in the campaign in America the National Committee requested the churches to send their contributions through the Central Committee in order to avoid danger of overlapping competition in purchasing food, and to secure efficient administration, wholesale prices, and reduced rates by shipment in large lots. Considerable sums, however, were sent to our Board with a request that they be forwarded separately to our own missionaries, and these were sent as requested. With the approach of the summer harvests, the worst is believed to be over; but for a long time yet the missionaries will be confronted with the trying problems which the famines and floods have developed. Thousands of orphans must be cared for, and people who had to sell their tools and seeds and practically everything that they possessed to buy food must be assisted in getting a new stock, while account must be taken of the distressing number of families who, under stress of starvation, sold

their lands so that they have no homes of their own. The suffering Chinese still need our sympathies and our missionaries need the prayers and sympathies of the home Church.

The surplus of something over one million dollars which remained in the hands of the National Famine Fund after notice had been received from the Committee in China that additional funds were not required, will be carefully expended to the very best advantage for China famine sufferers, probably to save those of the future by scientific famine prevention work in agriculture and forestry. Our Presbyterian China Council approves of this suggestion and two union missionary universities may be requested to undertake the direction of such a program of famine prevention.

The opinion of well-informed observers is clear that the Chinese people possess qualities which, wisely developed, will fit them for a very large place in the life of the world. Sir Charles Addis, Chairman of the Hongkong and Shanghai Banking Corporation, Director of the Bank of England and head of the British group of the Chinese Consortium, recently told a group of bankers in New York: "I am returning from China more profoundly impressed than ever before with the infinite possibilities for good or evil, for war or peace, which lie in the proper handling of the Far Eastern problem by the powers concerned. What is that problem? It is the unification of China by the establishment of a strong and independent central government." Christianity will supply a great cohesive element in Chinese life and make her a power for limitless world service.

An event which has attracted comparatively little attention in America, but which is fraught with enormous possibilities for good and which will be of immense benefit to missionary work, is the development of the phonetic script. One of the most formidable obstacles to Christian work in China is the language, composed of about 40,000 ideographs, of which it is necessary to become familiar with between three and four thousand in order to use the language with a fair degree of success. John Wesley declared that "the devil invented the Chinese language to keep the Gospel out of China." A phonetic alphabet of only 39 characters has now been formed. Primers to teach the new method are being printed by the million; thousands of portions of Scripture have already been distributed, and classes are being formed everywhere in schools and churches, in villages, towns and cities, to introduce the new system. In addition, large quantities of books are being published which use the system as a medium to advance the study of the national language and literature. Peking University and other educational institutions are teach-

ing the new system to their students so that, as they carry on their religious and social-service work in Peking during the year or scatter to their homes in vacation time, they may teach it to others. Older Christians can learn to read the Bible in the phonetic script in a few weeks' time.

Progress all along the line can be reported regarding our missionary work in China. One of the remarkable features of the Cities Evangelization project in Shantung, the largest mission, is the friendly cooperation of progressive officials and gentry which the superintendents, by their evident sincerity in promoting the highest welfare, have been able to obtain. Everywhere the missionaries find friendliness on the part of the people. They are the most thoroughly trusted foreigners in China; they have unlimited opportunities to preach the Gospel, and they are availing themselves of these opportunities in a splendidly effective way. Mission schools of all grades, from kindergartens to universities, find their accommodations taxed to the utmost. There has never been a time when the doors were so widely open to the Gospel. For a long period the official classes were almost inaccessible; now they, too, are being reached. Bible classes have been opened in government educational institutions, with many public confessions of Christ.

A series of evangelistic meetings in Canton developed extraordinary interest. A site was secured in one of the prominent localities, and a large mat shed was erected at a cost of \$1,600, the members of all the churches freely contributing. Two meetings were held daily for ten days. The meeting for women was held at two o'clock, and at this service more than 2,000 were frequently present. In the evening the meeting was crowded with men, though the seating capacity was almost 3,000. In the audience were officials, scholars, merchants, seated often side by side with men of laboring classes. No distinction in class or rank was made, yet in no instance was there slightest evidence of any resentment or disorder. The preaching was entirely by the Chinese, the missionaries aiding in every other possible way. The power of the Chinese preachers was greatly in evidence. Among those who gave great assistance were the students from the Canton Union Theological College. At these meetings more than 100,000 persons were present, and 2,900 signed cards expressing determination to become Christians. More than 1,000 were organized into Bible classes. In Canton are some large department stores having hundreds of clerks. From one of these, 130 men came forward to make confession of faith. The entire cost of the meetings, \$6,000, was oversubscribed, leaving

\$1,500 in the treasury for a similar series in the future. The fact that high officials, prominent scholars and men of all classes listened with deep attention to Christian doctrines which Morrison would not have dared openly to mention, proves the transforming power of the Gospel. Despite or because of disturbed political conditions, China presents a wonderful field for the Gospel of Christ. China's friendship for the United States is an asset of tremendous value. The Chinese hold our nation in the highest esteem, beyond that for any other nation. With courage, tact, patience and energy, we can help mightily to win China for Christ.

The dedication of the Peking Union Medical College, in September, brought to Peking a large number of influential men from Europe and America. Six Mission Boards cooperate with the China Medical Board, whose funds have made this the best equipped medical college in the world. Plans for strengthening the missionary educational institutions have steadily progressed, especial emphasis being placed upon a more adequate training of the Christian ministers that are going out to build and lead the new Church of China. In four union colleges and universities for men and two union colleges for women we carry our share of raising up Christian leaders for church, school, hospital, home and community life. Every Christian training center is a great power house for leadership.

Report of the first fully constituted meeting of the General Assembly of the Presbyterian Church in China, April, 1922, will be made next year. It is the consummation of a movement that has been long in progress and which unites in one great Presbyterian Church of China the 25 Presbyteries formed in connection with the work of the Missions of all the Presbyterian and Reformed Churches having work in China.

One of the most encouraging signs of the times in China is the increasing number of highly trained Christian Chinese leaders. The pre-eminent need of China is capable, conscientious leadership and Christianity is slowly but surely supplying it. Among the most prominent Chinese educators and leaders of the nation is a Christian man, educated in our Lowrie High School, Shanghai, and at Columbia University, New York, Dr. P. W. Kwo, who is head of the government Normal School and of the new Southeastern University of Nanking. Mr. Fred B. Smith, who is now in China, writes: "These new great Christian personalities will solve the problem if the rest of the world will keep hands off and give them a fair chance. I met university and college presidents of as fine a grade of scholarship and administrative ability as are known anywhere in the West.

I met Church leaders of vision, courage and personal qualities quite as significant as anything I have come in contact with in thirty years. I met student leaders that are not second to any I have known in the West. I met manufacturers who are the last word in up-to-dateness. I met bankers, lawyers, doctors of a number one grade. I met student groups that would not be ashamed in the presence of Harvard, Yale, Cambridge or Oxford men. I saw girls' schools which reminded me of Vassar, Mt. Holyoke and Smith. The leaders are in China and more are rapidly being produced. I found any number of self-supporting churches, big, strong congregations. Perhaps no one item impressed me so much in contrast with the memories of an earlier visit in 1913 as did this one. I was shown through a beautiful library building at St. John's College, all paid for and every dollar given by the alumni. I arrived in Hongkong just after the Morrison Memorial Church, which has never had a cent of outside help, had voted \$90,000 to build a new church, and at the same meeting voted \$1,000 each toward two new churches just starting to build. The same week the Board of Directors of the Young Men's Christian Association had voted to erect another building to cost \$100,000, all of which they will raise themselves. These illustrations can be multiplied indefinitely. They prove leadership. If China is treated fairly, if the people who believe in world peace, will help her in the period of transition, she will be a powerful factor in establishing the better order of brotherhood in the world." In this day of China's rapid change, the Church must give her every opportunity to build the Gospel of Christ into her new civilization.

A National Christian Conference of exceptional importance was held in Shanghai the first part of May and will be fully reported upon at a later time. Representatives of the many denominational and interdenominational missions met with the delegates of the Chinese churches to consider unitedly the great common task of the thorough evangelization of the 400,000,000 people of the world's most potential nation. The Churches in China are showing a deepened sense of responsibility and a heightened capacity for vigorous and substantial leadership and progress.

CHOSEN.—The survey of Chosen naturally shows two sections. The first relates to the attitude of the Japanese officials toward missionaries and their work. We are glad to note an improvement over the conditions that prevailed a year ago. Governor General Saito has proved to be an honest and well-meaning man who has promulgated many reforms, and is earnestly trying to deal wisely and hu-

manely with the people under his care. Unfortunately, some of the lower officials and police, through whom his orders have to be carried out, are not in sympathy with his kindly purposes and still feel that the best way to govern the Koreans is by the stern hand of authority. This is particularly true of the smaller places away from the capital. Spies frequently attend church services, and Mission schools are jealously watched. An observer wrote last fall: "Notwithstanding official denials, torture is still the order of the day. During this last spring in my territory, to my own personal knowledge, unspeakable tortures have been inflicted on men and women, some of them members of my own churches, and my personal friends. In my own field the situation has never been worse. As I traveled over the field this past spring, a pall seemed to rest on the whole country. No one knows what the police will do next. A letter just received from states that many are being arrested there at the present time, among them another Korean pastor. I do not know how many of the pastors are now in jail, but there must be several. Our minds are filled with forebodings for the future of that unhappy people."

On the other hand, Japanese officials of high rank have been showing a notably friendly spirit toward the missionaries. Dr. R. Mizuno, Japanese Minister of Education, made an address September 21 at the Tenth Annual Conference of the Federal Council of Protestant Missions in Chosen, which defended the policy of the Government, but which frankly admitted that "mistakes and blunders have not been entirely avoided." Mr. Fred B. Smith, who has recently visited Japan and Chosen writes: "The frankness with which many men of many kinds freely commented upon the fact that Japan had made some serious mistakes in relationships with China and Korea was to me an added earnest of a fervent desire for peace and a future free from the diplomatic blunders of the past. I am quite aware that admissions of this kind are not spoken by many, and it may not be realized by the majority, but among those I talked with and met there seemed an openness and liberty to speak of serious errors and acknowledge wrongs which was surprising and at the same time assuring."

The Board was greatly relieved and gratified by the receipt of a cablegram on March 8th:

"Government has granted permission religious liberty in College at Seoul, Avison."

Details have not reached the Board as this goes to press, but apparently full freedom for religious exercises and Bible teaching with-

in the *required* courses is now granted. There has been some misapprehension at home regarding the religious teaching in this college. The educational regulations of the Government prescribed a curriculum for all schools which have Government recognition, and these regulations forbade the teaching of any religion as a compulsory part of the curriculum. As a matter of fact, however, there have been voluntary chapel services and Bible study classes in the Seoul College from the beginning. The faculty has interrupted the curriculum studies, for a period in the middle of each morning, during which time there was either a chapel service or a Bible class every day in the week attended this past year by more than 85% of the students. The only difference between religious teaching in this College and the other educational institutions of the Mission was that attendance at Chapel and Bible classes in the Seoul College could not under the law be obligatory. The restriction regarding compulsory attendance has been removed, and full religious liberty which the Board has long sought has been granted. This happy outcome is the result of quiet, tactful but earnest and persistent efforts by the College and the Board whose position in this matter was unanimously endorsed by the Chosen Commission of the General Assembly.

The other phase of the work relates to the progress of missionary work along all lines. The reports are exceedingly interesting and inspiring. Religious services are largely attended. Schools and hospitals are crowded. The General Assembly of the Presbyterian Church in Korea, which was constituted with seven Presbyteries in 1912, now has nineteen Presbyteries. The annual meeting of the Assembly was an occasion of remarkable interest and encouragement. In November the first Korean national Sunday School Convention was held in Seoul and was attended by more than 900 delegates from all over the country. None of the city churches were allowed to have more than five delegates, so it was a most representative gathering. Most of the meetings were held in the Central Presbyterian Church, though other nearby churches were used for some of the meetings. Dr. C. A. Clark of the Presbyterian Mission writes that it was one of the most inspiring audiences ever gathered in Korea. Nearly all were young people, all in earnest, with notebooks in hand, taking down every suggestion that they could get. A missionary, who had been in America on furlough, writes: "After my return many men poured in to call on me from all over the Taiku district. All were talking about the great interest which was stirring among the people toward the Faith and the Church. As time went on I

became very much impressed with the conditions, and myself sought to investigate it. I soon became convinced that, from whatever cause, there was no question with regard to the fact. The situation was very much like that of fifteen or twenty years ago, when most of our present churches were established. Planning for some way to get in line with this second wonderful movement of the Spirit of God, it soon became evident that it could not be in any way handled through the personnel of the Station. All the evangelistic workers were buried in the work of the unorganized churches. The zeal of many of the Korean Christians is deeply moving as witness the following extracts from one of the reports: 'Contrary to all previous experience, this winter term, the last of our school year, in spite of the bitter cold of an unprecedentedly cold winter, and increased fees, and urgent requests to all candidates to wait until the spring, shows the largest enrollment in the history of our school, about 140, all and more than we can properly accommodate even with our plan of two sessions, morning and afternoon, with the school reciting consecutively so as to get in the two "shifts" between daylight and dark. Soon we shall have to introduce a third "shift" at night unless buildings are provided for us, for the students will not be denied. The pressure is overwhelming.'

Statistics are said to be dry, but we are sure that no follower of Christ will deem the following statistics dry, especially when he recalls that the first missionary entered Chosen in 1884 and that ten years later there were only 140 believers in the whole country. Now in our own and other Missions there are 472 Protestant missionaries, including wives, working in Korea under the two Methodist and four Presbyterian Missions. They are assisted by 1,683 Korea workers of whom over 300 are ordained pastors and have under their care over 3,000 organized churches and unorganized groups which own nearly 3,000 church buildings. In these churches are nearly 92,000 baptized adults and over 35,000 catechumens preparing for baptism. Over 11,000 of those baptized were received last year. There are more than 240,000 Christian adherents associated with these Protestant churches. Over 2,400 four to ten day Bible Classes were held in these churches, attended by more than 86,000 men and women. The total contributions of these Christians last year were \$465,560 (U. S. gold)—a sum equivalent to one million, six hundred thousand days labor or four and a half million dollars from 3,000 American Christian Churches. Preparing for the future there are 255 theological students in two seminaries, 64 medical students in Severance Union Medical College; 251 students in the two Union Colleges, and

nearly 54,000 pupils in the lower schools of these missions. Continue to pray for suffering, hopeful Korea and her strong, out-reaching Church.

INDIA.—The condition of Mission and Church work in India cannot be understood without some comprehension of the general Social and Political situation. The past year has not witnessed the diminution of India's unrest. That her problems are nearer solution than they were a year ago, we must believe, but whether the end is to come with or without further strife no one can say. On the one hand, there are those of optimistic temperament who minimize the danger. Speaking recently in the House of Commons, Lloyd George interpreted the conditions as improving and not politically critical. Even though he may have been influenced by political expedience, the words are significant:

"Here you have a population with Eastern ideas and Eastern experience. Modern ideas and Western ideas of liberty and self-government were unknown. They acknowledged great overlords who according to their strength gave them peace, or according to their weakness gave them unrest, disturbance and ruin. I have been amazed at the kind of education given to the Indian child. There is no doubt it poisons the Indian mind. We have had a very considerable number of rich Indians sending their children to be educated in English universities. They were saturated with Western ideas, and went back full of them. The great Western ideas of liberty became their ideals. It was bound to create unrest. It was putting new wine into old bottles—the fierce and often coarser wines of the West into the older bottles of the East, accustomed to mild vintages. They burst. There was leakage. The wine spread and intoxication spread over the East. It was not India alone. In the story of India you must not forget the story of Asia—Japan, China and India—the hundreds of millions who have been living in tranquility and satisfaction, with ideas of autocracy that gave them protection and guardianship and with which they were satisfied. Then comes in the West. It is because the West has got into contact with the East. It was inevitable. There were two chemicals bound sooner or later to produce some form of explosion." And after enumerating the various factors that have combined to make strife, he concludes: "I have only sketched very summarily some of the causes of disturbance. It is gradually subsiding. The position is improving, and as far as the tension of nerves of people is concerned they are not as ready to take offense. That is a matter of time."

On the other hand, there are those who view the situation with the gravest alarm and paint in lurid colors the strife and bloodshed which may lie between the present and the attainment of peace, and it must be acknowledged that some of the statements of Mahatma Ghandi and of the Nationalist Congress and Press bear out this view. There is always peril in prejudiced leadership even when accompanied as probably in this case, by sincerity. In the Bombay Chronicle of December, 1921, were these words, "Those Christian doctors of Europe and America who liken the Mahatma to Christ are not mistaken. . . . It is not in the least exaggerating if I say that the life of Christ is being reenacted by the Mahatma, the opponents of the Mahatma enacting the part of the opponents of Jesus Christ, seeking how they may arrest him without rousing the people, his followers. I am absolutely certain that when the Mahatma is arrested and tried, the Judge will once more wash his hands and repeat the same verdict that Pontius Pilate had pronounced upon Jesus Christ, 'I am innocent of the blood of this just person.' "

It is this man who is thus described who has been made practically the Dictator of the Nationalist party, whom multitudes of people are blindly following, and yet who is so ignorant of history and government as to speak as follows in his book, "Indian Home Rule:"

"Parliaments are really emblems of slavery."

"If money and time wasted by the Parliament were intrusted to a few good men the English nation would be occupying today a much higher platform."

"It behooves every lover of India to cling to the old Indian civilization even as a child clings to its mother's breast."

"In order to restore India to its pristine condition, we have to return to it."

"Machinery is the chief symbol of modern civilization. It represents a great sin."

"We should only do what we can with our hands and feet."

"My conviction is deeper today than ever. I feel that if India would discard modern civilization she can only gain by doing so."

It is not difficult to understand how such a man cradled in a land which is the home of fanaticism does not hesitate to call the people to civil disobedience and in the same breath quietness and order. His dream is beautiful, his program impossible. The actual situation as in most cases can probably be found in the mean between the extreme views. Great Britain has a long history of generous and wise government in India. She is not likely to ignore any just de-

mands of the Indian people, and there are a vast number of leading Indians who are counseling moderation. Their voices are not as articulate as those of agitators, but the weight of their opinion is very great. The following extract from the vernacular press voices the sentiment of this group:

The *Paisa Akhbar* writes: "From the date of its birth the non-cooperation movement has changed many hues and played different games. At the recent meeting of the Delhi Political Conference held at Mattra under the chairmanship of Pundit Motilal Nehru, a resolution was passed which, owing to its novelty and absurdity, has outdone all the past resolutions of the Congress party. The resolution declared that the Indian National Congress at its forthcoming session should declare to the whole world that it is an inherent and inalienable right of the Indian nation and its firm intention that it should become a fully independent and self-contained power and that it should have no relations of any kind with foreign powers and countries, among which Great Britain is included. Such resolution clearly indicates the intellectual state of the supporters of the non-cooperation movement and plainly declares their intention."

It is in the midst of such stirring events that our Mission work must be carried on. Naturally, it has been affected by its environment. The mass of Indians do not distinguish between Englishmen and Americans. Hence the boycott affects our schools and other enterprises. The control in educational affairs, now almost entirely put in the hands of the Indians, brings up the problem of compulsory religious teaching in Christian schools and the question of "the Conscience Clause" which would forbid obligatory attendance upon religious exercises in schools receiving government grants. It also affects the Indian Church which is demanding "great measure of independence." These, however, are not unhelpful signs. They call for greater wisdom and consecration. It is inspiring to read:

"A feature of the meeting of the General Assembly of the Indian Presbyterian Church, held December 28-January 2 at Allahabad, was the impassioned plea of Rev. A. Ralla Ram, pastor of the church in which the Assembly was meeting, that the Indian Church send missionaries to other lands. Tibet and Mesopotamia were suggested as possible fields of effort. The discussion that centered around an overture from one of the presbyteries that foreign missionary work be undertaken was followed by the appointment of a committee to prepare plans for undertaking this new effort. Resolutions were adopted by the Assembly requesting the Indian government to prohibit the sale and manufacture of liquor, except for medicinal and

commercial purposes, and also to take action against commercialized vice."

It has been a fortunate thing that just at this time two of the officers of the Board, Secretary Robert E. Speer and Associate Treasurer Russell Carter, have been able to visit India and not only study these questions at first hand but also by many conferences with Indians to get the National viewpoint and bring back to the Board the new atmosphere in which the work must be conducted. In spite of all hostile conditions the work of Missions has gone steadily on and been a guiding and quieting influence. Perhaps the whole situation cannot be more clearly expressed showing both the perplexities and the possibilities that are before the Christian workers than by quoting the following extracts from a letter recently received. In the first part of the letter the writer describes the conditions very much as they have been outlined above and then adds: "If after reading the above you should take a gloomy view of the situation in India, that certainly is not the impression I desire to give. There are many hopeful features in the present situation in India. Instead of sad and bitter disappointments the future may have some very strange and happy surprises in store for us. I have just read the resolutions of the Congress Committee at Ahmadabad and am deeply impressed with the high moral tone they breathe and the moderation, patience, self-restraint and self-sacrifice which they impose. Violence in any form is absolutely condemned. The pledges which the national volunteer corps, which the Government has declared unlawful and ordered to be disbanded, are required to take, take one back to Covenanter days in Scotland. Take, for example, the following: 'So long as I remain a member of the corps I shall remain non-violent in word and deed and shall endeavor to be non-violent in intent since I believe that as India is circumstanced, non-violence alone can help the Khilafat and the Punjab and result in the attainment of swaraj and consolidation of unity among all the races and communities of India whether Hindu, Mussulman, Sikh, Parsee, Christian or Jew. As a Hindu I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavor to render service to the submerged classes. I am prepared to suffer imprisonment, assault or even death for the sake of my religion and my country without resentment. In the event of my imprisonment I shall not claim from the Congress any support for my family or my dependents.'

"We cannot but admire such a spirit as this, nor would it be hard for us to discover the source from which they proceed. The like

has never before appeared in India, and would not have appeared today had not the Gospel message come here, the true meaning of which perhaps the people of India may help the rest of the world to understand. At the close of a lecture delivered recently by a missionary in Bombay on 'Jesus Christ and Present Day Problems,' the chairman, a Hindu, said: 'Is it not remarkable that in the whole world, the only country where a great national movement, with many miscalculations and grievous failures, no doubt, has based itself avowedly on Christ's central doctrines of non-resistance to evil, should be India, a country which does not profess Christianity?' 'The response of Christian men and nations to this challenge,' he added, 'will afford a practical test of their faith in the teachings of Jesus. In this season of Christmas it behooves us all to recall with reverence the central principles taught by the great Nazarene 2,000 years ago.' "

"At the annual gathering of the Social Reform Association just held in Ahmadabad, resolutions were adopted which any Christian Conference having similar aims might have adopted. The abolition of caste, the remarriage of widows, the education of women, the lifting up of the depressed classes, equal rights for men and women, these were some of the principles affirmed and re-affirmed, and as a missionary remarked: 'Why these are some of the things that we have for years been trying to achieve in India.' True, at present the minds of the people are engrossed with politics, yet religion will ere long reassert its old power, for the people are intensely religious. We have never had so many earnest enquiries as we are having just now. Last Sunday a young man, a pleader and graduate of a Christian College called on me and we had a most delightful and interesting conversation. He attends our church services pretty regularly and is in heart a Christian. He expressed the opinion that Hinduism as a religion was bound very soon to pass away. 'It cannot hold out,' he claimed, 'against the influences now at work under the new conditions. Whither are we to turn for the religion that will satisfy the heart of India? The Mohammedans are all about us and we are brought into daily contact with them, but the Christians are a mere handful and they live to a large extent apart from us. The Mohammedan religion will never meet our needs. Here,' he said, 'is your opportunity; will you not urge your society to flood India' (I am using his own words) 'with Christian preachers, who will mingle with the people and tell them what the Christian religion is?' "

With such a situation confronting the missionary cause, it is surely

not a time for fear and relaxation but for reconsecration, and for going forward in the joy of the Lord, which is our strength.

JAPAN.—The relations between the Japanese and American governments were greatly improved during the year by the happy outcome of the Conference on Limitation of Armaments in Washington. The agreements that were reached on the perplexing and irritating questions of Yap and Shantung, as well as in the reduction of naval armaments and the Four Power Treaty, have produced a psychological effect which is really far more important than the text of the agreements themselves. Much suspicion has been dissipated and a clearer atmosphere created.

The year has been marked by the passing of some great figures in Japanese political life. Premier Kei Hara, a recognized leader and the hope of progressive Japanese, was foully assassinated November 4. Marquis Okuma, widely known as "Japan's grand old man," passed away January 6 at the ripe age of eighty-four. His death was followed February 1st by that of Prince Yamagata at the age of eighty-three, one of the few remaining members of the powerful Genro or Elder Statesmen who have been the incarnation of bureaucratic government. Hara, Okuma and Yamagata were men of widely different types, but all of really extraordinary ability and force of character. The year was also marked by the necessity of publicly recognizing the continued and incapacitating ill-health of Emperor Yoshito and Crown Prince Hirohito, a young man of twenty, was made Regent.

Wide-spread interest was aroused by the celebration in Tokyo of the fiftieth anniversary of the inauguration of railway service in Japan, the first rail having been laid in 1871. There are now 8,500 miles of railway in Japan proper in addition to the 2,900 lines that the Japanese have built in Chosen, Formosa, Manchuria and Saghalien.

Christianity as represented both by the Missions and Japanese churches has made gratifying progress during the year. Evangelistic meetings have been largely attended, in some places audiences thronging spacious buildings. One of the most successful of the Japanese evangelists, the Rev. Paul Kanamori, visited America during the year and delivered addresses based on his famous "three hour sermon" in many parts of the United States. The missionaries are vigorously pressing their work by the spoken word, the printed page, and Christian training centers. Sixteen well-trained Japanese were graduated from the theological department of the Meiji Gakuin in

Tokyo. Plans for the Union Woman's College are developing satisfactorily as the result of the campaign conducted in America by the joint committee representing all the Boards concerned. Prominent Japanese have given notable testimony to the increasing influence of Christian ideas upon Japanese thought. Prince Tokugawa, the head of the Japanese delegation to the Washington Conference on Limitation of Armaments, and himself a Buddhist, declared in a published interview during his visit to America: "Today Japan has Christian adherents numbering more than a million. The American Bible Society at Tokyo can never print enough Bibles to meet the ever-increasing demand. There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines, and fiction of today bear testimony to this statement. The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity." Tokyo newspapers have announced the recognition of Sunday by the Imperial Government as a national day of rest, upon which the public offices throughout the country shall be closed.

The Japanese are among the greatest readers in the world. There are now more than 3,000 newspapers and periodicals in circulation. About 25,000 titles are published each year. In 1916 there were 3,051 titles under the head of Religion and 2,560 under the head of Education. This growing desire on the part of Japanese for books dealing with religion is further shown by the record of the Christian Literature Society of Japan. Its sales in 1914 were 2,700 yen, and in 1920 were 26,000 yen. A gain of 1,000 per cent in sales in a period of six years is sufficient indication of the opportunity. Remarkable success has attended the issue of a monthly magazine for students called the "Myojo." It was started several years ago. It now has a circulation of 70,000 copies which reach 1,540 academies and universities and 1,672 elementary schools. A magazine for children just started, "The Little Children of Light," in spite of a 60 per cent increase in price, reached a sale for the Christmas, 1920, number of more than 9,000 copies.

The great event for which our Japan Mission and the Japanese Christians are now celebrating is the highly noteworthy Semi-centennial of the organization of the first Protestant church in Japan in Yokohama, March 10, 1872. There were eleven members, two of them middle-aged men who had been previously baptized, and the others were nine young men who had been baptized that day. They called their church "The Church of Christ in Japan." It has now

grown into a great denomination of 1,224 organized churches of which 359 are entirely self supporting. Besides the churches there are 1,338 places where preaching is regularly held. There are 759 church buildings, and church property worth 6,798,029 yen. In 1920 there were over 11,000 baptisms. There are 137,823 communicants, and in 1920 these Christians contributed 1,161,575 yen for all purposes. There are besides, schools for boys and girls, from kindergarten to University; hospitals, orphanages and other forms of philanthropic work of the church and missions. In the beginning of Christian work in Japan, Christianity was under ban of the Government, and the possession of a Christian book was a crime that was punished with imprisonment or death. But Christianity has now grown to an influence in the Empire such as to lead the Emperor to contribute to Christian institutions. And the *Home Minister* is quoted by Mr. Merle Davis, (a son of one of the pioneer Missionaries of the American Board, Rev. Dr. J. D. Davis) as saying, "More than technical knowledge and experience is needed for social work. It requires, primarily, ability to sacrifice and to serve unselfishly, and that for men and women of this type the Government is depending increasingly on Christianity." Our own Church of Christ, the result of the work of the missionaries and native Christians of the Presbyterian and Reformed Churches, has 82 self-supporting churches, 146 mission churches, 33,668 communicants. At the latest meeting of the national Synod, the church resolved to celebrate the fiftieth anniversary of the organization of the church by building a tabernacle in Tokyo, and in inaugurating a movement to double the membership in five years, and to send its esteemed moderator to the United States to thank the Presbyterian and Reformed Mission Boards for sending their missionaries to Japan. This moderator, is our fellow Presbyterian, the famous Dr. Masahisa Uemura, theologian, editor and preacher. He comes to bear the greetings of the Church of Christ to the Presbyterian and Reformed Churches of the United States. He expects to attend the General Assembly, which will thus have an opportunity of hearing this great Christian leader. Plans are under way for cooperating with him in soliciting the Memorial Fund which our Mission and the Church of Christ have asked us to aid him in securing. We will be happy to show substantial interest in this celebration and opportunity for further advance in Japan.

LATIN AMERICA.—The seven Latin American Missions are situated in six countries; two of these countries are north of the

Panama Canal—Mexico and Guatemala—and four of them are on the South American continent—Colombia, Venezuela, Brazil and Chile. Until a little over a year ago relationships between the Board and these Missions were scattered through the portfolios of several different Secretaries. In January, 1921 correspondence with all these Missions, with one exception, was brought into one department and placed in the hands of one Secretary. Last year was the first year, accordingly, in which the problems of these Missions were viewed from the standpoint of a single administrative unit.

These Missions in Latin American lands represent one of the most appealing and most difficult fields which the Foreign Mission front of our Church is facing today. These countries are especially strong in their appeal to us because of their location, because of our relationship to them under the Monroe Doctrine, because of the special relationships uniting practically every one of these countries to the United States, and because of the general similarities between them and our own land.

These nations are our nearest neighbors. The boundary lines of Mexico are contiguous with our own. The ports of most of these lands are the nearest foreign ports to our own coasts. In carrying out that farther duty "to the uttermost part of the earth" the Church cannot forget the duty to its immediate neighbors in America. In the second place, because of the Monroe Doctrine, there comes to us a special appeal for service to these lands. This doctrine has been too much the cause of suspicion: it has often been regarded, both by our South American neighbors and by other nations, as a cloak for imperialistic designs. There is an added obligation upon our country, and especially upon us who know Christ, to take to these peoples the best that we can give them, and to prove to them that we are bent not on conquest but on the highest service. Each of these nations has its special relationship to our country. Our interests and those of Mexico are closely intertwined. Venezuela, the first South American country to be discovered by Columbus after his discovery of North America, was the birthplace of Simon Bolivar, the "George Washington" of South America, who led the fight for freedom and independence of five of the South American republics; his statue was erected in April, 1921, in a great park in New York City as a monument to our mutual friendship and respect. With Colombia the United States has had special connection on account of the Panama Canal. Brazil and Chile are two of the triple group of South American nations with which our own country has been very closely related during the past decade in diplomatic and

economic negotiations and agreements. Finally, these countries appeal to ours because they are part of the new world of America, and because we should go forward together and should be one in mind and in heart and in mutual regard just as we are one in geographical relationship. "God has made us neighbors. Let justice make us friends." These countries present an appealing challenge for investment of life and capital on the part of our Church today.

There are other factors which make these fields among the most difficult to which any of our missionaries go. There are similarities between these countries and ours, and yet the differences in inheritance, in race and in outlook are deep and wide. Our religious inheritance is largely Protestant; theirs is Roman Catholic. Our political inheritance is democratic; theirs is autocratic. Our forefathers came to this land because of religious principle and for freedom of worship; their forefathers came for conquest and for freedom to exploit and possess the new land. Our language is uniformly English; their languages have been brought from southern Europe. Our racial roots are largely Anglo-Saxon; theirs are chiefly Latin and Indian. And finally, just as our cultural outlook is largely Anglo-Saxon and British, so theirs is chiefly from France, Spain, Portugal and Italy. Indeed, as Ambassador Bryce has pointed out, "Teutonic Americans and Spanish Americans have nothing in common except two names; the name American and the name Republican. In essentials they differ as widely as either of them does from any other group of peoples, and far more widely than citizens of the United States differ from Englishmen, or Chileans and Argentinians differ from Spaniards and Frenchmen."

The second difficulty arises from the fierce opposition that is being brought to bear on our Protestant Mission work by the local representatives of Roman Catholicism. It is fair to say that the developments of this branch of the Christian Faith in Latin America resembles only slightly in spirit and methods Roman Catholicism as it is known in the United States. During the past year this opposition has been felt keenly at various points in our Mission fields. From the South Brazil Mission recently came the statement of the situation there as quoted earlier in this Introduction.

In the third place, the field is difficult because of the immensity of the territory to be covered and the fewness of the workers. Mexico has a territory of 767,198 square miles, equal roughly to the territory east of the Mississippi in the United States. There are over 15,000,000 people in Mexico. The Presbyterian Church, by special comity agreement, has taken over the complete responsibility of seven States

and Territories, roughly one-quarter of the entire population and one-fifth of the total area, and to meet this heavy responsibility we have in Mexico today 31 missionaries. The Presbyterian Mission moved from territory which had been well consolidated in the north of Mexico to take over these states and territories in the south. Permanent property has not yet been secured in this new territory and the Mission urgently desires permission to launch a campaign, which would mean the supplying of their new territory with equipment and buildings at least equivalent to what they had in 1914 when the present transfer of work among the Boards was arranged. The Mission is justified in this request and the Church should see that it is answered. In Guatemala, with its area of 48,290 square miles, and a population of over 2,000,000; in Colombia, with an area of 440,846 square miles, equal to about the combined territory of France, Germany, Holland and Belgium, and a population of nearly 6,000,000; and in Venezuela, with a territory of 398,594 square miles, equal in extent to two states the size of Texas, with Kentucky and Tennessee added, and a population of nearly 3,000,000, we are the only Protestant Church represented, with the exception of scattered independent movements, and have the chief responsibility for the evangelism of these nearly 11,000,000 people. Our total missionary force in these three countries is 50. Brazil has a territory larger by 200,000 square miles than that of the entire continental United States; into Chile could be placed four states the size of Nebraska, and in the three Missions in these two great countries we have 76 missionaries attacking these giant tasks.

From both Colombia and Brazil during the past year have come strong appeals for help and reinforcements. A year ago in the Annual Report these words were written from South Brazil: "I feel like greeting you almost as the last survivors of the immortal six hundred must have greeted one another as they saw one after the other of their companions fall at their side. Four years ago we numbered twenty-two in the active service. Now eleven is the number. . . ." and from the same Mission this year came this message: "Words seem to fail to convey an adequate idea of our desperate situation in regard to workers. We have received no itinerating recruits from the States for ten years. . . . Will our Church in its field not try to approximate what other denominations are doing in theirs? . . . The time is ripe for an all along the line advance. Are we to be challenged and stand back? No, no. The Church must take up the gauntlet and enter the arena in His strength."

Added to these difficulties, many of which are inherent to the situation, there have been developments during the past years indirectly related to the war, which have increased some of the problems of the Missions. The exchange has fluctuated both in Brazil and in Chile. In the former the peso which at par is valued at thirty-two cents, has fallen to thirteen cents; in the latter the peso dropped from twenty-four cents to ten cents. These fluctuations have meant a shifting in the purchasing value of the local currency with consequent hardship and distress for the national pastors and workers, and have also brought difficulties to certain schools like the Instituto Ingles, securing its income in silver currency but meeting its indebtedness in gold. Mr. S. G. Inman, Secretary of the Committee on Cooperation, who returned in May, 1921, from an extensive trip through these countries, reports also the influence of new currents of thought in the labor movement, the feminist movement, the temperance movement and the modernizing of education, all of which bring fresh problems in relationship for both missionaries and government. This is the background of need, challenge and appeal for Christian work in Latin America today.

There have been during the past year encouraging signs of advance despite the difficulties. In Mexico the new Union Press is now well established, with practically all the Protestant Mission Boards co-operating. At the suggestion of one of our missionaries the American community has presented to the Mexican Government, as its gift at the celebration of its centennial, a playground in the center of Mexico City. This gift has strengthened the friendship between the government, the business and missionary groups of the city and country as a whole. Progress has been made in the Union Seminary in Mexico City. The Girls' Schools at Vera Cruz, San Angel and Merida, have been facing difficulties of various kinds, but in general the year which has just closed has been one of advance. Strenuous efforts have been put forth to win over and consolidate adherents to our Church in the new territories which have been so recently entered. The Presbyterian Synod of Mexico held a very encouraging meeting during the summer with delegates from every Presbytery; the entire northern Presbytery is now independent of mission assistance.

In Guatemala the year 1921 has seen the buildings begun in 1920 after the earthquake brought to practical completion and the mission work re-established in many of its phases. It has also been a year of rapid changes, both political and in the work of the mission. The Government has been changed and General Jose Maria Orellana has

taken his seat as President of the Republic. He represents the Liberal element and the missionaries write that this will mean added freedom for them in their work. Already the Government has shown its sympathy and interest in the work of the schools and hospitals, and one of the letters received from a missionary who has been connected with Guatemala for many years says: "All the time I have known Guatemala, it has never been anywhere nearly so open for the Gospel as it is today. The present government is exceedingly sympathetic with us and it represents the sentiment of the masses. Recently one of the national assemblymen who had been sent by the President to investigate the political conditions of a certain region reported that 'the trouble there is not political, but religious, and the remedy is not the bayonet, but the Gospel.'" In Colombia there was an unusually large attendance at the Mission meeting; new territory in Cerete has been organized and brought into close relationship to Cartagena, and has been placed under the control and support of the Mission and the Board. In Chile the Woman's Training School at Valparaiso is now being built in close relationship to our Escuela Popular.

The Board is planning for long delayed visits to Mexico, Colombia and Venezuela during the coming year and to Chile and Brazil in the following year. It has signified its intention to join with the other Foreign Mission Boards in participation in the coming Conference on Christian Work, a successor of the extremely successful Panama Congress, which is to be held in Montevideo in February or March, 1924. With the spirit of courageous devotion which exists on the field and with the hopeful plans of the Board if the Church will give adequate support to the work, a new day for the Living Christ should dawn in our needy and neglected fields in Latin America.

ORIENTALS IN THE UNITED STATES.—During the past few years sentiment has been growing in favor of the transfer of the work among the Orientals in the United States from the Foreign to the Home Boards. This sentiment has arisen largely from the fact that the Presbyterian Foreign Board is the only Foreign Board represented among fourteen other Boards and Agencies conducting work among the Orientals on the Pacific Coast; from the fact that there is considerable overlapping and duplication of effort in this service, and that the work of all the Boards could best be reorganized and simplified through the Home Missions Council of the Home Mission Boards, and from the fact that there is an evident need for

the erection of additional churches and schools for the service of these Orientals in this country, and that funds for these buildings would come more naturally through Home rather than Foreign Mission channels. On June 6, 1921, the Foreign Board appointed a Committee to confer with the Home Boards concerning the possibility of this transfer to them. Representatives of both the Home and Foreign Boards visited the Pacific Coast, where the largest part of this work is carried on; such visits were made by Rev. William P. Schell and Rev. W. Reginald Wheeler of the Foreign Board, Dr. John A. Marquis and Mrs. F. S. Bennett of the Home Boards. A joint committee drew up recommendations and conditions upon which the transfer should be made. Their report was provisionally accepted by the Foreign Boards in February, 1922; it recommends that the administration be turned over to the Home Boards June 1, 1922, after approval by the General Assembly, and the financial responsibility be transferred in three years, the Home Boards to assume one-third of the budget for the year beginning April 1, 1923; two-thirds of the budget for the year beginning April 1, 1924; thereafter the entire budget to be taken over by the Home Boards. These negotiations and agreements are all subject to the action of the General Assembly; all of the Boards concerned in the transfer of this small but important work hope that the Assembly will endorse it this year.

PERSIA.—In no one of the fields covered by the work of the Board is it more difficult to forecast events than in Persia. As part of the Near East it has felt the effect of every movement in that tragically stricken area. From the West have come terrible Kurdish raids which during recent years have devastated its land, destroyed its villages and cities and started vast numbers of its people on their long pilgrimages to find refuge and safety. Across its territory from Bagdad came the tramp of armies, ostensibly of rescue and relief, but whose purposes were not always free from self-interest. From the north came those who brought with them new and unstable, and sometimes wild, ideas of government and who were seeking a field in which to sow the seeds of revolution. The whole devastated region about Urumia and the Salmas plain is still inaccessible to Mission work and from Hamadan and Kermanshah comes the call for increased help in men and money to care for the multitudes of refugees and orphaned children. These people, driven first eastward and southward and then into the great Refugee Camp at Bagdad, were again turned northward in the hope of finding a permanent abiding place. Strange is their love of home and their willingness

to start over again if they can only be promised protection; a message pleads for sufficient funds to enable these people to be repatriated and put upon the land.

These passing throngs of homeless ones have accentuated three phases of Mission work. First there is a greater need than ever before of Medical work; starvation breeds disease, and the need for additional doctors, nurses and hospitals is emphasized in all reports from the field. From Tabriz comes the plea for the building of a new hospital to take care of the throngs who have gathered there as a refuge from Urumia. It has also emphasized the need of work for orphans. This is especially the case in and around Kermanshah. In this city there has been for some time a small orphanage work. The loving heart of Mrs. F. M. Stead responded to the plea of their suffering and she had hoped to build enlarged quarters so that many more could be accommodated. She had scarcely reached Persia when God called her home. Others must make her dream come true. A letter received from Mr. Speer in Hamadan describes the sight of these refugee children as heartbreaking and he speaks as follows:

"The tragedy of these poor Syrian refugees whom we met in Bagdad, Mosul, Kermanshah and here is enough to break one's heart. Most of them are doing their best to get on their feet, and I trust that the Near East Relief can continue what help the missionaries call for, for needy adults as well as for widows and orphans at least until the harvest in July. This afternoon I spent the whole time with the Syrians and with the Persian officials under whose care they fall. It has been a cold, wet day, the streets full of mud, but the large hall of the boys' school was crowded with Syrians without the presence of the children. Scores of the women who were there were widows who had seen their husbands shot down. Many of the men had been prosperous, influential men in their villages and were now absolutely penniless. I tried to put myself in their places and could understand as never before those Old Testament Psalms of the exiled people. It is hard work to talk to an audience like this with a steady voice, and it just tears one up to see the little children and to think of what they have been through and what they have yet to go through. In Bagdad nearly a thousand of the refugees came to the meeting Sunday morning. The children sat together on the big stairway at the back of the rough uncompleted hall where the meeting was held and which is made the home of a score or more of Syrian women who are trying to make their own way. After the benediction as the crowd was making their way out, the children

began to sing in Syriac, 'Jesus, Tender Shepherd, Lead Us.' Those very little children had come all the way from Urumia carried on their mothers' backs or trudging on their baby legs the hundreds of miles of that terrible journey. Still they could sing of being led by a tender shepherd. Much indeed do they need His loving care."

A third phase of the work that must be noted is the Educational. Last year's report told of the demand of the Mohammedans that the missionaries take their children into the schools. Dr. Jordan, of Teheran, tells an inspiring story of the way in which God is holding the door into the Mohammedan stronghold open. Scepticism is sometimes expressed as to whether Christianity will ever make an impression on the Mohammedan World. Dr. Jordan states that "The greatest degree of religious toleration in the Mohammedan world is probably found in Teheran, the capital of Persia. During the past year nine converts from Islam, two converted priests, have taken charge of regular church services, six of them have preached in our Sunday morning evangelistic service open to all, before congregations of 200 to 300, the majority of whom were Moslems. They have openly said, 'I was a Moslem, I was not satisfied with Islam, I have sought and found rest in Christ,' and they openly called upon all to accept Christ and be saved. In another of the stations of East Persia, 64 Moslem converts were baptized the past year. It looks as if the Persians were getting ready to make a change." The plans of the college at Teheran, interrupted by the events of the war must be completed or the flood tide of opportunity will pass.

Another great opportunity of the work is that of direct preaching and itineration. There are large areas of the Persian field that are still untouched. Teheran is one of the most populous in all of Persia. It is waiting for the Gospel message. Only a small percentage of its 300,000 or 400,000 inhabitants have any real understanding of Christ and His Gospel. There are thousands of outlying villages which are never visited by the evangelists. The cities of Kazvin, Kashan, Saveh, Simnan, Damghan and Sharach are virgin soil for Christian seed sowing. The provinces of Mazenderan and Asterbad are waiting for the Story. Hamadan calls for help in rehabilitating the work and the Resht Station must be reopened while Meshed, off near the Appian frontier, reports that even during the political disturbances, the inquirers did not cease to come. This field has been recently inspected by Mr. Speer and Mr. Carter. They have visited each station, even including far distant Meshed, and the Church at home must be prepared to do for needy Persia what it has already done in such gratifying measure for Syria. The Board is convinced

that the delegation will be led to recommend a real enlargement of work and increase of force to meet our responsibility. The Church at home should also be reminded that there is a special reason for faithfulness to the work in Persia; the eyes of the nations are not closed to Persia's resources and wealth. British and American syndicates are reported to be negotiating with her Government for commercial and other concessions. Christian forces must not be less eager to influence her spiritual life. Until the present, America has been known in the Near East and Persia as interested chiefly in philanthropic and religious work. She must not yield leadership to those whose objective is exploitation and financial gain.

This report should also make mention of the plan to open a new station in the great unoccupied city of Mosul in Mesopotamia. For some time the Dutch Reformed Church, whose work is on the Persian Gulf, has been ready to join with the Presbyterian Board in a co-operative station at Mosul. Secretaries of both Boards have visited the city of Mosul. They report it as one of the most inspiring places they have seen. Mr. Speer writes: "After two good days in Bagdad we went with Dr. McDowell to Mosul on one of the most inspiring visits I have ever made to any center of human need and appeal. The Church Missionary Society is giving up all its work in Mesopotamia, and Mosul will be totally abandoned unless we resume our old responsibilities there which it seems to me is our unmistakable duty to do." Neither Board is in a position to do the work alone. Together they can hold it as a stronghold for Christ. It is the ancient city of Nineveh, and the echo of God's words to Jonah sounds in our ears, "Arise, go to Nineveh that great city, and cry against it for the wickedness is come up before me." Let us not repeat Jonah's disobedience. Mosul forms a connecting link with the Syria Mission whose farthest outpost at Mardin is only a few days' journey westward. It ought to be done. It can be done. The Church must say, "It shall be done!"

PHILIPPINES.—The problem of the Philippine Islands is as full of interest and hope as ever. The change in our federal administration here brought the problem anew to the consideration of Congress. President Harding was doubtless much puzzled by the conflicting testimony which came to his office—President Wilson had stated to Congress that the people of the Islands had proved their capacity for self-government and had fulfilled the conditions of the Jones Bill. Testimony from other men who had lived in the Islands was exactly contrary. The President acted wisely in choosing Gen-

eral Leonard Wood and ex-Governor Cameron Forbes as a special commission to investigate the conditions in the Philippines, and so to aid the President in his perplexities. The personnel of the commission was such as to inspire the greatest confidence among both Filipinos and Americans. It was a far wiser plan to appoint men well acquainted with the history and development of the islands. Their report based on the most careful investigation, recommends the maintenance of the present status—the strengthening of the authority of the Governor General and the stiffening up of discipline in the departments. Much is said in praise of many departments and some developments criticised. They agree that the faults are most of them due to the inexperience of the officials. Some of the criticisms have been keenly resented by the Filipino leaders, and a committee has been appointed to appear before Congress and combat the conclusions at which the Commission arrived. This report, in spite of its recommendation of making haste slowly is in fact a tribute to the good sense, the desire for knowledge and the idealism of the Filipino people.

Their course of “active cooperation” in the administration of the Government is in great contrast with the non-cooperative campaign of the nationalists in India. The signature of the four-power Pacific Treaty will help solve one of the large difficulties that confront the Philippine program, viz., the danger of aggression by other nations.

This report and the discussions that have arisen as the fruit thereof have brought to light by vivid contrast the changes that have occurred in the Philippine Islands during the years of American Occupation. Few realize that at least 50% of the present population have no memory of the affairs of the Spanish dominion. America took control 24 years ago, and if we add to those born since 1898, those that were children at that time we have over 50%. Consequently they lack the background by which to judge the progress made and the heights reached. This young generation is more keenly conscious of the heights above than of the former lower levels and are therefore impatient at the delay and the realization of their aspirations. No one can blame them for their ambitions. This hope of a national identity and personality is most praiseworthy and if guided aright will vivify the social, political and religious life of the Filipinos. If any one is disposed to criticise the people for this aspiration he must blame the American system of universal and democratic education and the teaching of the Christian Missions. The Gospel and free education are always disturbing factors in an autocracy.

In its report the Commission says, “The American and foreign

church missions and schools have done much to improve the spiritual and physical condition of the people and to build up better relations between the Filipinos and Americans." The progress of these years has of course modified the program of our missions in the archipelago. It has changed the emphasis. In early years people were driven by the memory of ecclesiastical tyranny to seek relief in the Gospel. The emphasis then and still is "note what Jesus taught and what the Roman Church teaches—contrast the simplicity of His teaching with the ornate ritual of the church on the field"—anger, disgust and a desire for freedom as well as the longing for the Word of God brought people by the thousands to learn of Christ's word. Places where there had been little or no such tyranny did not at first give ready hearing to the Gospel. The message was taken to a people hungry for God. In these days the message is taken also to the educated and student class. It is the same message but it goes to young men and women who have had slight if any acquaintance with the customs and practices of the past. Their study in the university has destroyed the unreasonable faith inherited from their fathers and the missions strive, and with success, to give them the true, reasoned and reasonable faith of the Gospel. The educated men and women must have a living faith if their people are to have a real life. Our mission has been wise in devoting much attention to the student class. They respond gladly and accept the Gospel.

The station and personal reports of this mission reveal the burden of success, of unlimited opportunities, of doors no one can shut—the lure of successful service. The reports show noteworthy progress among the churches in self government, self support, in giving and in spreading the Gospel. The general contributions amounted to \$1.25 per member and they hold property to the value of \$50,000, all of which was contributed by the people themselves. A vigorous and successful Home Mission work is maintained by the Presbytery of Manila on the Island of Mindoro. Silliman Institute continues to be a great power in building character on the basis of a faith in Jesus Christ. Its students fill important positions in all parts of the islands. The Union Theological Seminary at Manila continues its work with success. There have been under instruction young men in preparation for various grades of the ministry.

The Mission is contributing also a spiritual ozone to the general atmosphere of the people, an inspiring, refreshing element of life and conduct sometimes sadly deficient in the tepid atmosphere of the tropics.

SIAM.—The outstanding event this year was the first meeting of the consolidated North and South Siam Missions, which was held in Bangkok in November, 1921. For a long time the absence of convenient means of intercommunication made it necessary to have two separate Missions; it is about 600 miles from Bangkok Station in the south to Chiangmai Station in the north; the only method of traveling was by slowly poling a heavy house boat up the river, and the journey usually required six weeks or longer, requiring as long to go from Bangkok to Chiangmai as from New York to Bangkok. With the completion of the railway, however, these two central stations of the North and South Siam Missions have been brought within two days travel. Announcement has been made that through trains will soon make the trip in 26 hours. A missionary writes from Lakawn: "You will appreciate the fact that isolation is a thing of the past in Siam (at least it is swiftly disappearing) when I tell you that we have roses on our table that were picked in Chiangmai. Trains run between here and Chengmai in less than five hours daily. Landing fields for airplanes are being established in all the northern cities of Siam. Planes have been traveling from Bangkok to Korat for some months. There is now a through once a week railroad service, Bangkok to Penang in 36-40 hours. London mail reaches Bangkok in a little less than a month, and we received a letter recently from an Indiana village in 38 days including the day of mailing" (Only 38 days from the home folks!)

Under the wise and capable leadership of the King, the process of unification between the Siamese race of the south and the Laos race of the north has made rapid progress. It has therefore become both practicable and desirable that the Presbyterian missionary work in Siam should also be unified. Plans for the union were approved by the Board and reported to the General Assembly in 1920; but various circumstances delayed the consummation of the plans; now they have been happily carried out. Siam is a large and very important field, and, as has been frequently noted, it is exclusively a Presbyterian field, no other Protestant Board being at work there. The meeting at Bangkok was characterized by a high degree of harmony and spiritual devotion and the general feeling was that missionary work in Siam had entered upon a new and promising era.

Another outstanding event relates to Chiengrung Station. This was opened in 1913 as a station of the North Siam Mission; but time has showed the impracticability of linking it with the work in Siam. Chiengrung is across the border in the southern part of the Province of Yunnan, China. The region concerned is one of the

largest in area and in population of any of the unoccupied fields of the world. It is a great and needy field for whose evangelization the Presbyterian Church is especially responsible. The late Rev. Dr. W. Clifton Dodd, who explored it more thoroughly than it had ever been explored before, expressed the opinion that the Tai population alone is between twelve and fourteen millions, besides a considerable Chinese population; although of course members of the Tai race who reside in China must be classified as Chinese from the point of view of nationality. The Station was opened with the full expectation that it was to be the nucleus of a future Mission and a connecting link between our missionary work in northern Siam and southern China. It was made the object of a special Easter Offering of the Sunday Schools in 1921, which yielded \$32,300 gold for the strengthening of the plant and equipment of the Station. Chiengrung is not only distant four hundred miles from the nearest station of the Siam Mission, but these four hundred miles include four mountain ranges. There are no roads, but only devious trails. A fast native runner can make this trip in about fifteen days, but a missionary family could hardly make it in a month and, at certain seasons of the year, not at all. The Chiengrung missionaries go to and from their station, not through Siam but through southern China; they get their mail through China, they are financed in Chinese currency through the Fiscal Agent in Shanghai. They cannot attend the Siam Mission meetings, nor can that Mission maintain any real contact or supervision. The Board is therefore in correspondence with the China Council regarding the practicability of complying with the request of the Chiengrung Station and the Siam Mission to erect this field into a separate Mission in China to be called the Yunnan Mission. Meantime the physical necessities of the situation require the Board to handle this field separately from the Siam Mission.

The reports from Chiengrung are of the most encouraging character. The missionaries there are probably as isolated as any Presbyterian missionaries in the world, but their hearts are gladdened not only by the wonderful opportunity for preaching the Gospel of Christ to a people who have been hitherto wholly neglected but by undoubted evidences that the field is one that is ripe for the harvest. In a single district in Muang Chung, fifteen days north of Chiengrung, there are almost six hundred converts who are waiting for instruction in the Christian faith, having already done away with their spirit shrines. Four hundred and ninety-eight converts are at Muang Ya

and eighty-eight at another place, with many other villages begging for some one to come and teach there.

The year has seen gratifying progress in the plans for the new plant of the Harriet House School for Girls in Bangkok. This famous school has so prospered under the efficient superintendence of Miss Edna Cole that its buildings were badly over-crowded. As the property was surrounded by properties, some of which could not be purchased and others of which were held at prohibitive prices, it was decided to move the higher classes to a new location where more ample space could be secured at a moderate cost and on which new and more suitable buildings could be erected. The Siamese themselves, who have long been most friendly to this School, took a generous interest in the proposal and a considerable sum for the new site was secured on the field. The Woman's Board in America contributed money for some new buildings. This move will give the School greatly needed additional facilities and extend its already large influence. The old property is being kept for the present as a Day School for younger children and as a center for evangelistic work in the homes from which they come. Plans have also been made during the year for enlarging the facilities of some of the other institutions of the Mission, particularly the Bangkok Christian College for Boys and the Prince Royal's College for Boys in Chiangmai, and the boarding school for girls in Chiangmai. The interest of the royal family in the Presbyterian mission work is shown by repeated marks of favor. When the aunt of the present King visited the mission hospital at Nakawn not long ago, she made a donation of 500 ticals toward the work, and later made a second gift of 200 ticals for the girls' school dormitory. And now the Charles T. van Santvoord Hospital at Lakawn has received from a feudal prince the gift of a piece of land adjoining the present hospital compound.

The Board earnestly commends the Siam Mission to the special sympathies and prayers of the home churches. The missionary force is small as compared with the immense field to be covered. Lying off the great thoroughfares of the world's travel, friendly visitors are seldom seen. A greatly appreciated message of cheer and inspiration was brought to them last year by the visit of the Rev. Dr. and Mrs. John N. Mills.

SYRIA.—The work of the Syria Mission for the past year is a story of an opportunity clearly recognized but which could be only partially accepted because of difficulties which come with the constant

kaleidoscopic changes in the Near East. The Syrian field, as part of the former Turkish Empire, naturally feels the effect of every political move on the part of the Allies and the Turkish Nationalists. This is particularly true in regard to any step which the French Government may take, as France holds the Mandate for Syria. When France made a secret alliance with the Kemalists and evacuated Cilicia, Syria immediately felt the consequences. Every letter that has been received has described the tragedy resulting from this act. In the midst of winter and during the rainy season, which this year was particularly severe and prolonged, fully 300,000 (some estimate the number as high as 500,000) Armenians came down into Syria seeking protection from what they feared would be certain death after France withdrew her protection and turned Cilicia over to the Turkish Government.

The fact that neither the Government nor the relief organization could meet the religious needs of these people and that their distribution throughout Syria resulted in groups of persecuted Armenians in almost every community who needed spiritual attention, brought the Mission face to face with a difficult situation. Many of these Armenians could speak only Turkish or Armenian. It was necessary to maintain religious work among them. The problem was partially solved by the fact that several of their pastors came with them. In Beirut, there has been held a morning service, averaging 100, conducted in the Armenian language and another twice as large in the afternoon conducted in the Turkish language. This only partially solves the problem.

The Syrian Mission and the Board must face their share of responsibility in solving this problem. As many of these Armenians had come from territory where the American Board of Commissioners for Foreign Missions had prior to the war conducted its work, the matter was taken up with them, and a first step has been taken by their agreement to minister as far as possible to the Turkish speaking refugees while our Mission ministers to those who use the Arabic language. Until these persecuted people can return, this co-operative arrangement will last.

It is impossible to watch Near Eastern political developments without a feeling of bitter disappointment, arising almost to a righteous anger, at the course that has been pursued by the Allies in permitting, by apathy, opportunism and timidity, the Nationalist Turks practically to dictate terms. The late Lord Bryce said that "had definite and decided action been taken immediately after the Armistice, there might have been a flurry, but there would undoubtedly

have been a settlement *once and for all* of the old Turkish problem." Procrastination has enabled the Turk to gain an advantage which may now prevent a just solution and permit a continuation of the old complicated and unsatisfactory situation. The latest decision of the Allies, which apparently leaves the Armenians under the sovereignty of the Turk, seems to be a shocking betrayal of justice. Nor can the United States Government entirely escape responsibility. The plea that she must avoid entangling alliances does not warrant her refusal to insist on fair play when a helpless and beseeching sister nation is being brutally attacked, robbed and thrown out to die. She should be the "Good Samaritan" among the nations; the American people, by their great gifts to Armenia, have poured in the oil and wine. But their work seems hopeless if the Government continues to excuse itself from participating in the effort to obtain a just settlement in the Near East.

The Mission work in Syria will be uncertain until the political questions are settled right. It is this fact which makes Christian work in the Near East and in Syria so vital. The Church of Christ is the organized force whose field is benevolent and international. During all the tragic years in the Near East it has been a unifying, restraining and saving power. In one mission school, there are sixty Mohammedan students, and into the homes of these students the head of the school is eagerly welcomed. In the Boarding School, while only two-fifths of the students are Protestants, religious services are held for all the students, irrespective of race or inherited creed. Who can estimate the wide reach of these Christian influences? Think of the Mission's influence in relation to the work of the Press, which this year is celebrating its Centennial, and which is the agency for printing and distributing the Scriptures and other Christian literature throughout the Near East and beyond. The work of the Press is thus reported :

"Today, February 10, as the American Mission Press at Beirut is celebrating its one-hundredth birthday there came as a birthday present the largest order Mesopotamia has yet placed for Press publications. But the most interesting feature of this order for religious literature was its delivery by aeroplane in two days from Busrah to Syria. The course of a letter from Busrah to Beirut by ordinary post would be via India, the Red Sea and Egypt. As a rule the exchange of letters by this route takes approximately three months. The American Press is celebrating its one hundredth anniversary by the erection of two new steel buildings designed according to the latest system of American construction. These are the gift of the

Presbyterian Church in the U. S. A. The old presses, which printed at the rate of 600 sheets an hour, are being replaced by the modern Kelly, automatic feed, 3,600 an hour. The new Arabic Linotype replaces sixteen hand type-setters. With these and many other modern improvements, it is altogether fitting that the aeroplane should come in at this stage to play its part in the distribution of this increased output of religious literature. Our regret is that those noble pioneers, Fiske and Parsons, who came here a hundred years ago and laid the foundations of this remarkable work, could not share with us today the joy of seeing the new plant with all its marvelous facilities for accomplishing so rapidly the work which cost them such infinite pains and labor. Truly "the King's business requireth haste" and we hope that the next addition of modern equipment to the Beirut Mission Press will be an aeroplane for colportage work."

The influence of the Mission on the social life of Syria must also be mentioned. Since the war, Syria has been made the prey of many evil social forces. Drink, gambling and prostitution have greatly increased in a land hitherto comparatively free. Some have said that in these matters they even prefer a return to the old days of Turkish rule. These facts have created new duties in the watch and care of the life of the Syrian Churches.

It has been necessary for the various Mission Boards to consider carefully the negotiations of the Allied Powers to see that our large interests in the Near East were protected. To this end, a paper was drawn up by those representing the various religious, educational and philanthropic agencies working in the Near East and placed before our Government; it included the following:

First, that the Government of the United States assure all of the Powers and Governments engaged in negotiations for the settlement of the future boundaries, international relations and internal status of what was formerly the Ottoman Empire, or what may so remain, that these American institutions with their directing personnel shall be guaranteed their properties, their rights, their privileges and immunities enjoyed for a century or less under treaties, agreements, capitulations, concessions and precedent.

Second, that the United States Government arrange that at the coming proposed conference, and at any future conference at which the affairs of the Near East, affecting the welfare of these American corporations, are liable to come up for consideration and decision, a representative or representatives of these American religious, educational and charitable interests shall be present.

While the Government has not taken formal action, positive assurance has been given that our Government is attentive in this matter,

and that every practicable step would be taken to protect American interests.

While the Syrian sky is not without some threatening clouds, the future is bright. No discouraging word comes from the men and women of faith who constitute our Mission force. They feel that Syria is a strategic spot in determining the world's peace, and that when the righteousness of God is enthroned there, a source of world unrest will disappear. For the cause of Christ, they have dedicated their lives,—for this end, they work and pray unceasingly.

IN MEMORIAM

The following ended their earthly tasks during the past year:

MR. SCOTT FOSTER, Member of the Board 1898-1922

MISSIONARIES AND FORMER MISSIONARIES

NAME	TERM OF SERVICE
REV. ROBERT H. NASSAU, D.D.,* <i>Africa</i>	1861-1906
MRS. OSCAR J. HARDIN, * <i>Syria</i>	1873-1919
MISS EMILIA THOMSON, <i>Syria</i>	1876-1922
REV. ROBERT M. MATEER, D.D., <i>China</i>	1881-1921
REV. HENRY M. LANDIS, <i>Japan</i>	1888-1921
MRS. HORACE G. UNDERWOOD, <i>Chosen</i>	1888-1921
MISS JENNIE WHEELER, <i>Mexico</i>	1888-1922
REV. J. H. FREEMAN, <i>Siam</i>	1894-1922
REV. JAMES B. COCHRAN, * <i>China</i>	1899-1920
MRS. F. M. STEAD, <i>Persia</i>	1900-1922
REV. WALTER W. HICKS, <i>China</i>	1902-1921
MRS. HUGH C. RAMSAY, <i>China</i>	1913-1921
MRS. WALTER W. WOOD, <i>Brazil</i>	1916-1921
REV. LORIN H. KING, <i>Mexico</i>	1917-1922
REV. E. C. COWDEN, <i>Africa</i>	1920-1922

*Had resigned from missionary service.

Mr. Scott Foster was one of the oldest and most highly esteemed members of the Board, of true character and of long and very faithful service in various capacities. He was elected in May, 1898. For several years he served as a member of the Committee for Persia, Africa and Syria. In 1899 he was appointed a member of the Clerical Committee, and in November, 1907, a member of the Finance Committee and served the Board in these positions until his death. A bank president of recognized prominence, he was a fine type of the capable business men whose ability and experience are freely placed at the disposal of the Boards of the Church. He entered upon the life eternal at his home in New York City on the 26th day of January, 1922, and his body rests amidst the quiet scenes of his early boyhood days. In the death of Mr. Foster, the Board has sus-

tained a serious loss. Loyal to its traditions and obedient to its commands, his interest in its welfare and work in various parts of the world never wavered. Essentially a man of affairs, the material interests of the Board received his constant attention and to their consideration and conservation, he gave prodigally of his time and strength. He was a tender and loving husband and father and in all of the relations of life domestic, business, social and church, he exhibited at all times the traits of an earnest, sincere and devoutly Christian gentleman.

The Rev. Robert Hamill Nassau, M.D., S.T.D., died in Philadelphia, May 6th, in his eighty-sixth year. Dr. Nassau was a member of the West Africa Mission from September 12, 1861 to December 3, 1906, when he retired on account of advanced age. Since that time he has been residing in America. Dr. Nassau was a man of ability and culture, a thorough scholar, an indefatigable worker and a missionary whose supreme purpose was the making of Christ known to the darkened people of Africa. He was the author of several books and of many newspaper and magazine articles which evinced high literary ability. He was one of the recognized authorities of the ethnology of the peoples of West Africa. The Board has made grateful record of the long and conspicuously useful service of this devoted servant of God, who was permitted to reach such good old age in the enjoyment of the honors which were so justly bestowed upon him.

Mrs. Mary Stuart Dodge Hardin, the wife of the Rev. Oscar J. Hardin, was born in Hartford, Conn., January 5, 1841, and was the daughter of David S. Dodge and Caroline Hyde Dodge. On May 5, 1873, she was appointed a missionary to work in Syria, she having previously journeyed to Syria in the year 1871 to visit her sister, Mrs. H. H. Jessup. Mrs. Hardin inherited by birth a strong Christian motive and a spirit of consecration that manifested itself throughout her whole life. The name of Dodge has been identified with the mission work in Syria for more than half a century. While Mrs. Hardin's work in the mission was that of the home-maker and home-keeper, she entered gladly into all the problems of the Mission, and became a strong influence in her own devoted and quiet way. She scarcely knew a day of sickness, not once having been confined to her bed because of illness. She assisted in the work of the School at Suk-El-Gharb, and she had the privilege, as was customary in those earlier days, of teaching some of the leading preachers of Syria, among them the present pastor of the Beirut Church, whose work is being singularly blessed of God.

Miss Emilia Thomson, for many years the faithful servant of Christ, in connection with the American School for Girls at Beirut, Syria, died July 1, 1921. She was born in Beirut, July 24, 1839. In the record in the Board offices, the answer to the question as to where her home was in the United States, is "none;" her reply indicates that practically her whole life had been spent upon the Mission field and she was identified with it from childhood. From 1876 she served the Mission until her retirement, when she still remained, although not enrolled as a regular missionary, as a valuable and faithful worker. Her name is closely associated in the minds of all lovers of Syria with that of Dr. William M. Thomson, her father, whose important volume, "The Land and the Book," is known widely. A letter from one of the former Mission boys now at the head of a large printing establishment in Cairo, and for many years editor of the leading newspaper and magazine of Egypt told of the helpful influence and inspiration of her life. He spoke of her as a saint and said the natives told of her self-sacrifice during the war in depriving herself of necessary food to contribute to their needs. Her going was a great sorrow and loss to Syria, which can never lose the impress of her beautiful personality and influence.

Rev. Robert M. Mateer, D.D. Timothy's phrase, "a good soldier of Jesus Christ" might appropriately be applied to Robert McCheyne Mateer, who died at his station in Wei-hsien, China, September 5, 1921, after a long and painful illness. He was born near Gettysburg, Pennsylvania, February 8, 1853, a son of John and Mary Mateer. He was educated at Monmouth College and Princeton University, after which he took his theological course at Princeton Seminary, graduating in 1880. His brother, Calvin Wilson Mateer, had then been twenty years in China. Robert's Christian motives and missionary spirit were in full sympathy with his brother and it was quite natural that he should turn his eyes toward the same field. The Board gladly appointed him, and on October 25, 1881, he sailed under assignment to the Shantung Mission. With the exception of occasional furloughs, he labored there until failing health compelled him to give up active work, but he was unwilling to give up the field to which he had consecrated his life, and he died where he wished to die, among the people for whom he had given his all for his Master. His brother Calvin, early became identified with the educational work of the Mission; Robert gave himself to the itineration. He journeyed in season and out of season among the numerous villages in his out-station field! His physical endurance seemed to have no limit. However, even his iron frame gave way under the

5—For. Miss.

strain of such incessant exposure and toil. After forty-one years of splendidly self sacrificing and heroic work for humanity and for God, he might have said with the Apostle Paul: "I have fought the good fight, I have finished my course, I have kept the faith."

Rev. Henry M. Landis was born in Barto, Berks County, Pennsylvania, March 9, 1857. He graduated from Princeton College in 1863, and after a period spent in traveling and post-graduate studies in Europe he entered Princeton Theological Seminary, and was ordained by the Presbytery of New Brunswick. He applied to the Board for appointment, and in 1888 sailed under assignment to Japan, accompanied by his wife whom he had married July 16th of that year. He died September 6, 1921. He was a man of sterling character, a profound student, always willing and glad to help the other man, and kept open house for all. The students always found a helper in their problems, great or small. The work that does not loom up, but takes so much time and accuracy,—statistics—was always given to Dr. Landis. Map drawing, drawing plans for houses, churches, schools, he toiled over at midnight. He thought and planned for the boys. A great worker has gone, but will still live. He was a real scholar and a man of fine character and deep ingrained faith. His work covered more than three decades of untinted, solid work for Japan. His students had great respect for his scholarship and confidence in his character. His good offices extended far beyond the institution to other missions and to younger missionaries of our own Church.

Mrs. Horace G. Underwood. A rarely gifted spirit left this earth in the death of Mrs. Lillias Horton Underwood, M.D., of the Chosen Mission, at Seoul, October 29th. Born in Albany, New York, June 21, 1851, her life of three score and ten was crowded with stirring events. The Board of Foreign Missions assigned her to Korea, January, 1888. She was the first woman physician in Korea, and she therefore had to encounter appalling sanitary and disease conditions. But Miss Horton applied herself to her task with indomitable courage and zeal. She quickly attracted the attention of the Royal Family, and the Queen was so impressed by her, that she made the young missionary physician her personal physician. This appointment opened up wide opportunities which this consecrated worker suffused with the spirit of Christ. March 13, 1889, she was united in marriage with the Rev. Horace G. Underwood, the first ordained missionary of any denomination in Korea. Mrs. Underwood's heart was so burdened for the suffering women and children that she opened a little hospital, "The Shelter," to which was attached a small

dispensary given by Mrs. Hugh O'Neill of New York, where religious services were held for all who came for treatment. She arrived in Korea in the day of small beginnings when there was only a handful of Christians, but when she died the number exceeded 200,000, and the work of the Mission had grown to large proportions. In much of this wonderful development she had an influential part.

Miss Jennie Wheeler. Miss Jennie Wheeler was born on Christmas day, 1856, in Neenah, Wisconsin. She was appointed to the Mexico Mission March 5, 1888, and left the United States for the field May 20, 1888. For twenty-six years she was the head of the Girl's School at Saltillo, and for seven years principal of the school at San Angel. She died in Mexico of cerebral hemorrhage, March 15, 1922. She was thus in the sixty-sixth year of her age and in her thirty-fourth year of service under this Board. At the funeral services, Prof. Andres Osuna, who for twelve years was at the head of the State Normal and the Primary Schools, and had known Miss Wheeler intimately, with deep emotion gave an eloquent tribute to her work. He stated that he had never known any one who had impressed him so deeply with her rare executive ability in utilizing very limited funds to the very best purposes in building up an institution of the very highest order. He repeated what her intimate friends already knew that she commanded the respect of not only her pupils but of all the teachers associated with her; that she never spared herself in looking after the minutest details of the life of the school and of each one of the pupils. She indeed distinguished herself among all of our missionaries by her strong personality and practical common sense.

The Rev. John H. Freeman died March 4, 1922, and a faithful missionary service of twenty-seven years had come to its earthly close. He was born April 21, 1865, in Rockford, Ill. Applying to the Board, he was appointed a missionary, January 15, 1894, and August 5th, of the same year, he sailed under assignment to what was then known as the Laos (now Siam) Mission. On November 15, 1899, he was united in marriage to Miss Emma Hitchcock who survives him. Two children were born to them, of whom one survives with the bereaved wife. Mr. Freeman was a man of sterling Christian character, of strong evangelical faith, and of marked devotion as a missionary. He gladly gave his life for the evangelization of the Laos people of Northern Siam. For a considerable period he and his wife lived at a station at which there were no other missionary families, so that their life was one of peculiar loneliness. Mr. Freeman was a diligent student of the history, language,

manners and customs of the Laos people, and in 1910 he published an excellent book entitled "An Oriental Land of the Free or Life and Mission Work Among the Laos of Siam, Burma, China and Indo-China." In 1921, he received a painful injury in a fall from a horse. He struggled on with his work until fast increasing ill-health compelled him to return to America. He and Mrs. Freeman arrived in the United States about the middle of February; pneumonia quickly set in and he passed away March 4th. A true friend of Christ's work in Siam has been called to higher service.

The Rev. James B. Cochran was born at Mendham, New Jersey, December 27, 1874, the son of Rev. Israel Williams Cochran and Annie Carter Cochran. His mother was the daughter of Robert Carter, one of the incorporators of the Board. On June 21, 1899, he was married to Margaret Huntington Jenkins, M.D. They sailed August 21, 1899, with his brother Samuel Cochran, M.D., and his wife, all being under assignment to Nanking, China. The year 1911 brought disaster and death to the valleys of the Yangtse and the Hwai, famine and pestilence following unprecedented inundations, and Mr. Cochran was taken ill with sprue. On his return to this country the skill of physicians finally relieved his trouble sufficiently for him to go back to China in the spring of 1913. But he returned alone, for on September 22, 1912, his beloved wife was taken from him by a mysterious disease of but a day's duration. On the field again, Mr. Cochran realized that though but thirty-nine years old, he was working on borrowed time; his labor was so abundantly blessed of God that, when in 1918 his returning malady forced him again to leave China, he declared that he would gladly forego the hope of many years of life elsewhere for the privilege of those five added years in China. He realized that he could never return to China, and he resigned his commission as a missionary of the Board on September 20, 1920. A secret of the abiding success which followed his efforts is revealed in a letter in which he wrote: "Being kept ill in bed so constantly, I am awake much at night and keep praying for China." A fellow missionary stated at the funeral service that whenever tangled station affairs seemed miraculously to straighten out, someone would remark: "Jim is praying for us." He entered the life beyond August 31, 1921.

Mrs. Blanche Wilson Stead, M.D., passed away in Persia on February 21, 1922, in her fifty-second year. She was assigned to the East Persia Mission in 1900, and after two years of service was married to the Rev. F. M. Stead. Record of Mrs. Stead's work has revealed a life of devoted service, undaunted persistency and deepest

sympathy for those to whom she was ministering. These gifts were especially manifest during the recent years when Persia was the scene of the war tragedies. Mrs. Stead was particularly burdened in her heart for orphan children, who had been driven from their homes in the Urumia Plain and were congregated in Kermanshah. She felt as a mother to them all, and urged both the Mission and the Board to make some provision which would give these children the loving care which otherwise they would be deprived of. In many parts of our Mission fields there are noble Christians like Mrs. Stead whose names are not widely heralded, but whose lives are built into the very fiber of the growing Kingdom of God on earth. Our knowledge of the limitless resources of God must make us realize that though the work of a particular servant of God ceases, the strong influences continue, and the work laid down will be taken up and carried on by others. Mrs. Stead is missed by thousands whose lives she blessed.

Rev. Walter W. Hicks. The Rev. Walter W. Hicks was cut off in his prime when he passed from earth December 15, 1921. He was born at Wamego, Kansas, July 4, 1873, and educated at Emporia College and McCormick Theological Seminary, graduating from the latter institution in 1902. Recognizing the paramount claims of foreign missionary service for those who are able to go, he applied for appointment at the beginning of his senior year, and the Board, on November 8, 1901, gladly appointed him. In April of the following year, he was assigned to the North China Mission, for which he sailed August 26, 1902. He was assigned to evangelistic work, to which he devoted himself with marked zeal and fidelity until failing health compelled him to return to America. The symptoms were such that there were grave fears regarding the outcome. He received skillful and sympathetic treatment at the Mayo Brothers Hospital at Rochester, Minnesota, but an operation could not save him, and death released him from his sufferings. Mr. Hicks was a missionary of implicit faith in God, of large sympathy with the Chinese and of joyful consecration to the work of preaching the Gospel. He was twice married, his first wife, Miss Agnes M. Hubbard, to whom he was united May 8, 1902, died December 2, 1906. September 17, 1908, he was married to Miss Cora Small, a fellow member of the Mission. A great field of service is left vacant by his departure.

Mrs. Ada Alexander Ramsay, wife of the Rev. Hugh Clarence Ramsay of the North China Missions, died in Peking, July 16, 1921. After some years of service with the China Inland Mission they returned to America, where they were appointed by the Presbyterian

Board and assigned to the North China Mission. Mrs. Ramsay was in consecrated sympathy with her husband's evangelistic work in the numerous villages of the Shunte-fu field. She was a woman of faith and prayer, who made light of the loneliness and privations of missionary life in the joy of being associated with her husband in the work of her Lord.

Mrs. Grace Brown Wood was appointed as a missionary in 1916 with her husband, Dr. Walter W. Wood, and sailed in September of that year, going to Ponte Nova, Bahia, Central Brazil Mission. She was prepared for her work at the Lohrville High School and Huron College. Her death on June 18, 1921, was a great blow to the work of her sadly understaffed mission and she will be profoundly missed in every one of her relationships there. "The members of the Mission have lost a friend, the work of the Mission a valuable helper and the Brazilian people one who devoted herself to their needs."

The Rev. Lorin H. King was a son of the manse, and was born in Illinois on November 8, 1886, in McDonough County. Mr. King's educational training was received at the James Millikin University and McCormick Theological Seminary. His desire to be a foreign missionary was natural in his active and assertive Christian life. He was married to Miss Mary Emery Freeman on June 2, 1917, and in November of that year sailed for Mexico. His work was largely at Vera Cruz where he was able to render effective service in addition to his language study, but there developed the pernicious anemia which resulted in his death. He returned to the United States after two years of service, and two years later resigned from the Board, the long and hard fight for life being lost on January 12, 1922. At every point in his career Mr. King left the impression of a faithful, earnest, wide-visioned missionary advocate.

Rev. Earnest C. Cowden was born in Auckland, New Zealand, May 11, 1889. He was appointed to the West Africa Mission May 3, 1920, and sailed for the field in July of that year. He died at Yaounde on December, 1921. After his death his widow retired from the Mission and returned with their children to the homeland. A member of their Mission writes: "They were very kind to the people and had a large place in their hearts. They were not afraid of work. Not only did the evangelists where Mr. Cowden was working like him but the people of the town also were his friends."

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on

the earth" . . . for they "looked for a city which hath foundations whose maker and builder is God."

BOARD MEMBERSHIP

To fill the vacancy in the membership of the Board in the class of 1921-1924, created by the death of Mr. Scott Foster, the Board has elected Mr. Ralph W. Harbison, of Pittsburgh, Penna.

The terms of the following members of the Board expire with this meeting of the General Assembly :

Rev. Eben B. Cobb, D.D.	Mr. Alfred E. Marling
Rev. Charles C. Albertson, D.D.	Mr. Edwin M. Bulkley
Rev. Robert G. MacGregor, D.D.	Mr. Henry J. Cochran
William E. Stiger, Esq.	Rev. Charles Grenville Sewall

Respectfully submitted in behalf of the Board,

GEORGE T. SCOTT,
Secretary.

MISSIONARIES ADDED TO THE FORCE DURING THE YEAR MARCH 31, 1921-1922

West Africa

Chazeaud, Rev. and Mrs. Camille
Gault, Mrs. F. M.
Graham, Miss Helen
Johnson, Miss Lois
Johnson, Miss Mary
Senska, Dr. and Mrs. Frank R.

Hainan

Brogden, Rev. and Mrs. Ura
Tappan, Mrs. David S., Jr.
Whelpley, Dr. and Mrs. Frank R.

Hunan

Brown, Dr. and Mrs. Chauncey F.
Hughes, Miss Freidda
Jacobson, Miss Josephine
Luccock, Rev. Emory W.
McKee, Miss Elizabeth
Owens, Rev. and Mrs. A. C.

Kiangnan

Barker, Rev. Joseph E.

North China

Gould, Miss Orpha B.
Logan, Miss Florence L.
Richards, Miss Laura B.
Sailer, Miss Josephine
Steinbeck, Mr. and Mrs. Clark C.
Waddell, Dr. Susan S.

Shantung

Anckner, Miss Ada
Hayes, Miss M. May

South China

Cliness, Miss Lulu
Rupert, Miss Grace
Vaughn, Miss Helen

Chosen

Adams, Rev. and Mrs. Edward
Byram, Dr. and Mrs. Roy M.
Hartness, Miss Marion E.
Malcolmson, Dr. and Mrs. O. K.
Swier, Miss Effie

North India

Campbell, Rev. Harry E.
Hall, Miss Priscilla
Schweigert, Miss Emma M.

Central China

Creighton, Mr. and Mrs. Roy L.

Chosen

McAnlis, Dr. and Mrs. J. A.

North India

Griffiths, Mr. Walter B.
Hayes, Mr. W. Brewster
Heath, Mr. Thomas L.
Johnson, Mr. Omer C.
Pederson, Mr. Ervin L.
Vaugh, Mr. and Mrs. Mason
Warburton, Mr. Clark A.

East Persia

Doolittle, Miss Jane

Punjab

McGee, Miss Mary I.
Orbison, Miss Bertha

Western India

Rice, Dr. and Mrs. William H.
Taylor, Rev. and Mrs. Lewallace W.

Japan

Buchanan, Rev. and Mrs. Daniel C.
Chapman, Rev. and Mrs. Gordon K.
Ensign, Miss Anna E.
Miles, Miss Mary
Palmer, Miss Helen
Trimble, Miss Ruth E.

East Persia

Harker, Rev. and Mrs. Leo M.
Shedd, Rev. and Mrs. Paul B.

West Persia

Peters, Mr. Thomas L.
Smith, Mrs. Florence K.
Wright, Rev. Edwin M.

Philippines

Bell, Rev. and Mrs. Roy H.
Buck, Miss Anne M.
Underwood, Miss Edith M.

Slam

Barland, Miss Agnes L.
Mitchell, Mr. and Mrs. Edgar

Syria

Alter, Rev. S. Neale
Doolittle, Miss Alice
Greenslade, Mrs. William G.
Leavitt, Rev. and Mrs. Leslie W.
Stoltzfus, Rev. and Mrs. William A.

Brazil

Allen, Miss Bessie
Johnson, Rev. and Mrs. Frederick E.

Guatemala

Lake, Miss Frances E.

Mexico

MacLennan, Miss Elfreda
Reifenyder, Rev. and Mrs. Bancroft

Venezuela

Phillips, Miss Verna A.

SPECIAL TERM MISSIONARIES

West Persia

Vanneman, Miss Irene

Slam

Moore, Mr. William R.

Syria

Lewis, Mr. Russell W.
McGuffin, Mr. Lawrence
Simpson, Miss Edith
Waldenheimer, Mr. Paul

Chile

Forry, Mr. Paulding
Greenlee, Mr. Wendell W.
Schaaf, Miss Elizabeth
Whelan, Miss Mary E.

FURLOUGHED MISSIONARIES RETURNING DURING YEAR MARCH 31, 1921-1922

West Africa

Eick, Miss Verna A.
Emerson, Mrs. F. O.
Gault, Rev. F. M.
Johnson, Dr. and Mrs. Silas F.
Reis, Rev. Jacob A.

Central China

Booker, Mr. Leon M.
Hille, Miss Bessie
March, Mr. and Mrs. A. W.
Ricketts, Miss Juniata
Van Evers, Rev. and Mrs. Kepler
White, Rev. and Mrs. Ralph

Hainan

McCandless, Dr. and Mrs. H. M.
Tappan, Rev. David S., Jr.

Hunan

DeJong, Miss Nettie R.
Dowling, Rev. and Mrs. P. H.
Preston, Rev. and Mrs. T. J.
Tootell, Dr. and Mrs. J. T.
Vanderburgh, Dr. and Mrs. E. D.

Kiangnan

Hyde, Miss Jane A.

North China

Bash, Dr. Clementine
Dilley, Dr. and Mrs. F. E.
Hamilton, Dr. and Mrs. Guy W.
Mateer, Mrs. A. H.
Mather, Rev. and Mrs. W. A.

Shantung

Adolph, Dr. and Mrs. William H.
Boehne, Miss Emma S.
Booth, Rev. and Mrs. W. C.
Braskamp, Rev. Otto
Braskamp, Miss Christina
Bryan, Dr. Herman
Cassat, Mr. and Mrs. Paul C.
Christman, Miss Helen
Coonradt, Rev. and Mrs. R. G.
Corbett, Mrs. Hunter
Dodd, Mrs. A. B.
Elterich, Miss Helen
Elterich, Dr. and Mrs. W. O.
Hills, Dr. and Mrs. O. F.
Irwin, Rev. and Mrs. J. P.
Merwin, Dr. Caroline S.
Ruland, Rev. and Mrs. Lloyd S.
Yerkes, Rev. and Mrs. C. H.

South China

Allyn, Dr. Harriett
Butler, Miss Electa M.
Carbon, Rev. and Mrs. A. L.
Edwards, Rev. and Mrs. Reese F.
Fisher, Rev. and Mrs. A. J.
Fulton, Miss Grace
Fulton, Dr. and Mrs. A. A.
Howe, Rev. E. C.
Noyes, Miss Harriet N.
Patton, Miss Lulu
Pratt, Rev. and Mrs. A. A.
Selden, Dr. and Mrs. C. C.
Thomson, Rev. and Mrs. George D.
Thomson, Rev. and Mrs. Herbert F.
Thomson, Dr. and Mrs. J. Oscar
Wilcox, Miss Vella M.

Chosen

Clark, Rev. and Mrs. C. A.
Hopkirk, Rev. and Mrs. C. C.
Ludlow, Dr. and Mrs. A. I.
Moffatt, Rev. Samuel
Soltau, Mr. and Mrs. David
Swanen, Dr. and Mrs. W. L.

North India

Ferger, Mr. and Mrs. W. F.
Hexlep, Rev. and Mrs. W. H.
Higginbottom, Mr. and Mrs. Sam
Johnson, Miss Mary E.
Jones, Miss A. G.
Lee, Miss Louisa
McRobbie, Miss Sarah
Robinson, Rev. and Mrs. Robert H.

Punjab

Boyd, Miss Lena A.
Llewellyn, Mrs. Frank B.
Love, Rev. and Mrs. R. B.
MacDonald, Miss Margaret J. R.
Peterson, Miss Emily L.
Rice, Rev. and Mrs. C. Herbert
Schuyler, Rev. and Mrs. Burl T.
Velte, Rev. and Mrs. H. C.
Whitlock, Rev. H. A.

Western India

Browne, Miss Adelaide
Goheen, Mr. and Mrs. J. L.
Jefferson, Miss Amanda L.

Japan

Curtis, Rev. and Mrs. F. S.
Daugherty, Miss Lena
Garvin, Mrs. A. E.
Gorbold, Mrs. R. P.
Hannaford, Mrs. Howard D.
Luther, Miss Ida
Murray, Mrs. D. A.
Riker, Miss Jessie

East Persia

Murray, Miss Florence E.
Schuler, Rev. and Mrs. H. C.

West Persia

Burgess, Miss Mary Edna
Lamme, Miss Edith D.
Miller, Miss Florence
Packard, Dr. and Mrs. Harry P.
Vanneman, Dr. Walter S.

Philippines

Doltz, Rev. Paul
Graham, Dr. and Mrs. J. A.
Hibbard, Mrs. D. S.

Siam

Galt, Miss Annabel
Lyon, Rev. and Mrs. W. T.
Mason, Dr. Claude W.
Snyder, Rev. and Mrs. Frank S.

Syria

Dana, Mr. and Mrs. C. A.
Doolittle, Mrs. Geo. C.
Freidinger, Rev. and Mrs. W. A.

Brazil

Landes, Rev. and Mrs. G. A.

Chile

Smith, Miss Florence E.
Spining, Mr. and Mrs. C. M.

Colombia

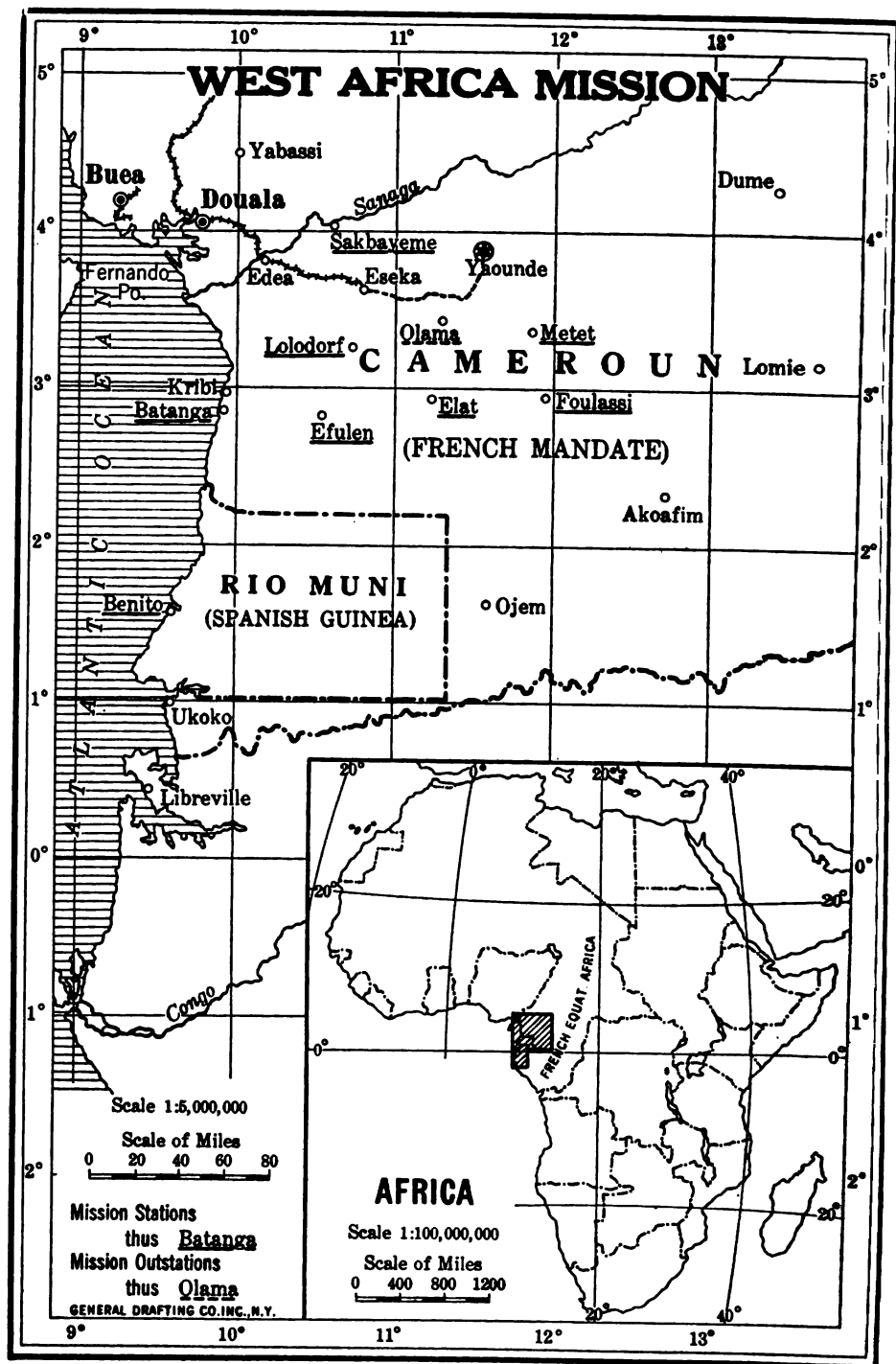
Barber, Rev. and Mrs. Thomas E.
Candor, Rev. and Mrs. T. H.
Hunter, Miss Martha B.

Guatemala

Haymaker, Rev. Edward
Hayter, Rev. James
Sullenberger, Rev. and Mrs. Linn P.
Williams, Miss Ella M.

Mexico

Sage, Miss Lucille
Turner, Miss Mary
Wheeler, Miss Jennie
Wolfe, Mrs. A. W.



WEST AFRICA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

BENITO: In Spanish Guinea, on the coast, $1\frac{1}{2}$ degrees north of the equator; occupied as a station, 1864. Missionaries—Mr. A. N. Krug and Mrs. Krug, Lucius E. Smith, M.D., and Mrs. Smith.

BATANGA: on the coast 3 degrees north of the equator; occupied as a station, 1885. Missionaries—Mr. A. G. Adams and Mrs. Adams, Mr. H. A. Hoisington and Mrs. Hoisington, Rev. P. J. Kapteyn and Mrs. Kapteyn.

EFULEN: 57 miles east of Batanga, behind the coast belt; occupied, 1893. Missionaries—Dr. H. L. Weber and Mrs. Weber, Rev. F. O. Emerson and Mrs. Emerson, Miss Lois Johnson.

ELAT: 56 miles east of Efulen; occupied as a station, 1895. Missionaries—Mrs. C. W. McCleary, Mr. F. H. Hope and Mrs. Hope, Mr. A. B. Carr and Mrs. Carr, Mr. E. Cozzens and Mrs. Cozzens, Rev. W. C. Johnston and Mrs. Johnston, Mr. John H. Bradford and Mrs. Bradford, Rev. Paul H. Combs and Mrs. Combs, Mr. Victor M. Buck, Miss Verna E. Eick, Miss Marguerite Pechin, Mr. L. Earle Deane and Mrs. Deane, Rev. Camille A. Chazeaud and Mrs. Chazeaud, Rev. Joseph McNeill.

MACLEAN MEMORIAL STATION: at Lolodorf, in the Ngunmba country, 70 miles northeast of Batanga; occupied as a station in 1897. Outstation at **OLAMA**, 62 miles north of MacLean. Missionaries—Dr. W. S. Lehman and Mrs. Lehman, Miss Ruth Aikin, Rev. A. B. Patterson and Mrs. Patterson, Rev. A. I. Good and Mrs. Good, Rev. Melvin Fraser, Rev. F. M. Gault and Mrs. Gault.

SHORT TERM: Mr. George Anker and Mrs. Anker.

METET: 73.5 miles northeast of Elat; opened in 1909. Missionaries—Dr. Silas F. Johnson and Mrs. Johnson, Rev. G. C. Beanland and Mrs. Beanland, Dr. A. B. T. Lippert and Mrs. Lippert, Miss G. Arista Staley, Rev. F. M. Grissett and Mrs. Grissett.

FOULASSI: 70 miles east of Elat; occupied as a station, 1916. Missionaries—Rev. R. H. Evans and Mrs. Evans, Miss Virginia D. McGilliard, Rev. Harry C. Neely and Mrs. Neely, Rev. D. Coe Love and Mrs. Love, Miss Helen R. Graham.

SAKBAYEME: in the Basa country; formerly occupied by the German Baptist Mission; 90 miles northwest of Elat. Occupied 1920. Missionaries—Mr. George Schwab and Mrs. Schwab, Rev. F. W. Neal and Mrs. Neal, Rev. J. A. Reis and Mrs. Reis, Dr. Frank R. Senska and Mrs. Senska.

YAOUNDE: Mr. Herbert W. Grieg and Mrs. Grieg.

REINFORCEMENT: Miss Mary Johnson—Studying in France.

MARRIAGE: Rev. Edwin Cozzens and Miss Lucia Hammond.

DEATH: Rev. E. C. Cowden.

RESIGNATIONS: Mrs. L. D. Heminger, Mrs. E. C. Cowden, Mrs. A. C. Good, Rev. F. D. P. Hickman.

TRANSFERS: Mr. and Mrs. H. A. Hoisington from Metet to Batanga; Rev. and Mrs. P. J. Kapteyn from Elat to Batanga; Rev. and Mrs. J. A. Reis from Batanga to Sakbayeme; Rev. and Mrs. F. M. Grissett from Efulen to

Metet; Rev. Joseph McNeill from Foulassi to Elat; Rev. and Mrs. D. Coe Love from MacLean to Foulassi; Mr. and Mrs. H. W. Grieg from Elat to Yaounde.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. and Mrs. P. J. Kapteyn, Mrs. F. O. Emerson, Mr. and Mrs. A. B. Carr, Mr. and Mrs. E. Cozzens, Miss Verna E. Eick, Mrs. F. H. Hope, Mrs. W. C. Johnston, Rev. Melvin Fraser, Rev. and Mrs. A. I. Good, Mrs. W. S. Lehman, Dr. and Mrs. S. F. Johnson, Rev. and Mrs. J. A. Reis.

HISTORY.—The work in Africa was begun in 1842 by the American Board of Commissioners for Foreign Missions, at *Baraka Station*, about a half degree north of the Equator on the West Coast, and 10 miles inland. In 1871 this station was transferred to the Presbyterian Board of Foreign Missions, and added to the station already occupied by that Board on the *Island of Corisco*, where work had been opened in 1850, the combined work receiving the name of the Gaboon and Corisco Mission. These stations were in French territory. In 1862 a station was opened at *Angom*, also in Congo Francais, 10 miles further inland. It was abandoned because of its unhealthfulness, but afterwards reopened in 1881.

Benito, in Spanish Guinea, 77 miles north of Baraka, was occupied in 1864. *Batanga*, in the Cameroun, some 90 miles further north, was occupied in 1885 as an outpost of Benito, but in 1889 became the central station of the mission. The name of the mission was changed in 1900 from the Gaboon and Corisco Mission to the West Africa Mission. The work in the French territory was gradually transferred to the Societe des Missions Evangeliques of Paris, the first station transferred in 1892 and the last in 1912. In 1920 the Board opened a new station at Sakbayeme, in the former Basler Mission field. This is in the Basa country. The mission now has stations in addition to *Benito* and *Batanga*, at *Efulen* (1893), *Elat* (1895), *Lolodorf* (1897), *Metet* (1909), *Foulassi* (1916), and *Sakbayeme* (1920) in the Cameroun.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Africa. Price, 15 cents.

VISIT OF COMMISSION TO THE WEST AFRICA MISSION

On June 9, 1921, a Commission appointed by the Board sailed for Africa. This Commission was composed of Dr. and Mrs. W. H. Hudnut, of Youngstown, Ohio, and Mr. J. M. Patterson, Secretary for the Southern District of the Board. They spent 12 days in France and conferred there with the Societe des Missions Evangeliques. They sailed from Bordeaux June 28th, arrived at Douala July 18th, and spent two months on the field visiting all the stations and traveling 2,000 miles for this purpose by motorcycle, Ford truck, push car, hammock chair, and surf boat. On September 7th and 8th they held a conference with the Executive Committee of the mission and the representatives of the stations and drew up findings concerning the work which were later brought before the Executive Council of the Board and acted upon. There were half a dozen pressing problems in the Africa Mission, and there is cause for deep gratitude in the fact that through the co-operation of the Commission and of the mission all of these problems were solved, or processes were set in motion which will bring about an early solution. The West Africa Mission had not been visited for 16 years, Dr. Halsey having been the last representative of the Board on the field in 1906. His visit was a memorable one, and the trip

of the present Commission will mean almost as much in the future advance and development of the Mission.

BENITO STATION EVANGELISTIC

The church buildings and the other church property at Benito, away from the station itself, are in a shamefully run-down condition. As one tries to get in touch with the Christian life of the churches, there is also a feeling that the buildings are only typical of the spiritual lives of the members. No doubt the people are responsible to a large extent for the condition of things. But the people are not different in this respect from the other people with whom we are working. As you go down the coast from Batanga to the Campo you find that even with the care that has been given to this part of the coast, the people are not very different from those who are on the other side of the river in the Benito field. And one with experience in the Cameroonian interior has only to be honest in his judgment to realize that many of the churches would be in very much the same spiritual condition in a few years, were they left with as little supervision as those places have had in the last few years.

This field has been without a white minister for more than two years and for nearly a year of this time there has been no missionary at all at Benito Station. These have been years in which there has been an ebb in the spiritual lives of all the churches. The elders and deacons in a couple of the churches were called together and advice was given them regarding their work. They showed much appreciation. A conference of *all* the native ministers and elders and deacons of the district of Benito was held in August.

EDUCATIONAL

The work of the *school*, which Mr. Krug was just getting started, was also beyond what it had been expected to find. There were about 150 boys and girls in the school. They were working in the yard in the afternoon, planting food and keeping the grounds in order, and instead of objecting to it, as would have been expected from a proud coast people, they were entering into it as though they enjoyed it.

MEDICAL

The work at the station itself is very encouraging. As soon as the Campo is crossed, one begins hearing of Dr. Smith and it continues as one goes down the coast. Everybody seems to know him, and that favorably. He is a great man in the eyes of both white and black. Benito is reached with no small degree of curiosity about this man who has made such an impression on these people. One finds a *hospital* and *dispensary* that is very ordinary. There is the usual variety of African patients, and the doctor and his wife are both at the service of the people. But after a morning in the hospital one would be ready to join with the crowd who had been singing the praises of the doctor as one came down the coast. There is no case too small for him to be interested in and to do something for, and there seemed to be nothing too hard for him to undertake.

In the afternoon the doctor operated on a man for a hernia. He used local anesthetic, no gloves, said gloves are expensive and do not last at all in this climate. He talked all the time he was operating, which made it the more interesting for the looker-on. He had given the fellow morphine, and he slept right through the operation. When he was through he slapped the fellow on the cheek and said, "Wake up!" The fellow opened his eyes, and Dr. Smith asked: "How are you?" Then he told the boy to get him some cough medicine, that his throat would be dry. The fellow took his medicine and began to take an interest in things. Dr. Smith picked him up and carried him out and put him in the bed himself. He was asked why he didn't let the boys do that. "Oh," he answered, "the boys twist him about and I know just how to handle him." I said, "Doctor, what does an operation like that cost?" He began figuring it up and replied: "With the present cost of

things this operation would cost about 80 cents, but before the war we could have done it for 40 cents."

I never saw people get as much for their money in a hospital as they were getting at Benito. The doctor is very kind in his treatment of his patients, which counts for much. He has something to say to everybody, and while they are getting their treatment they are also getting something of the man who is treating them.

BATANGA STATION EVANGELISTIC

As the mission considered it impossible to assign a minister to Batanga, it was decided to place the supervision of the evangelistic work in the hands of the ministers at Efulen and MacLean.

Mr. Emerson had the oversight of the *Batanga, Kribi, and Mintom* Churches and held three series of session meetings at Batanga, Kribi, Bidu, and Mintom. He comments very favorably on the spirit of harmony and willingness to heed counsel on the part of the Batanga and Kribi sessions and churches and regards Mintom as the most normal, progressive and satisfactory of all the churches under his direction. Mr. Love has devoted as much time to the Sionkwate Church as his work in the MacLean district would permit, and conducted the communion services with the usual session meetings in May and in August. He had planned a tour of the northern part of the district, but had to abandon it because of the call for his services with the tour of the Commission.

An opportunity was given the entire constituency to meet Dr. and Mrs. Hudnut in a union meeting at Batanga. Representatives were present from every outpost, all the way from 60 miles north to 55 miles southeast. Group services were held in seven different dialects and at the afternoon service, in the natural amphitheater under the great bamboo, Dr. Hudnut preached through two interpreters, Banaka and Bulu.

Economic conditions have not improved. The hoped-for trade revival has not materialized, and the people find it difficult to meet the increasing burden of taxation, but in spite of this there has been a very fair advance in offerings. While conditions are far from being discouraging, the work certainly evidences the need of the close supervision which it had in 1916-19, and which has not since then been possible because of the inadequate force of the station.

EDUCATIONAL

Station School.—The school work has suffered from several serious handicaps. No competent native assistant for the station school could be secured, nor anything like enough teachers for the village schools. In spite of this the attendance at the station school was good for both terms. After Mr. Chazeaud took charge, under his excellent management the school has been all that could be asked of it.

Devotional services were conducted each morning in French, the New Testament was studied, and certain passages were memorized. New hymns in French were also taught. The school was favored with a friendly visit of Monsieur l'Administrateur of the district. He visited the different grades and manifested a visible interest in the educational efforts. It has been demonstrated that it is entirely possible to maintain a good school that will mean a great deal to the future of the coast work of the mission if the mission will continue it under a competent French teacher.

Village Schools.—Mrs. Adams has had charge of the village schools. Not all of the schools could be operated because of lack of teachers, and a number were closed in the second term because of the unwillingness of the people to contribute even a small proportion of the cost of the schools, as a substitute for the old system of tuition abolished at last Mission Meeting. This opposition was most pronounced in the newer parts of the work.

MEDICAL

Hospital and Dispensary.—The station has been without a physician and the missionaries have neither planned for nor desired to do any medical work, but it was impossible to resist many calls for help from those unable or unwilling to go to the government hospital and dispensary at Kribi. In consequence, Mrs. Adams, in addition to so many other duties, devoted a great deal of time to them. A few serious cases have been in the hospital, and more than a thousand treatments have been given to 500 different patients. A distressing feature of the work has been the large number of babies brought in with dreadful burns sustained by being allowed to fall into the open fire, which is usually made beside the bed in the native house. Rarely are the babies brought in before the wounds have become infected. Three motherless babies have been cared for.

Other Work.—

Caravan Work.—After seven years of extreme difficulty, if not impossibility, in securing any supplies for the mission, the stocks have now been replenished and as a result cargo receipts have been heavier than in any three years of the history of the mission. The great bulk of this has been sent into the interior on wagons, and by timing the arrival of carriers in Kribi, it has been possible, except when cargo was being received, to attend to the caravan work in one or two days of each week.

EFULEN STATION

In the words of one of the little school girls, Efulen is especially grateful this year because "Last year we had no minister at all for a while, and we prayed and prayed, and now God has sent two ministers to help and teach us." The story of the church and evangelistic work is significant in view of the fact that the times are recognized as unfavorable, and the conditions at Efulen were more than ordinarily difficult. The sudden call home of Mr. Heminger the previous year had left the work for some months without systematic direction. It was impossible to take it up where it had been left. The people had yearned and prayed for shepherding, but during the months of shifting for themselves they had developed a degree of willfulness which has not added to the ready development of the work, and vigorous disciplining was needed.

EVANGELISTIC

Churches.—

Efulen; Zingi; Alum.—These churches have had services as usual and communion services have also been held at five centers in the Efulen field and three in the Batanga field, which aggregated for the missionaries who conducted them a total of some five months of travel.

One trip of three weeks' duration was made to the Cameroun country lying between the Ntum River and the Spanish Guinea. Nearly all of the communions in Bulu centers have been attended by the women of the station, and two trips have been made by them, including communions in Ntum centers and several trips of longer or shorter duration in the interests of medical work and village schools along with the evangelistic interests. The work, outside of the portion of Batanga field directed from Efulen this year, comprises a force of 50 plus evangelists ministering to a regular Sunday attendance averaging 9,466.

The Intermediate Catechism, as a course in preparation for church membership, had been discarded and the contemplated substitute had not been installed up to the time of Mr. Heminger's death, with the inevitable result that during the interim systematic instruction of the catechumens had largely ceased. The lack of specific instruction, the general coldness which is felt

throughout the mission, and a pronounced aversion to reform in some quarters has made the accessions to the churches very few.

The enrolment of new believers had become not only formalistic, but essentials were even slighted by the natives in charge, and the effort to arrive at essentials has been difficult. Added to these difficulties in the way of advancements and new enrolments, there has been the full quota of waywardness and backsliding among those already enrolled, with the result that the total of enrolled adherents is very much reduced below that of recent years. The church membership has been but slightly reduced in any quarter and has remained for the field about uniform.

Work for Women.—

Nothing new or startling has occurred in the Efulen field for this year. There has been more visiting in the towns since Mrs. Emerson has been added to the force. The class of women who have been studying Romans have been very faithful and much interested. While at times it seems as if they did not get out visiting as much as one would desire, there has been an abundance of rain, road work, and sickness which have all been more or less of a hindrance to consecutive town visiting, still the majority of the women "live in a house by the side of the road" and are friends to the man or woman passing by, and specially women. Some of them always have as a guest in their houses one stranger or more who has come to the doctor for medicine. In some towns the women are begging for some school boy or evangelist or some one to spend a week with them, drilling them in the catechism. And in others the women say: "Come out some morning and we will all stay away from work while you have a meeting and talk to us all the morning long; then in the afternoon we can hunt something to eat."

EDUCATIONAL

Girls' School.—The attendance has been very gratifying, but not without cause. There has always been more or less trouble in securing a large number of girls to enrol during the first half week of school and to attend regularly and on time. Three terms ago, therefore, it was thought wise to offer a prize to the girls who would go through the whole term without being absent or tardy. At the close of that term only seven or eight girls received the prize of a small cloth. The matter of discipline has been given a great deal of time and thought, as it is a daily and ever-varying problem. The aim has been to establish self-government and yet have implicit obedience.

The curriculum for the Girls' School has been followed closely, with the exception of sewing where the ability of the girls is still very limited. The lessons in hygiene have been given to the first class in rather a discussional manner. It was surprising to note how much could be drawn from the girls themselves, and interesting to make many surprise examinations of the whole school regarding their teeth and cleanliness in other respects.

The work of the year was brought to a spiritual climax in the girls' meeting, when they were asked to tell what particular thing they were especially thankful for. Their "little thoughts" as they expressed it, clearly showed many of the results of the work of all the years in this country. Many expressed their gratitude for "The Words of God" because girls their ages could now go to school instead of to their marriages; because "The Words of God" sent the doctors here to care for them, when otherwise they would have died; for the ministers who came to teach them "The Words of God," for until they came they knew nothing but to do badness and to get wood on Sundays; and they were thankful that now they knew that Jesus could save them.

French School (boys).—The pitiable amount of French that most of the teachers know, and their added inability to teach all that they do know, makes real progress in a station French school decidedly uphill work. The boys coming from the village schools vary so widely in the work that they have had in their towns that it has been found necessary to put all new boys into a "preparatory" class. Of the 40 boys who were enrolled in that class at the opening of school, only three have shown sufficient ability to warrant promotion into the lowest of the classes of the real French school.

Every boy has had some experience in fermenting cocoa this year. The new method was very interesting to them and may prove to be profitable to them from a financial standpoint in the future. Hat-making, basket-weaving, and the making of soap were among the other activities. Some of the boys said that they wanted to pay to learn hat-making. As a rule, though, more interest and enthusiasm were displayed in manual training than in the other subject of the school.

The Bible training in the French School has been rather varied and for it the first half hour of each day was set aside. One period was devoted to memorizing prescribed passages in French, another period was devoted to singing and memorizing French hymns, another to the catechism in Bulu, and two periods each week the whole school was taught the book of Matthew in Bulu, the boys learning an outline for the entire book, enabling them to identify each chapter. Six evangelists are enrolled in the French School, four or five of whom aspire to the ministry and have therefore entered upon the first of their preparatory courses.

Village Schools.—Fewer schools, shorter terms, and only half the usual number of teachers were outstanding facts in the conduct of the village schools. The first term without tuition showed a marked increase in the attendance in many schools in Ntum. The schools in Bulu did not seem to be much affected by the change, with the exception of the increased number of girls and women attending. The comparatively large number of girls and women in school among the Ntum is very encouraging. As a tribe they seem to have more "pep" than the Bulu. The women dare to fight for their girls instead of shrugging their shoulders and saying: "My husband did such a thing and what could I do?" Some schools had from a half to two-thirds as many girls and women as boys, and this where little girls are still being sold into marriages.

The School Inspector is certainly to be commended for his untiring efforts and constant traveling, no matter what the weather or condition of roads. The village schools form a very important branch of the mission work and should have the oversight of a man free to visit them frequently.

MEDICAL

Schauffler Hospital and Dispensary.—

The medical work under the supervision of Efulen Station has this year been not only the largest and most successful of any year in its history, but it has covered a larger range of activity than ever before. Immediately following the last annual meeting a medical outpost at *Njazen* near *Okom*, 60 miles southeast, was opened. *Njazen* is located on the Nyabizan-Ambam road, three miles from the Mvila River, which is the division between Ambam and the Nyabizan government districts. The urgent demand for an advance medical post there grew out of several facts, one of which was the great unmet medical need of the Ntum people. Anyone who has traveled at all among the Ntum will have realized the tremendous amount of sickness and disease, as well as the utter lack of any preventive measures against them. This medical work lends bodily relief to their ills and at the same time presents the Gospel claims of the Master in a new and practical way to them. The plant consists of two parts which might be described as the residential and hospital units.

The hospital unit is separated from the residences by several hundred yards and is within easy access to the Ebenese river. This unit consists of three large buildings or wards, the third of which is just completed, with a grand total of 162 beds.

The residential unit is composed of dwellings for both missionaries and native assistants. There is also a large, well-built dispensary on posts. This has two rooms, one for dispensing and the other for operations and examinations. In charge of this plant is John Bula Mfum, for many years the doctor's assistant at Efulen and an elder in the Efulen Church. Words fail to describe the splendid service he is rendering to the whole district south of Elat and Efulen among the Ntum tribes. The hospital is constantly

crowded and it has not been able to keep pace with the incoming patients. They come from Oyem, in the Congo Francaise, and from Spanish Guinea.

At Efulen Station the medical plant remains substantially the same as last year, with the exception of the erection of a temporary women's ward with 21 beds. By far the most exhausting branch of the work is the surgical, where there is ever a paid-in-advance waiting list of operative cases. They have come from Duala, from beyond Yaounde (the capital of the Colony), from Bata in Spanish Guinea, from the Congo Francaise, and from other near and distant points, too numerous to mention. The maternity work is ever on the increase. The Bulu are gradually finding out that both mothers and children may be saved by coming early. So they come. One very important aid to the night work of Efulen Station is the electric light plant. The Bulu stand amazed, gazing at the light, then explode in one word, "Jop" (The Sun).

MACLEAN MEMORIAL STATION (Olama Outstation)

The location of MacLean Station makes it a convenient stopping place for travelers to and from Kribi—as well as those who are on the way to and from Eseka in the Basa country. The great event of the year was the visit of Dr. and Mrs. Hudnut, of Youngstown, Ohio, and Mr. J. M. Patterson, of St. Louis.

EVANGELISTIC

Churches.—

The evangelistic work is the very heart of all the station's activities. Whether in the medical, the school, or the industrial side of the work, the aim is to evangelize the people. Yet there is a department whose entire time is given to evangelistic work, that is, the church. The organized churches comprise one at the station, and one each at *Mengale*, *Lam*, and *Bibia*.

There is the regular preaching service and *Sunday School* each Sabbath morning and also an afternoon service much like a *Christian Endeavor Society*. The latter service is in charge of the natives. Aside from the Sabbath services there is also the mid-week service. These services are held not only at the station, but similar services are held at each of the 62 evangelistic centers. These centers in charge of the native evangelists, are scattered out over the district at a distance of from five to 10 miles apart.

EDUCATIONAL

French School (Boys); *Girls' School* (Station); *Bulu School* (Village); and other village schools ranging in number from 39 (first term) to 54 (second term).

The French school has two superior classes as well as the lower school. The superior classes have boys from Efulen, Batanga, Sakbayeme, and Olama as well as the Bibia boys who have finished the lower school. These two superior classes have had the direct instruction of Mr. and Mrs. Anker. The lower school and Bulu school have both had their supervision. In the beginning of October, 1921, the first class took the certificate examination at Ebolewo'o. Seven of them were successful. The tribes represented are *Ngumba*, *Bulu*, *Yaounde*, and *Muele*. The majority of the boarders are of the last named. The boys are expected to be present at the daily morning prayers and the usual religious meetings of the station.

There have been altogether 29 weeks of girls' school this year. Six of the pupils are the wives of young men in the French School. The rest are the daughters of Christian mothers. Some of the Christian women are beginning to have ideals, however vague, for their daughters. The girls have been taught to read and write and sew. The training and discipline of school and dormitory life give many opportunities for showing the girls how to live every day the words of Jesus which they so readily learn to read and

recite. Young girl graduates of the school have assisted in the teaching both terms.

Both boys and girls have been employed in making gardens. Two plots of ground near the houses have been planted with *bikabe* and cassava. One of the problems is to keep the food from being stolen. There seems to be a feeling that it is no crime to take food that is on the mission property.

Some of the village schools were closed the first term for lack of teachers. The second term this difficulty has been met by sending out evangelist teachers. The attendance for the second term was reduced by the intensive work being done on the roads everywhere. The most important thing is to be able to find earnest Christian teachers.

Theological Class.—During the three years of Dr. Fraser's sojourn at MacLean, the theological students with their wives and children have been at the station. But this year the class of 27 who were here for the first part of the year's work were obliged to migrate to Foulassi when Dr. Fraser left for his furlough.

MEDICAL

Hospital and Dispensary.—

This has been the best year for the medical department thus far. Though the work has not been cared for as it should be, because of other work that has to be looked after, the results have been better. Two of the helpers have been with the station eight and 14 years, respectively. There are four who give all of their time and three who give a part of their time, but all are busy. There is a good spirit among them and they are interested in the spiritual welfare of the patients.

The old buildings are still being used, even though funds are at hand to build a new plant. Now that the location of the central hospital seems a little more certain, more definite plans can be made for these new buildings. For most of the time there have been more than 100 patients in the hospital and about the place where they could find a place to stay. Most of them have come from Mvele. Many have been sent from around Sakbayeme. The Ngumba and Bulu and Yaounde and other outlying tribes have been well represented. The Mvele seem to be in greater need of operations. At least they are more willing to pay the price of pain and money. For the first time Hausa people have been in the hospital. The man and woman who came went away cured, but there have been only those who were willing to stay with the "infidels." They were talked to about Christ, but even though they appreciated what was done for them, they did not show any interest in the Gospel.

The use of *Neosalvarsan* has done wonders for those suffering from yaws and lues and for the long list of diseases that follow in their trail. People unable to walk have been carried in to the hospital, but in a short time after the injections they have been able to walk with ease. The difference is so apparent from the gloomy and painful life to one of cheerfulness and comfort.

During the year all the outposts have been occupied by evangelists. The Sunday and weekday services have been held at each place continuously. There has been a noticeable falling off in the attendances at church and schools at home and in the out-villages. This is partly accounted for by the increasing demands made by the government on the people's time in the repairing of the roads and the supplying of building material and food for the continual increasing white and black population at the capital, Yaounde.

EVANGELISTIC

The new confessors have not been as numerous as in former years. They have numbered on the average 10 per evangelist. It has been discouraging to the evangelists to see the coldness displayed. Many of the "sulan"

members who have for various reasons been unable to advance to the "nsamba" class have been struck off the register. They have, however, been helped to again get right with God and been rewritten as new confessors. The advancements to "nsamba" and "church" have been about normal. An indifference to eternal verities seems to be broadcast over the country, and this is noticeable with the Roman Catholic communion as well as with the Protestant. The one encouraging feature is that the church offerings have increased over 60 per cent over those of last year. But even so, only half the amount due as wages to the evangelists has been forthcoming.

Itineration.—

The outposts have all been visited several times during the year. There have also been journeys to other stations and Yaounde, on which opportunities have been taken to advance the Kingdom of God. MacLean and Elat Stations have helped in finding evangelists and teachers.

EDUCATIONAL

The first term there were 22 village schools and one station school. The Gaboon teacher continued his good work till May, when he returned to Gaboon. Owing to unfavorable reports that schools in the villages were no longer to be permitted by the administration, the majority of the village school teachers failed to arrive. Therefore, only half the number of schools were reopened, and the attendance at them was poor. All boys apparently over 14 years of age who returned to school were dismissed for work on the roads. Nearly all the pupils have made a profession of faith in Jesus Christ and have been encouraged to follow Him. Many are true to their confession.

MEDICAL

Until the middle of March Dr. Lippert was at the outstation. The vast majority of the patients were treated then. From then to the end of the year there has been a considerable decrease. Many of the headmen, having seen the advantage of resident physician, have since Dr. Lippert's removal petitioned the administration to locate a doctor in their vicinity, but so far no success has attended their efforts.

FOULASSI STATION

EVANGELISTIC

Church.—

The numbers calling for discipline in the church and catechumen classes are somewhat less than last year, although of the more than 5,000 church members it has been necessary to excommunicate 114. In the catechumen classes the number that has been dropped is less than last year, but considerably larger in proportion to the number in the classes, or the number entering the classes. The average Sunday attendance, however, has been 12,838, a little better this year than last. It may be noted that the Christian people are a little more regular in attendance upon the means of grace and that the non-Christian people have not been as regular.

An effort was made during the year to have the people increase their gifts in order to meet the demands of the substantial increase in wages of Bible readers. The people responded nobly in the pledge, but the total increase in offerings has been only 542 francs, while the increase in wages has been more than 25 per cent above the previous year. Last year the Foullassi field was about self-supporting, while this year it is seven thousand francs short. The people, however, have made a creditable attempt to meet their obligation.

Itinerating.—

All of the points in the *Njum* field were visited once in the year by one of the missionaries, and several extended trips were made in *Ako'ofem* sub-division, in addition to the numerous shorter trips in *Sangemelima* sub-divi-

CAMEROUN SCENES



Crossing the Nglong River from Eseka to Bibia. Five canoes held together by planks and pulled across by heavy wire attached to trees

A Christian Home.

On the road between Foulassi and Metet there is a house of a Christian boy from the Metet school. Inside are three rooms instead of the usual one-room, and on the outside a porch with a call drum at the end.



Drum Boy in the Cameroun, on a raised platform covered with mats for protection, while he beats out the calls. Raised so the sound will carry better over the tree tops to the surrounding villages, to call in the Sunday morning congregations.

sion. A new communion point was opened during the year at *Mfulaja*, 24 miles from the station on the road to Metet.

In *Sangamelima* district there are fully 1,000 lepers. Many of these have been brought together by the government into a leper colony, about six miles from Foulassi. There are perhaps 250 of them, among whom there are 15 members of the church, and about 50 in the catechumen classes. A little chapel has been built by the lepers themselves, and regular services are being conducted there. Of course, there are many lepers not in this government colony, and some, among them members of the church, are attending the services of the churches in the various towns. Since the lepers cannot leave the colony, and it would not be desirable for them to do so, regular communion services have been instituted. During the year one term of school has been held there, and the attendance has been good.

Work for Women.—

The Sunday afternoon meetings for women in the vicinity of the station have been fairly well attended, and interest has been good. Monthly missionary meetings, in which the conditions and needs of women in other lands were presented by lecture and picture, were held during part of the year, continuing the series started last year. The women were much interested and have had their vision widened, as is frequently shown in the prayers they offer in the meetings. There was a Bulu school for women of the neighborhood during the first half of the year, in which the enrolment was 20. The women missionaries at the station have visited among the women in the nearby towns as opportunity presented. The theologs' wives have been taught for six hours or more during each week of the term.

EDUCATIONAL

Theological Class.—There are 27 wideawake, earnest young men in the class. The men and their families have shown an excellent spirit throughout the term, and have uncomplainingly submitted to the very poor living quarters. The influence of the men and their wives has been very beneficial to the local community. They have helped with the church in a number of ways, and almost every Sunday some of the boys have preached in the nearby points.

French School.—The French School began its term with Ambroise Ikotto, the Gaboon instructor, at the head and with two natives as assistants. Of the 203 students who registered, 178 finished the term. There was mental progress. It is true some made longer strides than others in their pursuit of knowledge, but all found registered on the tablets of their brains mental impressions which will be lasting.

During the second term there was no one to teach the French school. One of the missionaries at the station was asked to spend two hours each day in the instruction of the first class and with the help of three native assistants the school was conducted.

Three of the members of the first class were accepted at Elat as being eligible to continue their studies there. The knowledge that there is a goal ahead has had a wholesome effect upon the students in general and will serve as a stimulus to better work in the future.

Girls' School.—Each term the station has been able to secure three very good teachers, pupils in the French School who were formerly village school teachers. Under these teachers and with the aid of the questions prepared on the Gospels, the girls have made good progress.

Each girl has had industrial work for an hour and a half once a week. The smallest children have made carrying baskets of reed. Those who have already learned to make these baskets have learned to weave fishing baskets, and mats for their beds, both of split reed. The next higher classes have woven raffia pockets. As a rule, each of these courses requires one term, though some of the smallest tots spend two terms learning to make the carrying baskets. The older girls have had sewing taught by the missionary. Special Bible lessons have been given or Bible stories told to the girls each week.

Industrial.—The present appearance of Foulassi is largely a testimony to the work of the school boys and girls. Since last year the old towns of *Nyam* and *Konde Meyos* have been entirely removed, the new road through the property completed and bordered with lemon grass and palms, and a spacious lawn has been planted in front of the New House. All these things have tended to make Foulassi one of the prettiest—if not the prettiest—station in the mission. On the old station property itself, old shabby houses have been torn or blown down and new ones built in their places in accordance with the plan for the New Foulassi approved by the Mission Property Committee for last year.

Large areas have been deforested and gardens have been planted in these places by the school girls. These gardens are of pineapple, peanuts, sugarcane, cassava, plantain, pawpaw, palms, native potatoes, cocoa, coffee, corn, and caladium. In addition, the old gardens of cocoa, plantain, and palms, and the pear orchard have been repeatedly cared for by the boys. The girls have been responsible for the appearance of the pineapple patches, old and new, the caladium gardens, and the paths and roads of the station. Other work by the boys includes new houses built for the servants, new garage, a new carpenter shop, numerous repairs of station property due to storms which are notoriously violent, mat making, and the preparing of bush-rope.

Things which require constant attention, such as fences and water springs and the roads, have been kept in good order throughout the year.

Village Schools.—The schools in session were 118 in a territory which has grand proportions; one-tenth of the area of the State of Texas; one-half the size of Pennsylvania, with 5,000 square miles to spare; three times the size of New Jersey. It is a wonder that the schools go on at all; certainly it is not the care of the parent village which is the cause, but the faithfulness of the large majority of teachers who day by day perform their unobserved tasks at their little bamboo tables.

At the Mission Meeting last year it was resolved that all tuition be done away with, trusting that the people would voluntarily take upon themselves the burden of the support of the schools. The system was thoroughly explained to the people, not only by the missionaries at the communion points, but by the different evangelists and teachers in the villages as well. From the pecuniary viewpoint it must be admitted that it has proved to be a dismal failure. But from the viewpoint of the numbers of men and women, boys and girls, to whom the words of God were read and expounded, who were reached by the influence of the mission in their ministry of the Spirit, the system adopted at the meeting last year is a grand success. Most noteworthy is the fact that so many grown men of taxable age wish to "make" school. The interest displayed by them is most remarkable, and in many cases where the small boys are so diffident and lazy, the men are most eager for the things of school.

MEDICAL

The year at Foulassi was one of progress in things medical. Dr. Lippert came for a visit and stayed for about a week. Great numbers of people flocked to Foulassi and the doctor's opening day must have resembled the old time days when doctors were new and the sick thronged the dispensaries. The visit for which all Foulassi was and is grateful proved to be short for those who had left their homes 70 and 100 miles away, and streams of people turned back when the news of the doctor's departure for Metet met them on the road. Some pushed on to Metet and found help there and returned to spread the news, and the people, seemingly for the first time realizing that aid could be had there, went there in great numbers. Thus the visit of the doctor brought Metet nearer to the people of Foulassi's field, and we feel now as though we freely share the doctor's time and skill.

ELAT STATION

A spirit of good fellowship has prevailed for the most part and Elat Station has been a very pleasant place to be in. The Sunday evening prayer services have been times of blessing and inspiration,

mingled with cordial relations among the members of the station. The health of the missionaries has been good. For the most part friendly and satisfactory dealing has marked the relations with the government officials.

EVANGELISTIC

Churches.—

The membership of the churches under the care of Elat Station is 11,682, to which may be added 2,429 members of the advanced catechumen class and about 2,500 in the second catechumen class, making a grand total of 16,311 professing Christians. These people meet at 111 preaching points which are cared for by 76 evangelists, 32 teachers, 14 local evangelists, 8 theologs, 2 licentiates, and 92 elders.

The small evangelistic force is due to the poor monthly collections, making it impossible for the church to pay teachers and evangelists at preaching points. Of the 12,275 members, 2,487 are under suspension; 50 were given letters to other churches. More than 300 names were cut from the church roll by deaths. The largest deduction was 554 excommunications for all types of misconduct and misdemeanor. On the other hand, there were 1,211 persons received into full church membership this year, a gain of 497 over last year's report.

Four local evangelists and two licentiates, nine young men in the Theological School, and 10 more attending French School in preparation for the ministry are connected with Elat. The offerings of the churches are larger than last year's total because it has been insisted that giving is akin to godliness. But not all have kept their pledges or responded to the need.

Woman's Work.—

The back porch of a missionary residence has served admirably as a lecture room, where many lessons on personal hygiene and care of children have been given. Sunday afternoon services for women have been held regularly. Representatives from 16 villages within five miles of Elat have met with the missionary every Tuesday for a devotional time, followed by reports from each woman on the Christian work in her town, considering the sick, those weak in the Christian life or fallen, or any difficulty which needed to be talked over and prayed about. These women have done their work in a Christian and helpful spirit, returning from each meeting to do more and better work.

EDUCATIONAL

French School; Station Schools; Girls' Schools; Bulu School (Boys); Village Schools.

According to official regulation, the *French School* at Elat is a regional school, having the three prescribed courses, preparatory, elementary and middle, each course of two years, but permitting completion in five years if the student applies himself. The village schools have but the first two courses, pupils coming to Elat for the middle course. The enrolment included pupils varying in age from 13 to 25 or even 28 years.

The change in government of the colony has made a real difficulty for the students because of new curriculum and language. The food shortage also served to show their mettle. Examination demands of perfect work also impose a burden on them because of the cost of necessary school supplies. Ten mistakes in dictation eliminate the pupil from the further parts of the examination, but a successful dictation assures the pleasure of going on to the two problems, a composition, a drawing, and the oral parts, including reading, definition, conversation, hygiene, agriculture, arithmetic, and geography. Eight of 15 boys passed the 1920 examination, delayed until February of 1921. On the test for 1921, 19 out of 30 passed. Of this 19, 13 took and passed the test for the superior school and are now at Yaounde for this three year course, seven as candidates for government service and six for the mission.

The spiritual welfare of the pupils is cared for by daily prayers and a French Sunday School class. They have an hour a week of singing and the boys of the middle course have half an hour each day of Bible study and hymns, in French. The boarders have work on the grounds to earn their board and are required to look after the manual work necessary at the dormitories.

The Bulu learns French very readily and correct pronunciation is easy for him. The younger boys offer better material to work with and promise better results for the future than do the older ones. The Government Inspector signified his pleasure and interest in this class by sincere and frequent commendation.

At the station, the first term in the *Bulu Boys' School* enrolled about 100 pupils. Several dropped out of the ranks, but 86 completed the term, eight being present every day of the term. The second term enrolled 76. Owing to lack of slates and writing material in the villages, the pupils were not as thorough in numbers, nor as accurate in writing as former classes, but their progress in these branches was marked and they showed interest and good work in the Bible lessons.

The *Girls' School* has had fewer pupils, owing to the opening of several village schools near Elat which girls were allowed to enter, so the falling off at the station school was quite noticeable. The study of French was added to the curriculum for the first term, thus making it an accredited school. The boarders are required to attend morning prayers, the Sunday services, and the Monday catechumen class. The spirit among the girls is harmonious, the attitude toward school discipline is good, and most of them try to show their appreciation of school life.

The plan of a dining room with a big table and individual plates and spoons, with a certain number of girls to do the cooking of food for the whole group, has been very successful and greatly liked by the girls. The school has eight branches in nearby towns, which run concurrently with the station school, where the older girls go four afternoons a week to teach the women.

The *Bulu Girls' Schools* have had two terms this year. Some 6,000 pupils, about half of whom were women and girls, were enrolled. Ninety-three teachers in as many schools taught them the "Three R's" in their own language and some French, according to the teacher's ability. In a number of the school towns the teacher was also the acting evangelist.

Boarding School.—Boys to the number of 109 have been under the care of a housefather at the dormitories. All boarding pupils, boys and girls, work on the mission grounds every afternoon for their board.

Frank James Industrial School.—The school was compelled by the officer in charge on the government hill to take out three licenses, one each for the carpenter, tailor and ivory classes. The last year it has been extremely difficult to manage the finances and make ends meet. The world's commercial depression was especially hard on Cameroun. Many firms went bankrupt. The school was hard hit and caused no little anxiety and was carried on under a continual strain. For instance, an order for furniture was taken last year from a lawyer in Douala when the franc was worth 15 cents. The order was finished and delivered this year at the rate of a six cent franc. The house furnishing order made for the mission was made at about cost, while the Foullassi house, as it appears now, was put up at a loss to the school, the cause being the heavy cost of gas to run the sawmill, the gas costing over \$500.

The *Carpenter Class* has been very busy all the year. Many orders are still on the files waiting to be made, and much work refused altogether. The making of the Douala order of 54 pieces of furniture, the 260 pieces of furniture for the mission, and the building of the Foullassi house, has been the bulk of the work done. Yet many pieces of furniture have been made and sold. Two dormitories have been built for the Elat teachers, and all repairs at Elat Station have been done by the class.

The *Ivory Department* has grown until it has now become a separate class. The men have become very skilful and are able to turn out many

articles of elephant ivory, ebony and mahogany wood, the most popular article being necklaces of ivory beads, many of which have been made and sold to the Europeans. One of these was taken to Paris where a jeweler valued it at 1200 francs. The demand for this kind of work has been many times what we have been able to make.

The *Tailor Class* has done the regular work as in the years past. The class started with a boom, but when the financial smash came the demand fell off and all the graduate students were dismissed. The class has in all 42 men. The gross income of the class has been over 112,000 francs.

The Rattan Furniture Class.—This class as usual has had more orders than it could possibly fill. Three hundred and thirty-four chairs have been sold during the year, 37 settees, 24 tables, eight miscellaneous articles, in all 404 pieces of furniture, bringing to the class 12,094 francs. This furniture is still very popular with the Europeans, some of it going to America, some of it to France, and to French and English colonies along the West Coast.

The Shoe Class has made more advancement than any of the others during the year, possibly because it has never until this year had the proper equipment. Many pairs of excellent shoes have been made and sold to Europeans. The shoes have been of good quality and fine appearance. Shoes have been repaired beyond count. The tanning with native bark has not been successful. The leather proves unreliable, but the class now has a good equipment and a splendid stock of good leather.

The *Blacksmith Class* has been of great use in repairing motors and bicycles for the mission, and doing repairs of every conceivable nature for both Europeans and natives.

Oil Presses have been kept busy during the year extracting oil from peanuts for missionaries and Europeans, and also extracting lubricating oil from the native castor bean for the sawmill and machines.

Late in the year a class in *weaving* was started. A number of rugs have been made from the cuttings from the tailor shop and some work has been done with raffia. Enough to show that there are great possibilities for this class.

A *night school* has been in session during the entire term, two and three teachers teaching French to the apprentices. Also a night school for the logmen, teaching them to read in their own language. This has been a source of help and satisfaction, both to the apprentices of the Industrial School, and the logmen and workmen connected with the plant. In the afternoons there has been a school for the wives of the men connected with the plant, directed by Mrs. Greig, teaching them reading, writing and Scripture, and also classes in sewing. The manager has tried to keep in touch with the spiritual side of the men's lives. Morning prayers have been conducted six mornings in the week. Also the men of the plant compose one of the classes in the Sunday School, which has been taught by the manager.

Agricultural Department.—There has been much attempted in the agricultural line during the past year and on the whole with encouraging results. The castor bean garden proved a success in the quantity of beans produced per plant. The pineapple garden is now blooming, so early next season there should be plenty of fruits. The pawpaw orchard is also in heavy bloom, so that fruits will soon be available for not only men, but also for the poultry which relish them. Furthermore, the trees are furnishing the latter with the much needed shade in a land of intense sunshine. A dwarf banana orchard has also been started, which is promising well.

Broom corn was experimented with with excellent results. Bikabe, a root crop next in importance as a food to the cassava for the natives, was also planted the past season, as well as some sugarcane, which is one of the chief sources of sweets for the Bulu. Some few squeeze out the juice, but more often it is merely sucked. The cassava experiments have proved far more successful here the past year. The native cotton planted the last season is now bearing heavily and will prove a valuable asset to the industrial school. Experiments are also under way with foreign seeds.

One of the largest experiments of the past season has been with the poultry. Several birds were brought to the Agricultural Department by Mr. Patterson, when returning from furlough. With two or three exceptions

these have all survived the hardships of tropical life. The egg production has not been as heavy as it should have been, due largely to the inability to obtain proper foods for a good balanced ration for them, as well as to their becoming acclimatized.

Thus far the White Leghorns have surpassed all the other breeds in the number of eggs produced per bird, while the Buff Orpingtons, an excellent meat bird, were second to them. As to the difference in the number of eggs between the Rhode Island Reds and the Black Leghorns there was but little. Inasmuch as a year has not yet elapsed since their arrival, adequate results for compiling a valuable report are not yet available. Another year with them should prove with more certainty as to which is the more valuable breed.

METET STATION

Metet's field covers an extent of 200 miles east and west, by 50 miles north and south, and includes, by a very conservative estimate, about 150,000 people. In this number are represented many different dialects and, while the Bulu language may be used in most of the territory, yet there are towns where it is not practicable to use the Bulu in the schools and the preaching services, so it has been necessary to use some of the Makae speaking evangelists, and these men have done very good work. There are vast stretches in the *Makae* and *Njem* fields where these men have made evangelistic tours, and they tell us that these people are anxious for the missionaries to send evangelists to occupy that territory. The time is ripe for an advance, but it does not seem feasible to handle the work with Metet as a base.

EVANGELISTIC

Church.—

The church at the station has had an average Sunday attendance of 625, and as many as 1,975 at communion service. This has been very gratifying because it was feared the attendance would be greatly decreased since six evangelistic points had been removed to establish a new communion point at *Nyep*, and seven others to establish a new point at *Melo Mabae*, leaving only nine points in connection with the station. The combined average attendance for the 115 evangelistic points shows that 6,958 persons have been in attendance upon the services and have heard the Gospel every Sunday.

Work for Women.—

Metet has been particularly blessed this year in that there have been three women who have been free to devote themselves to work among women for the greater part of the year. Systematic and regular visiting has been done in the surrounding towns to the distance of between three and four miles, and periodical visits made to towns from six to 10 miles away. The Sunday afternoon meeting for women has increased in attendance from between 20 and 30 women to over 200. As a result of the practical work of the native Christian women alone, in the vicinity of Metet, during a period of four months, between 175 and 200 conversions have been reported. Six missionary meetings have also been held during the year.

Outstations.—

Several new points have been opened up this year, and the evangelistic force has grown from 95 to 115 and yet there are several more points which could be opened to advantage. With the establishment of a new communion point at *Meka'a Yetyan* there are now eight such points to look after, and to any one versed in the work attached to supervising the evangelists and the many palavers that come up during the interim, that means about 32 weeks of rather hard work for the pastor and elders.

The collections have fallen off considerably. It seems harder each month

to get the people to pay up the money that they have promised. On account of the low value of the franc, the offerings represent a very much smaller gift than last year, in American money. Real money is very scarce in the Metet field, and the bulk of the collections is composed of small iron darts, 100 to the bundle and very cheap too, so that it is no small item to get the collection brought in to the station, and this is avoided when it is possible to exchange these darts for money at the various communion points. In season there are also many peanuts given as well as "ngon" seed, corn, eggs, palm kernels, wooden spoons, raffia bags, and mats, and many other things that are oftentimes hard to dispose of to advantage.

Regular Sunday services have been held, both morning and afternoon, at each of the outlying evangelistic points, besides the Sunday Schools, and while the attendance has been wavering, the general average has been good and interest in things religious has been encouraging.

EDUCATIONAL

Station Schools.—*French, Bulu, Girls' and Women's Schools.*—At the station during the first term of 1921, there were enrolled in the *French* school 232 boys, and in the *Bulu* school 280 boys. During the second term there were enrolled 175 in the *French* school and 225 in the *Bulu*. The curriculum as laid down by the Educational Committee of last Mission Meeting has been followed as closely as possible with fairly good results. The food problem has been a very serious one. Those who are allowed to stay at the station, both boys and girls, have worked in the gardens and in the general upkeep of the station. An examination was held for entrance into the higher *French* School at Elat, and 21 young men passed satisfactorily and were sent to Elat.

The *Girls' School* has had a good year and is gradually becoming a strong influence in molding the Christian life of the people. Prayers have been held every morning at six o'clock, the day's work opened with prayer, and then evening prayers were held in the dormitory by the matron or some of the older girls who are church members. All pupils were required to attend Sunday School classes, church and afternoon services on Sunday, and the weekly church prayermeeting on Wednesday. The new extension on the dormitory which the girls call their palaver house furnishes a place for conversation, sewing, hair combing and other "feminine foibles" which have been crowded out of the kitchen. The new dining room is nearing completion, and will be ready for occupancy for the next term. This is a step in advance, and the girls are justly proud of these new buildings.

The *industrial work* has been quite a help and an inducement to the girls. The lower classes have spent one hour each week making the small "nden" baskets; the *Markus* class made very creditably large bushrope baskets for carrying food and firewood. The *Lukas* class made grass hats, which they will wear with pride, because they made them themselves. The higher classes had sewing, and this is always an interesting and enthusiastic class. All this not only gives the girls a keener interest, but also fits them for something worth while when they return to their villages.

The *Women's School* of Metet has been steadily improving. The perseverance of the women is commendable, for it means that they must go to their gardens early and be at school promptly at 1:30 P. M. The women have been given a lesson in sewing once a week, which has been enthusiastically attended. It has also helped to improve the school attendance, in that being absent more than one day a week has debarred them from the privilege of sewing. They are also being taught simple lessons in physiology and hygiene. The standard of the women's school has wonderfully improved this year.

Village Schools.—Ninety-two teachers were sent to the village schools in which there were enrolled 4,143 boys and girls. During the first month 14 schools were withdrawn from the subdivisions of *Dume Abon Mban*, and *Lomie* by an order from the Commandant, and up to the present time have not been reopened.

Industrial.—During the past year, there has been built a four-family, personal boys' house, 20x60; a dining room for the girls' school plant, 44x16; and a palaver room, 20x20. The old *Bulu* school building and the old food store have been torn down and a new food store has been built. One three-

room house has been built for the workmen. A four-room hospital building, 20x60, has been constructed under the physician's supervision. Also a three-room house for the medical assistants. Six buildings have been re-roofed, including the French School and the dispensary. The west end of house No. 1 (i. e., the paper house) has been extended six feet, and other necessary changes have been made to accommodate two families, including the building of another kitchen.

The station now has some cocoa trees which are seven years old, one tree bearing 70 pods, but this is above the average. There is about a ton of fermented cocoa in the food store at present and most of it is keeping well. About 15 acres of plantain, bikabe, and corn were set out. Pears have been very profitable. Guava, limes, pawpaws, pineapples, and oranges, even at lowest prices, can but rarely be sold to the natives. All the palm oil made has been sold at the station.

MEDICAL

From the date of last year's report until the middle of March, Mr. Bealand supervised the medical work. From that time until the date of this report, it was directed by Dr. Lippert, who was greatly aided by his native assistants. A *Muele* young man came, offering his service without remuneration, so that he might learn and be able to return to his people and be of service to them in a medical way. He had hoped to study for the ministry, but felt he could not surmount the difficulties in the way.

Various causes served to limit the amount of work. Foremost was the general poverty among the people produced by their inability to sell palm kernels and cocoa, the two products upon the sale of which the natives mainly depend for their money income. Also the little money they did secure through the sale of food they were unwilling to part with, as they wished to hold it for the payment of taxes, which necessity hangs over them from one tax time to the next. No one who was known to be worthy was turned away without care or treatment, because of the lack of the wherewithal to pay for medicines. Treatment was given impartially to Protestants, Roman Catholics, heathen, and a number of Mohammedan Haussas, and included representatives of most of the tribes within a radius of 100 miles at least.

SAKBAYEME STATION

The Basa now realize that the mission has definitely taken over the work. There is, as one might expect, much rejoicing on their part that the Lord has remembered their petitions for white "fathers and mothers" to again lead them. It is evident that the associates of the mission have entire confidence in their ability, as they have been "left severely alone" for the entire year. Miss Aiken spent a few days at the station. Then came Mr. Patterson, accompanied by Messrs. Johnston and Love. It was regretted exceedingly that, owing to the briefness of their stay, they saw practically nothing of the work.

It was not deemed wise to attempt anything before the work had formally been handed over by representatives of the Evangelical Missionary Society of Paris. Mr. Scheibler, a former member of the Basler Society, who had lived for six years at Sakbayeme before the war, arrived the 8th of January, 1921. The next day the station had a communion service, he officiating, during which he formally handed the work over to the Presbyterian Mission.

EVANGELISTIC

Church.—

The church and evangelistic work of the Basa field this year has been one struggle and continually so, to get hold of things. With a new language

to learn, a new people with whom to work, a new work, and even new church customs and discipline, one felt himself in a strange land indeed. Church records were destroyed during the war. Since the war native pastors have come and administered communion and baptism, leaving the matter of records to the Bible readers in charge. These in turn have been content to keep a list of those baptized and of those who are candidates for baptism. Such records as the date of baptism, of confession, or of discipline, are not to be had, and must be remade from guesses as to the time of such statements as "during the German times" or "since the war."

Itinerating.—

A communion tour of the Sakbayeme field is a journey of some two months' duration, over paths and trails, with three communion services each week on an average. The distance is, by the shortest routes possible, 350 miles. With the exception of the Yaounde-Edea road and the new 15 mile branch from Sakbayeme to that road, there are no others fit for a motor.

The station has 20 communion centers, none of these as large as some in Bulu. Drunkenness is one of the besetting sins of the people. Many boys in their early teens are debarred from communion for this offence. Laxity of discipline has been the rule in this field, rather than the exception, consequently there has grown up a seeming disregard for the higher things of the Christian life.

While the Bible readers are scattered over a wide territory, it does not mean that this is by any means adequately manned. For 30 miles on the Yaounde-Edea road there are but two Bible readers. From Edea to the Nlon crossing at Dehane there is not one worker. There are many other places where workers ought to be located within the confines of the far-flung battle line. Among the whole Yambasa tribe, between the Basa and Bafia countries, there is not a single Bible reader. Indeed, this whole field is so extensive that the station must have another minister to help care for the work already established.

There are three Romanist schools and two Mohammedan in this territory. There are over 100 boys in the Mohammedan school in the village of the commanding chief of the Bafia, not far from the mission school. There are also many converts to the "Prophet" in the region, the commanding chief among the number. While he is very friendly towards the work and is doing all he can to help it along, one can easily foresee what will happen as soon as the advance is being felt by the Mohammedan interests, with the pressure they will be able to exert upon the chief. At least a baker's dozen of workers will be needed to make an adequate beginning in this most promising field.

There are now 165 evangelistic centers; 170 Bible readers are employed; 5,515 enrolled church members, and a total of 12,184 Christians in connection with the work in the Basa field. All of these have made a contribution to the Lord's work during the year. Besides those enumerated above, there are many others in the Bible readers' lists who have received envelopes and who, because they failed to keep pledges or show other signs of active Christian life, were not included.

EDUCATIONAL

Boys' School.—During the first semester and for half the second there were a dozen boarding pupils, boys who, coming from the Mengele region, had no friends in the nearby villages. When in October the Edeka official closed all but one of the mission schools in his district, 25 more boarders came from over that way. There was nothing to do but take them. Fortunately, the new dormitory was ready. It was regretted that, owing to both a lack of housing and financial provision, boys from a distance had to live in the villages near Sakbayeme. The Basa hut is much smaller than that of the Bulu, consequently there ought not to be room for guests. Yet somehow the boys seemed to find a nook in which to stow themselves.

Besides the regular French studies, there was given to the three upper classes a daily course in what would, in the catalogs of the theological seminaries, be designated as a comparison of Basa and Jewish customs. After

one has listened to the painful efforts of a native to make plain the truths of the Bible as delivered to him through the medium of Anglo-Saxon interpretation of Oriental custom and thought, when all the while his own customs and traditions and inner experiences are practically like those of an Oriental, the temptation is strong to at least try to prepare future Bible readers who will use such material as they and their hearers are familiar with.

The enrolment was 305 for the first term and 334 for the second. While there still remains much to be desired in the way of regular attendance, a comparison of last year's roll book with that of this year shows satisfactory progress in this direction. With long rainy and cold and foggy seasons and consequent exposure going to their villages each week to get loads of uncooked food for the meals of the coming week, Mondays are frequently lost. Nor is it possible for all boys living north of the river to cross every morning when water is high. Often the canoe men refuse to make a trip after seven in the morning, leaving boys, even though they had come early, on the other side. The solution is a *Boarding School*.

Girls' School.—All last year and this one, too, people in every part of the territory and of all classes, including "kings" and head chiefs, have been asking and asking again, would the mission take their daughters to school and teach them? There being no dormitory to house girls, the mission had to refuse. When, however, towards mid-September, 12 local small girls enrolled in the boys' department, and the new Basa primer had come from the Elat press, it was felt that the time had arrived for the opening of a day school for girls. Soon after its opening on September 20th, there were 35 on the roll. The sessions are held in the afternoon, because the girls go to work with their mothers in the gardens in the morning. The daily discipline and school work, together with learning of Bible verses, the catechism, and Bible stories, and the sewing taught twice a week, are already having a wholesome influence.

The success of this girls' school led to two such schools for women in the villages. The women were enthusiastic and, quite contrary to expectations, their husbands made no objections. There are 35 enrolled in the two schools. They meet four times a week for an hour and a half only, to enable them to get the evening meal on time.

Village Schools.—When the new educational regulations were made known last year, it was feared that the village schools would have to close. However, the local officials have been very lenient in the interpretation of the regulations and the applying of them; all except one who has lately arrived. It would have been impossible to conduct schools in the vernacular, as there was no literature until mid-September, when the first loads of the new Basa primer arrived. The second one of these booklets sold was bought by a mature man, who, as he went gleefully dancing down the path, remarked: "Now at last I am going to learn *my own language*!"

Industrial Work.—Of real industrial work there was little done. Very modest gardens of taro were planted, as the only help available was that of the laborers. Whoever has tried to raise food with such labor will agree that it can be done, but at considerable waste of mission funds. It was also again demonstrated that large crops of peanuts could be grown, provided one planted and looked after them. There is much need for teaching these people the process of fermenting cocoa, as must of them seem to know nothing about it. Consequently, they market an inferior product and receive a low price for it. New varieties of corn, with a large yield, should be procured and introduced throughout the country, and seed selection taught. Some 500 more pineapple plants were set out. A teacher's house, two houses for boys and one for workmen, a dormitory, and half a school house have been completed.

MEDICAL

For medical work, there were no facilities. Nor were there any medicines with which to do any medical work at the beginning of the year. In mid-October, after nine long months of waiting and of making unkeepable promises to natives coming for treatment, that long-looked-for order of supplies

and remedies arrived! Other stations of the mission were implored for whatever of medicines they could or would send, lend or sell, so that for the greater part of the year most of such cases as came within the limited knowledge of the lay missionaries were treated.

The central room of the house which has served as workroom, study, and place where natives, seeking spiritual guidance, met the pastor, has also served as dispensary. Poultices and hot solutions were made in the kitchen of the house. Those requiring medical or surgical aid which could not be given were advised to go to one of the mission's doctors. Many of those so advised went. Thus has the medical work opened the way for intercourse with the other part of the mission. Last year it would not have been possible to get a Basa man to venture into that, to them, unknown land.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Benito.....	22	4	24	23	4	1,140	39	262	1,198	Pesos 1,800	2	150	1	454	1	12,030
Batanga.....	41	6	68	37	2	1,521	143	1,854	4,724	France 6,252	27	818	1	12	1	1,000
Efulen.....	45	5	82	46	1	2,522	141	3,621	11,360	10,265	34	2,524	2	903	2	10,693
MacLean and Olama	84	10	178	86	4	3,168	413	7,422	8,381	14,632	81	2,508	2	658	2	9,209
Elak.....	110	21	182	111	8	10,929	1,225	4,629	23,000	20,817	97	4,454	1	75	1	4,306
Metet.....	119	9	234	120	1	969	186	3,689	8,340	11,672	100	4,694	1	300	1	9,831
Foulasi.....	120	8	321	121	.....	5,047	739	6,140	15,807	18,103	117	4,405	.....	1	1,400	
Sakbayeme.....	164	8	312	165	.....	5,515	.....	6,669	.....	20,000	137	4,775	.....	1	1,000	
Yaounde.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reinforcement.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total 1922.....	705	74	1,401	709	20	30,811	2,886	34,286	72,810	Gold \$8,409	595	24,328	8	2,402	10	49,460
Total 1921.....	683	72	1,192	549	26	25,883	2,683	34,500	75,369	Gold \$6,448	537	23,918	7	1,632	8	51,042

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MISSIONS IN CHINA

CENTRAL CHINA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

NINGPO: on the Ningpo River, 12 miles from the sea; 100 miles south of Shanghai; occupied as a mission station, 1844. Missionaries—Rev. Elleroy M. Smith and Mrs. Smith, Rev. Frank R. Millican and Mrs. Millican, Miss Edith C. Dickie, Miss Margaret B. Duncan, Miss Esther M. Gauss.

SHANGHAI: on the Woosong River, 14 miles from the sea; occupied as a mission station, 1850. Missionaries—Rev. J. A. Silsby, D.D., and Mrs. Silsby, Rev. George F. Fitch, D.D., Rev. John M. Espey and Mrs. Espey, Miss M. D. Morton, Miss Mary E. Cogdal, Miss Emma Silver, Rev. Geo. E. Partch and Mrs. Partch, Rev. Sidney McKee, Miss Bessie M. Hille, Mr. Leon M. Bocker, Miss Elise S. Eddy, Rev. A. R. Kepler and Mrs. Kepler, Mr. James Bryan and Mrs. Bryan.

GENERAL WORKERS: Rev. J. W. Lowrie, D.D., Rev. Charles E. Patton and Mrs. Patton, Rev. C. M. Myers and Mrs. Myers, Miss E. L. Sindles, Mr. Charles A. Gunn and Mrs. Gunn, Mr. Roy L. Creighton and Mrs. Creighton, Mr. Gilbert McIntosh and Mrs. McIntosh, Mr. C. W. Douglass and Mrs. Douglass, Rev. H. K. Wright and Mrs. Wright, Mr. M. Gardner Tewksbury and Mrs. Tewksbury, Rev. E. C. Lobenstine and Mrs. Lobenstine.

SPECIAL TERM: Miss Frances Graham, Miss Rosabel Stewart, Miss Elizabeth Ritter.

HANGCHOW: the capital of Chekiang Province, at southern terminus of Grand Canal, 100 miles southwest of Shanghai; occupied as a mission station, 1859. Missionaries—Rev. J. H. Judson and Mrs. Judson, Rev. E. L. Mattox, D.D., and Mrs. Mattox, Miss Lois D. Lyon, Mr. Arthur W. March and Mrs. March, Rev. Robert F. Fitch, D.D., and Mrs. Fitch, Rev. J. Hillcoat Arthur and Mrs. Arthur, Rev. Kepler Van Evera and Mrs. Van Evera, Miss Juniata Ricketts, Miss Ada C. Russell, Sidney L. Lasell, M.D., and Mrs. Lasell, Rev. Clarence B. Day and Mrs. Day, Miss Hazel M. French, Miss Mary M. Millican.

SOOCHOW: 70 miles west of Shanghai; occupied as a mission station, 1871. Missionaries—Rev. J. N. Hayes, D.D., and Mrs. Hayes, Rev. O. C. Crawford, D.D., and Mrs. Crawford, Mr. Ralph M. White and Mrs. White, Rev. Frank H. Throop and Mrs. Throop, Miss Mamie C. Wilds.

YU YAO (outstation of Ningpo): 30 miles west of Ningpo; occupied 1909. Missionaries—Rev. J. E. Shoemaker, D.D., and Mrs. Shoemaker, Miss L. M. Rolleston.

RESIGNATIONS: Mrs. Helen Cassilly Silsby.

TRANSFERS: Rev. Edward W. Perry and Mrs. Perry from Hangchow, China, to Siam; Mr. Charles A. Gunn and Mrs. Gunn from Manila, Philippines, to Shanghai.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Mr. Leon M. Bocker, Miss Elise S. Eddy, Mrs. John M. Espey, Miss Hazel M. French, Miss Bessie M. Hille, Rev. Sidney McKee, Miss Juniata Ricketts, Mr. Kepler Van Evera and Mrs. Van Evera, Mr. Ralph M. White and Mrs. White.

HISTORY.—The oldest mission of our Board in China is the Central China Mission. The city of *Ningpo* was one of the treaty ports opened in

1842. Two years later, as soon as it was possible for missionaries to enter China, the Board opened a station at Ningpo, where a church was organized in 1845. Among the founders of this station were some of China's most distinguished missionaries. In 1850 missionaries transferred from the Ningpo Station began their labors in *Shanghai*. In 1859 the first convert was baptized and a native church was organized in 1860. *Hangchow* was first occupied as a station by Rev. and Mrs. John L. Nevius, but as the treaty did not then allow residence in the interior, they were not able to remain permanently. The station was occupied in 1859. Work was begun at *Soochow* by Mr. Schmidt, a German, who had been in the employ of the Chinese government during the Taiping Rebellion. He was converted mainly through hearing Rev. D. D. Green, of our mission in Ningpo. He went to *Soochow* in 1868, with an unofficial connection with our mission. The present station was occupied in 1871. *Yu Yao* was occupied in 1909, being an outstation of Ningpo.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Central China. Price, 15c.

NINGPO STATION

(*Yu Yao Outstation*)

EVANGELISTIC

There have been several encouraging things in the work among the churches, notably the increased attendance at the Bible study classes from the country churches, also the renewed life as indicated by the increased attendance at two or three of the country places, making necessary the erection of one new church and two new chapels.

The new plant at *Pah-kwun* consists of a chapel, a residence for the preacher, and rooms for the accommodation of the missionary. It will now be possible for the missionary to go to *Pah-kwun* and make these comfortable rooms his headquarters while he itinerates from there for weeks or even months at a time. *Sing-p'u-in*, out in the seacoast region, has had a remarkable growth through the casting out of demons in answer to prayer. Some 30 new families have been added to the congregation, and they seem very much in earnest. The church is being built at *Dsiang-O-Z*, where one of our best country congregations has outgrown its building. The new building will seat about 400 people. The church members contributed the major part of the labor, as was also true in the case at *Sing-p'u-in*; the financial responsibility was also assumed in a very gratifying manner.

Special Campaigns.—A series of meetings for the deepening of spiritual life among the members of the country congregations in the *Yu Yao* and Ningpo fields was planned. Though bad weather hindered the work to some extent, much good was accomplished.

In Ningpo City a series of meetings for personal workers was followed up by a visit, at which time the results of the personal work throughout the winter were brought out. Many men and women came forward, making definite decisions for the Lord; also a great number of students and teachers in the schools.

Workers' Conferences.—At these many things were suggested which might profitably be put into practice among the churches. They also gave the Chinese co-workers an opportunity to confer with the missionaries along these lines of work.

Seven Daily Vacation Bible Schools were held in Ningpo City, and several in the country, four of these carried on by students and teachers from our own schools. All of the missions in Ningpo conducted these schools as a union movement.

In Ningpo, Tuesday and Wednesday afternoon meetings for women for prayer and Bible study are faithfully maintained. The *Dorcas Society* has

met each month during the year, but has taken on a new form, the Chinese taking turns in entertaining the meeting at their homes, and assuming charge of the planning and preparation.

A Ningpo *Union Choir* was organized, consisting of a few of the teachers from the Baptist and Presbyterian Schools and one or two young business men on the North Bank. It has about 30 voices, both foreign and Chinese, and has rendered special anthems and led the singing at several union meetings in the Fu-zin.

There has been an unusual cordiality during the past year on the part of the people who have missionary and evangelistic visitors in their homes and places of business. This opens up a great opportunity for the presentation of the Gospel.

Itineration.—

Mr. Shoemaker has spent most of his Sabbaths since his return from furlough among the country churches. Mrs. Shoemaker has accompanied him on most of the trips and they have spent a number of days in each place calling in the homes of the church members. Miss Rollestone and Miss Gauss made a twelve-day trip in the country, visiting six of the outstations.

Work for Women.—

The Ningpo Bible women have also done country work, especially at *Kao-gyiao*, where they spent several weeks making calls and teaching the women. One Bible woman, who formerly worked in the city, is now spending her whole time in the country place of *Dsing-bu-deo*. She is supported by a wealthy Chinese gentleman who was formerly a member of that church.

The Bible women in the *Yu Yao* field have spent a great deal of time in the country, staying out for months at a time, spending every day in making calls, having private interviews, and leading meetings. The many calls for them from the churches show that their work is greatly appreciated.

A Students' Association has been organized to meet every month. This it is hoped will be a means of keeping in touch with former students, as well as being an uplifting influence. One of the students is president. Lectures under the auspices of the Woman's Center were given to packed audiences of women on the evils of midwifery as practiced by the general Chinese midwife, and on the benefit of scientific methods. The lecturer was Dr. Dao, of our Tooker Memorial Hospital for women in Soochow. As Dr. Dao is a Chinese and a good talker, her lectures were listened to with much interest.

The work *among the men* here has been steadily growing and there is now quite a large constituency who regularly attend the preaching services that are held three evenings every week. The most gratifying part of this work is that the Gospel is being brought to a part of the city which is full of great possibilities, but so far has been neglected by the churches of the city.

Sunday Schools.—

In Ningpo there has been an increase in the number of Sunday Schools conducted, aside from the regular Sunday Schools carried on for the church members. These special schools are for the non-Christian children who have no connection with the church. Schools are conducted at 11 centers in the city of Yu Yao. About 200 attend in four schools aside from the regular church Sunday Schools.

Bible Study Schools and Classes were held for both men and women at Ningpo and Yu Yao. The response in both has been gratifying. As the missionaries go about among the country congregations, they see the results of the work of the Bible Schools in the ever-increasing number of men, women, and girls, who are reading their Bible and taking a more active part in the work of their own churches.

EDUCATIONAL

Boys' Academy.—The spring of 1921 brought a greater inflow of students than could be accommodated. By opening a new dormitory across the street, 160 students were accommodated.

About 50 students and two teachers made decisions to become Christians. Most of the middle school students are professing Christians and a majority of the higher primary boys.

The *Y. M. C. A.* has kept up its work of service as usual. The students have been assisting in four Sunday Schools outside of the school. A personal workers' group has been organized for some time. This term all the students by general consent are in the Bible classes which meet once a week.

The school won the interschool (middle school) oratorical contest; seven other schools participated. They hold the silver cup at present. If it is twice more won, the school will become permanent possessors of the cup.

Girls' School.—The writer of this report speaks of the prospect of being obliged to retreat unless relief comes soon through the consummation of the proposed new Union High School, for there is neither the room nor the funds to engage teachers at the prevailing prices of today, even with the increased budget it is planned to secure by again raising the school fees.

The girls have continued their former activities, the *Christian Endeavor*, the *Y. W. C. A.*, the *Rainbow Club*, the *Sunday Schools* for the little non-Christian children in three centers at least. Last summer the girls conducted three Daily Vacation Bible Schools for four weeks. But the work that has pleased most has been their personal work with other students.

Day Schools.—There are 16 day schools receiving aid from the Presbytery's Finance Committee. While these schools are far below what they ought to be in efficiency because of the lack of properly qualified teachers, yet they are sufficiently above the average of the non-mission day schools in the same neighborhood to be overcrowded with pupils.

In *Yu Yao* two institutes for the day school teachers have been held. The suggestions and interchange of ideas have made a decided improvement in the conduct of most of the schools.

The North Bank *Kindergarten* continues to grow. The people here are beginning to see the advantages and real use of such a school for little children and are enthusiastic in their support of it.

Union Schools.—The station is still living in hopes that the union schools for the boys and girls will soon be realized. A committee was appointed to investigate the advisability of putting on a local campaign for funds here in Ningpo among the Chinese to raise the funds necessary for the schools.

MEDICAL

McCartee Hospital (men and women).—The hospital work has gone along without interruption throughout the year. The number of patients varies with the seasons. Sometimes all the beds are full and people sleeping on the floor. Then there will be a lull and comparatively few patients come in.

Davison Memorial Hospital for Women.—The staff of the Davison Memorial Hospital has been greatly strengthened by the securing of a long-hoped-for trained nurse to act as matron, and we hope that the patronage will greatly increase as soon as people learn what a comfortable place to stay and what good medical care can be had for their women-folk at a very moderate cost.

Literary Work.—

Some of the members of the station have been taking part in literary work, which consists of the revision of the Ningpo Romanized Old Testament. This work has been under way for five years and now at last the

manuscript is in the hands of the printers. The new phonetic will be a long while in coming into use among those speaking the Ningpo dialect, if indeed it ever does; in the meantime, the Romanized Bible will continue to fill a need in the church which will result in putting the Bible into the hands of the common people in their own dialect.

MISCELLANEOUS ACTIVITIES

Compassion Orphanage.—The Orphanage numbers about 75. One of the boys, who took the course in Hangchow Trade School, is now employed to teach rugmaking in the Orphanage, and it is hoped that a shoemaking department can also be added later on.

Widows' Home.—Three and a half persons constitute the membership of this home just now, the "half" being a small boy of six years, the only child of a blind woman.

Clubs.—The *Christian Fellowship Club* and the *Women's Benefit Club* continued to hold the enthusiasm and attendance of their members this year as well as ever. This year the women meet with the men at their Thursday evening meetings and join in the discussions following the papers given, and in the social part of the evening.

Children's Playground.—This is conducted under the auspices of the Women's Benefit Club and gives an opportunity for the little children of the streets to enjoy the pleasures of the more favored children of the city. This plot is well covered with grass and has swings and sandpiles and a basketball court. The hour is closed by one of the leaders telling a Bible story to the children.

Famine Relief.—Ningpo has taken an active interest this year in Famine Relief Work. In all, the money that passed through the hands of the Citizens' Famine Relief Committee exceeded \$10,000.

SHANGHAI STATION

The rapidly increasing population in the South Gate suburbs makes the expansion of our work almost imperative, and a larger staff necessary in every department. Not only do the old lines of activities need strengthening, but new opportunities are awaiting on every hand. In everything—church, schools, country, and city—the missionaries are working side by side and together with the Chinese Christians.

EVANGELISTIC

The congregation at the *South Gate* are worshipping in the new and beautiful building which was opened in February, 1921. As there is still a debt of \$5,000 for furnishings, it was decided not to dedicate the building until this was all paid. Pastor Li reports a membership of 427.

The removal of *North Church* to the Chapel of the Presbyterian Mission Press Works has meant continued limitations, but the new life and interest that followed the election of new elders and deacons has meant greater interest in church affairs and more efficiency in Sunday School work. The foreign workers at the Press identify themselves with the work of the church.

Sunday School.—

At the South Gate.—On account of the increased number of boys' and girls' schools this term, the enrolment of Sunday School pupils has also gone up considerably.

There are four branch Sunday Schools for street children located not very far from the school campus, and most of the teachers in these branch Sunday Schools are older boys and girls who are applying the teaching of Christ to actual practice by rendering this important service. During the year there are about 400 different children coming to these schools.

Outstation Work.—

The work in the eight outstations has been most faithfully carried on by Mr. and Mrs. Partch. With the exception of occasional hurried trips to Shanghai on business or for necessary supplies, they have spent ten months of the year traveling in the country, by boat, wheelbarrow, or on foot. Each of the eight stations has been visited at least three times.

Institutional features have been introduced in the work at the newest outstation by the helper in charge. An organization was formed, modelled after the Nantao Christian Institute. A Board of Directors looks after the general activities of the institution. They conducted a free vacation school during July and August. Then a day school for girls and a night school for men and boys were opened, which have continued until the present time. A club for the discussion of current topics meets every Saturday night. The needs of the famine stricken regions, the common vices, social hygiene, reforms in social customs, and political reforms, are some of the topics discussed.

Work for Women.—

Many opportunities for personal work have come during the missionary's stay in chapels and while traveling. At one outstation last fall all the women were picking cotton, so Mrs. Partch invited the mother of the day school teacher to go with her to the cotton field to talk with these busy people. "We picked cotton," she writes, "for two hours, each earning four cents (Mexican), equal to about two cents (gold)—fairly good wages for China." Several young women at *Doo-ka-aung*, wanting to learn English, have studied the Bible, hymns, and other books. In June one afternoon was given at the Nantao Institute during the "Baby Welfare Campaign," teaching and demonstrating infant hygiene, with a week-old baby from the West Gate Hospital.

Mrs. Silsby has visited the homes of nearly all the Lowrie Institute boys living in Shanghai, also the homes of the children in the church day school. It is encouraging to hear from many of the mothers that their children, when they go home on Saturdays, read the Bible to their kinfolks and are not afraid to tell the story of Jesus and His love.

The *Women's Society* of the church meets at the Nantao Christian Institute every other Thursday for two hours or more. The first hour is devoted to sewing for the poor. This year many old garments were collected and many new ones made and sent to the famine sufferers.

Every other Wednesday a *Woman's Club* of 30 meets at the Nantao Institute. The cooking classes in connection with the club seem to be very popular. An effort is made to teach only those foreign dishes which can be made of Chinese materials and cooked on a Chinese stove.

The meetings for women have been maintained: cottage prayermeetings every Friday afternoon, a *Mothers' Meeting*, and a *Woman's Prayermeeting*, two Thursdays each, in the month. Every Thursday there is also a class for Sunday School women teachers.

EDUCATIONAL

Lowrie Institute.—Mr. Z. L. Chang, as Dean of the Institute, has been a great help in administration and in teaching, also in superintending the instruction in Chinese. He is one of the old students returned to the school. After graduating at St. John's University and taking further work at Columbia and Union Seminary, he went to France in the Y. M. C. A. His father and mother were both educated in our South Gate schools. The Lowrie Institute celebrated its sixtieth anniversary this year.

One of the most notable advances of the year has been the organization of a company of Boy Scouts by Mr. Chang. Most of the boys are from non-Christian homes, and a very important part of the work is that of religious instruction. They are required to attend chapel and church services, as well as the regular Bible classes. The Y. M. C. A. has also been of great assistance in developing religious interest. All but two in the highest classes are communicants, and quite a number also have applied to the session for admission to communion.

Mary Farnham School.—There are disadvantages, inconveniences, and some extra expense incurred in conducting this school on two sides of the canal, and Lowrie Institute sorely needs the old campus which adjoins its property and is its only hope of expansion, so the graduates of the Institute and of the Mary Farnham School are united in working for the erection of a large, three-story building which will make it possible for the latter to vacate the old campus and buildings.

This year there have been no political demonstrations on the part of the students and much more has been accomplished in study and the usual school work. The students have been engaged in many activities. The musical department has given two very enjoyable recitals. Two new teachers, former graduates, were added to the high school staff.

A party of students and teachers made a trip to Soochow, visiting many places of interest and going a day's journey into the country to the grave of one of China's heroes. For some who had never been out of Shanghai and had never seen a mountain nor traveled on a train, this trip was full of new experiences, of more educational value than weeks of book study.

The religious activities among the girls have been much the same as in other years. Besides the five pupils who were received by the church session, 15 others are enrolled as inquirers. All above the kindergarten grade are required to attend church service and Sunday School and daily chapel exercises, and every class has at least two lessons a week in Bible or some Biblical study. Every Sunday the girls assist in teaching the smaller pupils of the Sunday School and in three branch Sunday Schools for outside children.

The real history of the school is written in the lives of the students. Almost without exception, the graduates have taught school or studied medicine or nursing. Mary Farnham School would be little or nothing were it not for the faithful, efficient and self-sacrificing work of its own graduates.

Kindergarten.—An unusually large number of interested guests have visited the school this past year. One never-to-be-forgotten day 40 young men from a nearby normal school spent the morning crowding in the room and doorways, observing and inspecting everything. During the recess, at their request, Miss Dzung gave them a most helpful talk on the need and reasons for kindergartens. The enrolment of 49 children represented 43 families—only eight of which are Christians.

Newberry Bible School.—It may be a matter of interest to glance at the sources from which the school draws its students.

First, there are the women, most of whom are widows from 30 to 40 years, who find themselves free to take up the work of telling the women who have not yet heard, the story of Christ's love, and teaching and guiding them into the way of salvation.

Then, there are older women who in childhood did not have the privilege of learning to read, and now that they have believed on the Lord Jesus their hearts are hungry to be able to read of Him and know the precious truths of

the Bible. A still larger per cent of the pupils are young women about 20 years of age, who also in childhood missed the joy of school days and are now eagerly making up for lost time with an ambition to be women worth while in life.

These women come from both rich and poor families in Shanghai, from groups of Christians in our country field and from those of the London Mission, from Soochow, Ningpo, Hangchow, and away beyond Wusih.

Then, there are several young married women whose husbands, well educated young business men, are away from home. Ten have been received into the church. Of the students who have graduated, all are in Christian work.

Nantao Institute.—The outstanding event of the year was the campaign for membership and financial support. During the year three new members were added to the roll of our Honorary Directors, making a total of nine. The most widely known of the new members is Dr. C. T. Wang, former General Secretary of the National Y. M. C. A., and one of China's representatives at the Peace Conference in Paris. Mr. S. L. Tien is one of the leading lumber merchants of Shanghai. The third member is Mr. A. O'Ben, manager of Sincere's, the largest department store in Shanghai.

In the *men's work* some advance has been made in the social use of the building. Over half of the 700 men who are contributing members look upon the work as an opportunity for community service through their gifts, but have not availed themselves of the opportunities for personal use of the building. With group meetings in our own and other buildings, this condition is improving to some extent, especially in the nearby cotton exchange where we have many members.

The only really constructive work for the very poor of the year has been a "Loan Society." For men who were out of work, but could bring the recommendation of some responsible party, the plan was tried of lending amounts averaging \$5 to each man, with which he could buy enough stock to set up as a curb-stone merchant. The results on the whole have been encouraging.

Work for Women.—

As the men's work has grown, more and more has the need been felt of a separate building for the *women's activities*, and especially as the committee of the women's department realized the time had come for more lines of work to be taken up. The request for the use of the building in the city has been granted, and there are plans for the opening of a kindergarten and a clinic for the women and children.

One feature of the work has been to educate the women in the care of their children and homes. Last June a five days' exhibit of children's food, toys, books, and clothing was held. Charts on hygiene as well as the charts which had been made as the result of 500 questionnaires answered by the people of this district as to the health of children and home conditions, were shown. Lectures and demonstrations were given by women physicians and the religious ideals presented by kindergartners. There were 1,000 in attendance.

LITERARY WORK

Articles have been translated, prepared by Mr. Wright, chiefly in the fields of philosophy, anthropology, and the history of religions, aggregating some 60,000 characters, for the Encyclopedia of Religious Knowledge projected by the Christian Literature Society; four tracts in the Fundamental

Truths Series of the Christian Literature Society; and Harcourt's *The Soul Winner and His Methods*. Mr. Silsby has prepared the Gospel of John in phonetic, and Mr. Espey has prepared a series of textbooks for teaching English. The total for the year is something under 100,000 characters.

PRESS

Although during the year under review there has been much similarity of condition and repetition of experience corresponding to what has been reported in former years, the past year has not been a mere "ditto" epoch, but bears the mark of response to movements of various kinds in and out of China. The chaotic and hopeless nature of political affairs, and the distressing economic conditions, are fanning the flame of new thought and creating a significant, intellectual and social ferment among the younger men, Christian and non-Christian, whilst the Church in China is realizing that only in the Gospel of Christ can be found the remedy for the desperate condition of China. These facts have an effect on the working of the Mission Press and have meant more work and new opportunity.

The unsettled condition of the world's markets made it difficult to maintain the supplies of papers and materials. Gold and sterling rose rapidly in value (from the standpoint of a silver currency country), and in some cases the cost of goods was doubled before delivery in Shanghai. Work has been done for the Bible, Tract, Educational and Medical Missionary Societies, as well as for denominational and interdenominational societies and for individuals.

As in former years, the periodical output bulks most largely in our English and bi-lingual department. In addition to *The Chinese Recorder* and *The China Medical Journal*, eight journals are printed for missions, educational institutions, and other organizations.

Seed and other catalogs from the Agricultural Department of Nanking University keep the Press in touch with a work from which great results may be expected in this impoverished land of great possibilities.

In addition to what has been reported in the preceding paragraphs, mention might be made of the influence exerted along many lines, through various channels, by men and methods and printed messages. The Commercial Press, in a recent history of its progress, refers to the influence it is exerting in a pioneer capacity and how it is "making it possible for other printing houses to profit by its experience and come to the front and put out books that are transforming ideas in China, just as it, in its early history, received inspiration from the Presbyterian Mission Press." The total output was 2,089,623 copies, 123,674,021 pages.

HANGCHOW STATION

Although there seems to be nothing strikingly new in the work of the station this year, it has been a year of hard, steady plodding, developing the work in every line.

EVANGELISTIC

Ku-le Church.—The work in the city lying in the definite sphere of influence of the station has been concentrated at this center. In spite of a depleted number of church members, due to the leaving of a large number to join the *Bi-Z Church*, the congregation, especially at the morning services, has been quite sizeable. The location has no rival in the whole city, yet we as a denomination have not done justice to it. In March a clinic was opened in the day school. With the help of a Chinese nurse, 88 children were examined and of that number over half were treated. Enthusiastic and gratifying reports come in constantly from the mothers. It has already opened the way into many homes in the neighborhood.

Bi-Z Church.—The activities of this church have taken on a new impetus since the forming of the service club. It has organized itself into five committees: Bible, education, hygiene, children, and social. The artisan's night school, three evenings a week for illiterate men, and similar classes for women in the afternoons are filling a great need.

Outstations.—

Lower Road Field.—Special series of meetings have been held at several sub-stations connected with *Haining*, with very good results. At *Ly-lyia-un* much interest has developed, owing to the efforts of Mr. T'so, one of the local gentry who joined the church a year ago. A Bible class was held for three weeks at *Haining* with unusual interest among the women. Mr. Tsiang, the school supervisor, reports favorable progress in the day schools at *Sin-Z*, *Zeh-men*, *Dazng-an*, and *Haining*.

Up River Field.—Interest in Christianity has been growing for some years at *T'sai-dsah*. This year the Christians and inquirers rented a place for a chapel and pastor's residence. At *Wu-s'wen* the Christians are planning to enlarge the old temple where they have been holding services, in order to make room for a school, quarters for the teacher, and a residence for the preacher. The work at the center is unusual, inasmuch as the mission only contributes the preacher's salary. The buildings, together with certain fields the income of which pays the expense of the day school, were given to the mission by the villagers.

The buildings at *I-U* offer scope for chapel, school, Bible conferences, and any other form of work. It is to be hoped that the finances will soon be in such shape as to allow a day school to be opened in this important city. At *Me-san*, a large market town, there has been offered to us a good location on mortgage for \$1,000. But we are unable again to take the offer for lack of funds.

One of the most encouraging features of the up river work this year has been the splendid way that Rev. We Zao-tsen has taken hold of the work. As a native of *Tong-Yang*, he has been earnestly welcomed by the *Tong-Yang* Christians. Coming from a scholarly family, and having many good family connections in the district, Mr. We gains a respectful hearing from all.

The Chinese workers' conference was held at *Yeh-dang*, and proved decidedly helpful to all who attended.

EDUCATIONAL

Hangchow Christian College.—This year marks the completion of the first decade on the new site. It has been a year of marked progress. Some of the outstanding events are: the President's trip to America, the adoption of an expanded policy by the cooperating Mission Boards, the incorporation, the beginning of a construction department, and the establishment of several scholarships.

Educationally, the institution is on a higher plane than ever before. The faculty has devoted considerable time to reorganization; as a result the work of the college is being carried on more efficiently. Mr. Allison has thoroughly overhauled the Museum, and Mrs. Day has done the same for the Library. A splendid collection of Chinese books has been presented by the father of one of our former students.

Religious Activities.—This part of the work shows encouraging features also. The proportion of professing Christians in the student body is 40 per cent, somewhat larger than it has been lately. The Y. M. C. A. is better organized than heretofore. The Student Volunteer Band numbers seven, and many others are seriously considering the choice of a life work in religious service. The week of recruiting for the ministry and the Retreat for

Student Volunteers of Chekiang held here in the spring did much toward developing a good Christian atmosphere. The students have also rendered service as opportunity offered, in Sunday afternoon preaching and in famine relief. Many helped last summer in the Daily Vacation Bible Schools. Dr. Mattox, the pastor of the college church, reports that during the term 30 have applied for baptism, of whom 10 have been received. Many others have expressed the desire to be Christians, but at present are opposed by their parents. The church supports three day schools. The students of the college held special Christmas services in each of the schools. This year in place of the voluntary study classes under the Y. M. C. A. a regular Sunday School has been organized. Five classes are led by the foreign faculty, 10 classes are led by Chinese faculty and students. Then Sunday afternoon a vesper service in English is held for the faculty, and such students as care to attend. Mrs. Mattox conducts a midweek prayer service and Christian Endeavor on Sunday for the Chinese women on the hill and in a nearby village. These new activities are very helpful.

Union Girls' High School.—It is now five years since the school moved to its present site. At that time there were three departments: the Primary, Higher Primary, and High School. Now we also have Kindergarten, Kindergarten Normal, and Primary Normal, with an enrolment of 336. There are 161 boarders, which is as many as can be taken until the new dormitory is built.

The health of those in the school has been unusually good this year. Miss Yang, a graduate of St. Elizabeth's Training School for Nurses, has been most faithful and efficient in looking after the health of the girls. Miss Lyon was made head of the *Religious Education Department* and general religious activities of the school. More interest has been shown in all the Bible classes and practical religious work. About 60 girls teach in the various Sunday Schools in the city.

Trade School.—This has been a busy year in the school. The demand for carpets is greater than can be supplied with the present equipment. Articles made and sold this year were worth \$1,640. There is a move on hand on the part of the alumni of Hangchow College to take up the support of the Trade School and True Model School.

OTHER WORK

The *Social Service Department* of the Union Committee has started something entirely new. This is the setting up of definite clinical work in 17 day schools. In addition to volunteer nurses and medical treatment, the Union Committee supports a trained nurse for a biweekly inspection of the school children.

Dr. Lasell gives medical supervision to several schools. In the fall he went regularly once a week to examine and treat the students at the College. His coming has been a wonderful comfort to all the people on College Hill. Previous to his coming it was next to impossible to get any medical attendance from the hospital in the city. With the reorganization of the hospital, Dr. Lasell has had charge of certain wards in the hospital, and has taught in the Medical School.

The Hangchow Committee News, a bimonthly paper, has been published. Mrs. Fitch and Mr. Andrew Wu are the editors. The paper has done much to bring together the missionaries and the English-speaking Chinese in their common church interest.

Dr. Fitch, in addition to his regular work as general secretary of the Union Evangelistic Committee, gave one month to famine relief work.

SOOCHOW STATION

EVANGELISTIC

There is nothing new to report concerning the *city churches*, which have gone along about as usual. Some of the evangelistic services held under the auspices of these churches were very encouraging. At *Ch'on-chu-aung* there was a week of revival services, which the members attended and from which they received much help. The Chinese New Year Evangelistic Campaign meetings were well attended and resulted in about 30 inquirers, some of whom are very earnest and it is hoped will soon be received into the church.

Institutional Center.—This has been the third year for this work, which has continued to thrive during the year. Through it the mission has been brought into touch with many of the best men in the city. Many people throughout Soochow are interested in the work of this center. The *Night School* held in connection with it has flourished. In the various classes no less than 85 students were studying English and typewriting. Through some of the friends of the institutional center, a way has been opened to hold evangelistic meetings at the *Tsi-liang-so* (Door of Hope) opened by city officials.

The Directors of this institutional work are very anxious to have a women's department in connection with it. Looking forward to this, they have elected Mrs. Kwan, one of the leading church women, on the Board of Directors.

Sunday Schools.—

Because the evangelistic force has been larger this year, more direct attention has been given to the Sunday Schools. An improvement in those held on Sunday is reported, and also at the two chapels at *Tsu-ka-tsaung* and *San-dong-long*, held during the week.

Outstations.—

The work in the five outstations has been about the same as in former years; and when the difficulties are considered, it is even more prosperous than ever before.

The *Moh-doh Church*, which was dedicated last year, is in a flourishing condition. At the meeting of Presbytery in the fall, Mr. Wo, the very efficient elder there, was ordained and made the stated supply. The step seems to have been a wise one, as he has handled the affairs in a most creditable manner. At the same time that Mr. Wo was made pastor, an elder was elected and ordained and the church has been carrying on its own affairs since that time. The work at *Kwong-foh* has suffered a great loss in Mr. Leu, but Mr. T'sa is a man of good judgment and tact, and as he is to be made an elder he will then have a more active part in the conduct of the church.

The prospects at *Hyu-s-kwau* are brighter. A good day school teacher there has been of great help in the evangelistic services. In spite of the fact that we have not succeeded in getting a place for our new helper, Mr. Dzen, at *Wong-dan*, the place has been visited a number of times and good crowds have attended the preaching services in the street chapel. *Wang-kyin*, as usual, has presented many difficulties, not only with the church members and inquirers, but with the teachers.

Work for Women.—

During the past year the women have taken turns going out two together each week, visiting the four principal outstations and their adjoining villages once a month; there conducting women's and children's meetings and visiting the homes.

The *Women's Society*, which was organized a little over a year ago, has begun to be a real part of the church work. Some very good programs have been given and the meetings are quite well attended. What might be called the *Ladies' Aid Department* has done some sewing for the hospital.

Every Monday evening a prayermeeting for the Bible women has been held, which has been a source of real help.

A *children's church* has been started, which meets at the same time as the main service and helps to insure the peace of the big service. Quite a thriving *Women's Club* has been started for the purpose of drawing the young women of the congregation more closely together, furnishing them with wholesome amusement, and through them reaching some of their non-Christian friends who are attracted by the social meetings.

EDUCATIONAL

Vincent Müller Academy.—At the time the report was written the attendance was the largest in the history of the school.

A self-governing society has been started in the school. It is just an experiment and it remains to be seen whether it will work out or not. The literary classes have all done creditable work. Athletics has taken a part in school life this year, and a good football team has been developed. Fifteen of the boys are church members, seven being received into the church during the year. There is a Y. M. C. A. to which nearly all but the small boys belong. The presence of so many bright, active boys is a splendid opportunity for Christian work. The Bible is emphasized throughout the school. The lower primary department of Vincent Miller Academy has an enrolment of 83.

Day Schools.—In the *Girls' Day School* are enroled 40 pupils, the largest number of any year. This school is held in the dismal, little, old street chapel and fills it to the limit. One Superintendent of Schools counts this school as one of the best in maintaining a high standard in its work.

Country Schools.—The school at *Hwu Z-kwan*, which has had great difficulty in getting a start, has more than doubled its attendance this spring term. At *Wang-kyin* the school problem has been a difficult one. We have had no less than three teachers this year. Two left us without giving any warning. On account of the unfaithfulness of the teachers, the attendance had fallen off miserably, but since the opening of the spring term it has been good.

Kindergartens.—Although much of the work is undone in the homes of the little ones, still as they come day after day and learn the songs and things that work toward character building, we feel that the teaching is by no means all lost.

MEDICAL

Tooker Memorial Hospital has had one of the best years of its existence in many respects, under the care of Dr. Emma Dau. Much credit is due also to Miss Lieu, her able assistant, who has acted as druggist and matron, and whose management of the household department has been both judicious and economical.

Over a year ago we asked to have sent us Dr. Mary Tai, who had been with us the year before and was then studying in the U. S. A. We received no reply until March, 1921; then that she was to sail in April to take up work in Tooker Hospital. With two physicians we will hope for added efficiency and increased success. Dr. Dau's position at present is quite unique, as she is the only woman physician, Chinese or foreign, in this great city of Soochow. Some new nurses have been received, as required by the increasing number of patients.

Attendance at the *dispensary* has been good. Mrs. Hong, the Bible wo-

man, is always on hand to talk to the patients as they wait in the chapel for their turn to see the doctor. Our in-patient list has been the largest in the history of the hospital.

STATISTICS

STATIONS	Outstations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Churches, Bibles, and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Ningpo.....	25	10	79	25	2	1,869	117	479	2,286	1,748	34	991	1	323	1	9,887					
Shanghai.....	8	38	62	8	3	1,183	54	130	1,008	3,465	12	788									
Hangchow.....	20	21	72	30	2	1,354	104	243	1,400	1,837	15	739									
Soochow.....	10	9	38	10	1	514	35	125	900	616	9	342	1	231	1	8,783					
										Max. 7,716											
Totals, 1922.....	63	78	251	73	8	4,920	310	977	5,594	\$4,630	70	2,860	2	554	2	18,170					
										Gold											
Totals, 1921.....	64	71	242	69	9	4,855	309	934	5,294	\$6,589	69	2,768	2	554	2	8,946					

HAINAN MISSION

The stations are arranged in the order of their opening, not alphabetically.

NODOA: 60 miles southwest of Kiung-chow; work opened, 1884. Missionaries—Mrs. J. C. Melrose, Rev. William J. Leverett, Rev. John Franklin Steiner and Mrs. Steiner, Miss Mary H. Taylor.

KIUNG-CHOW (including Hoihow): three miles from coast of Island; occupied as a station in 1885. Missionaries—H. M. McCandliss, M.D., and Mrs. McCandliss, Miss Alice H. Skinner, Miss Mae Chapin, Rev. J. V. Shannon and Mrs. Shannon, Rev. David S. Tappan, Jr., and Mrs. Tappan, Clarence G. Salsbury, M.D., and Mrs. Salsbury, Rev. Paul C. Melrose and Mrs. Melrose, Rev. W. V. Stinson, Miss Grace Macdonald, Rev. Ura A. Brogden and Mrs. Brogden.

KACHEK: 60 miles south of Kiung-chow; occupied as a station in 1900. Missionaries—Miss Kate L. Schaeffer, Rev. Geo. D. Byers and Mrs. Byers, Miss M. M. Moninger, Nathaniel Bercovitz, M.D., and Mrs. Bercovitz, Rev. David H. Thomas and Mrs. Thomas, Rev. Wilbur M. Campbell and Mrs. Campbell, Frank R. Whelply, Jr., M.D., and Mrs. Whelply.

TRANSFERS: Rev. W. M. Campbell and Mrs. Campbell from Kiung-chow to Kachek, Miss Mary H. Taylor from Kiung-chow to Nodoa, W. K. McCandliss, M.D., and Mrs. McCandliss from Nodoa to South China.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Nathaniel Bercovitz, M.D., and Mrs. Bercovitz, Rev. George D. Byers and Mrs. Byers, Miss M. M. Moninger, H. M. McCandliss, M.D., and Mrs. McCandliss, Rev. David S. Tappan, Jr.

HISTORY.—Hainan is a large island off the southeast coast of China, about 250 miles from Hongkong. It is in about the same latitude as Cuba and has about the same climate. In size it equals twice the area of the State of New Jersey. The first Protestant missionary effort was undertaken by Mr. C. C. Jeremiassen, an independent missionary, who came to the island in 1881 and made his headquarters at *Hoihow*, the only port open to foreign trade. In the early part of the following year he made an entire circuit of the Island, selling books and dispensing medicines, continuing the work alone until he joined the Canton Mission in 1885. During that year a representative of the Canton Mission visited Nodoa and there examined 22 applicants for baptism, nine of whom he baptized. In 1893 Hainan was formally organized into a mission. In 1885, *Kiung-chow*, three miles inland, and the capital of the island, was occupied, large numbers of people being attracted by the medical work of the missionaries. In *Kachek* in 1900 the door for missionary effort was opened largely by the skilful surgery and medical treatment of the physician at that place.

Hainan was at first connected with the Canton (or what is now known as the South China) Mission, but was organized as a separate Mission in 1893.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Hainan. Price, 15 cents.

NODOA STATION EVANGELISTIC

Nodoa Church.—After Mission Meeting last year Nodoa had its "Big Sunday," as has been the custom for many years. Big Sun-

days were formerly held four or six times a year. In late years, however, as the number of Christians greatly increased, this system has outgrown itself. This year it was proposed that each of the eight outstations have its own "Big Sunday" four times a year. Each outstation now pays a definite proportion directly toward the support of its own local evangelist. A considerable number of elders and deacons have been added, and judging from the increased interest, we feel that a good move forward has been made.

The improved envelope system has added about one-half to the Sunday contributions. This method is an adaptation of that employed in the Chinese Yamen. The names of all the soldiers are written on small bamboo pallets and hung up just inside the door. When the soldier is on duty he carries the pallet with him. The Christian does the same. On Sunday morning, as he enters the church, he takes his pallet at the door. At the bottom of the pallet is fastened a narrow strip of leather on which to string his cash for the morning offering. This also makes it possible to keep a record of the attendance.

Among the additions for the year are two gentlemen of middle age, Mr. Deng, of Ui-ngou, a Mandarin-speaking market town along the west coast, and Mr. Hang, of the Canton Commercial Co. This company has headquarters at Nodoo, with large rubber and coffee plantations three miles north. Both of these men are scholars and were for many years zealous Confucianists. Recently two Sunday evening services were given over to these two men, at which time each had an opportunity publicly to confess Christ and to relate his own interesting story as to how he was led to become a Christian. Mr. Deng is another example of the power of the written message. It was a copy of *Pilgrim's Progress*, handed to him by one of his Chinese brethren, that first aroused his interest. The final persuasion came, quoting his own words, after an answer to prayer in behalf of a member of the family who was very sick and pronounced beyond hope of recovery. Mr. Hang's home while on the mainland was located near a Gospel chapel. At first many heated arguments took place between himself and the preacher in the chapel. Gradually his former prejudices vanished and he became convinced of the truth of the Gospel, and finally came out by public profession of his faith and was baptized.

Outstations.—

The Christians at *Kio-hau* are pressing for a new chapel. The helper offered to preach without salary, so that all their contributions might be put into the chapel fund. One of the Christians has already presented to the church a splendid piece of property, upon which to build.

Plans are now under way to rebuild the city of *Dam-tsiu* that was almost totally destroyed little over a year ago. There was formerly a small chapel in the city, which also suffered the same fate. The location for the future chapel is the King of Dragons' Temple just outside the east gate. This is an ideal location. This property has been made a gift to the Mission. Among the signers was an old man over 80 years of age. He confessed that when Mr. Jeremiasen desired to obtain a place for a chapel 35 years ago, he was one of the chief opponents, but at that time he felt it was his duty. He now acknowledges that all his fears and misgivings were unfounded.

The long-sought-for opportunity of opening up work among the aborigines in the mountain regions south of Nodoo has come. During the year Kachek Station has furnished us a young Christian gentleman, an aborigine and a graduate of the Kachek schools. He has already come in touch with a number of his mountain brethren.

Work for Women.—

The three principal methods are: house-to-house visitation, Thursday prayermeeting, and country itineration by the Bible women. Many visits have been made to the homes of Christian women in the market in the effort to arouse in them new interest. The fact that so few women can read continues

to be one of the greatest difficulties in the work. Some feel they are too old to begin, others have children who occupy most of their time, and some need to be given the heart to "want to." The number of girls graduating from the school and going back to their home communities is increasing, so that in time there is sure to be a great change. The Bible women have gone into the country two by two, usually making the outstation chapel their headquarters and from there working out into the villages where they sometimes spend a week at one place and then go on to another. In this way most of the outstations have been visited during the year.

EDUCATIONAL

Ling Kwang School (Boys).—The ages of the pupils ranged from seven to twenty-two years, according to the American style of reckoning ages. Five or six of the pupils were married during the last weeks of the year, each wedding meaning the loss of a day's lessons for from 10 to 40 boys. The teacher of Chinese literature was baptized in the early summer. He seems to be very much in earnest in his Christian life. At the end of this year all six of the Chinese teachers in the school were Christians. All the teachers, except that one recently baptized, have taken their turn in preaching at the Sunday morning service as well as leading the mid-week prayermeeting. In the regular school course several periods a week in each grade have been devoted to religious instruction.

During the last half-year 30 of the boys have been from Christian families. There were many others who came from families that are under Christian influence. No new pupils will be enrolled who are not from Christian families. This is in order that the proportion of the Christian boys in school may be raised and on account of lack of room for others.

Kittanning School for Girls.—The school has had an enrolment of 68 in the so-dong and seven in the kau-dong. Of these, 40 were boarders, though many of the day pupils slept in the school. During the last half-year an extra teacher has been employed. Miss Vang, with the help of the other teachers and Ui-A-mok, has held a Sunday School for market and village children in the school building, in which the attendance has been from 50 to over 100. Through the kindness of Mrs. Salsbury, the oldest class of girls greatly enjoyed the instruction in bathing and dressing some of the babies born in the hospital.

Country School.—There have been four country day schools held during the year. Three of the teachers are graduates from the Mission High School. The total enrolment for the year has been 78. A goodly number of these pupils come from the homes of Christian parents. It is primarily for this class that these schools are conducted.

MEDICAL

Mary Henry Hospital.—There were 5,319 out-patients who attended the clinics, while 320 were registered as in-patients, and of this number 21 were maternity cases. Quite a number of the surgical cases this fall have been gunshot wounds—grim testimony to the state of disorder and the good marksmanship of the bandits with which the region is infested.

The hospital building is at present undergoing some very much needed repairs which will make the building at least safe and more suitable for temporary use as a hospital, the idea being to turn the building over to the school when the appropriation for the hospital is made. It is encouraging to note the increasing interest of the Chinese in the hospital. They have recently subscribed quite a substantial amount toward the purchase of an X-ray machine.

The Bible woman spends three hours each morning with the women patients, teaching them the story of Jesus, while the faithful blind evangelist spends his time daily in the men's wards, singing and talking with the patients. Prayers are conducted each evening with the hospital staff and as many of the patients as are able to attend.

Leper Work.—The Nodoa missionaries, as in previous years, have held evangelistic meetings in the leper village and have had a part in the medical treatment of these afflicted people.

For the past few years the contributions from the shops, for the lepers, has been collected by the Chief of Police—and frequently kept by him—so that it was a very uncertain charity, and many of them had to make their living by begging. The state of affairs was represented to the Chamber of Commerce and they were requested to take measures to remedy this injustice and have the money distributed to the lepers by a local committee, also to ask the shops to double their subscriptions so the lepers would get enough to live upon, and not have to beg. This was finally arranged.

A question which arose was about a new location for the Leper Village. The Chinese all suggested *Beh-toa-mui*, down by the sea, but the missionaries were opposed to exposing them to the storms and floods at that place. They had in mind a large deserted camp on the high ground south of *Tin-Eg*, the big fort. So when the Magistrate asked where the missionaries thought best to put the lepers, this location was suggested, and he was very favorably impressed with it. Unfortunately, as soon as the villagers heard about it they all began to object and bring up all kind of excuses why the village should be moved elsewhere.

Meetings have been held with the lepers each week, but the chaulmoogra oil treatments have not been given for some time, as the supply of the oil became exhausted and the new medicine has not yet arrived from England. The meetings are well attended and it is very encouraging to see how many are committing the Scriptures to memory.

KIUNG-CHOW STATION EVANGELISTIC

The evangelistic work of this station includes a field comprising about 19 outstations, spread from *Lak Lah* at the south of the island to *Vun Sio City* at the east, and *Si Vun* and *Siau Sao* over on the *Lui Chow* Peninsula. At the previous Mission Meeting a visit to the *Lak Lah* Chapel was ordered by the Mission. Shortly after this the trip down there was made by Misses Schaeffer and Skinner and Mr. Stinson, together with a Chinese elder, a Bible woman, and a medical assistant.

As the Hainan Christian Middle School has been using the former evangelistic quarters for school purposes, it was necessary to hold the communions in the country chapels. The change has proved in many ways to be a blessing. Formerly the people had to leave their homes and come to Kiung-chow and be examined and received into the church. This year the communion came to them and many more were able to partake as a result. In some cases people who had believed for years, but had not been able to come to the city for communion, were taken in this year. Also many young children, some 29 in all, were brought up for baptism. Another interesting outworking has been that many non-Christians have come to the chapel on Big Sunday to see the sights, and it has afforded the preacher an excellent opportunity to explain the meaning of baptism and the Lord's Supper and thus make known the central doctrines of Christianity. Sixteen communions have been held and a total of 270 persons have been examined. Of these, 128 have been taken into the fellowship of the church. It makes a lot of country traveling necessary but seems like a step toward the establishing of a native church, which is our ultimate aim.

District Work.—

In the market of *Leng Toa*, about three or four miles from the city, a certain man, the owner of the medicine shop there, heard the Gospel and believed. He immediately started in to work at his new found faith. He taught his family and friends, and at the first opportunity he came up for examina-

tion. He showed such a clear faith that the usual waiting for a second examination was dispensed with. He went home from having been taken into the church and started to get a chapel in his own market. He is a man of some learning and set about to preach every night to his fellow men. At the last communion there were about a dozen who came from that place for examination, all the result of his work. They have now rented a chapel there and are intending to get the necessary furniture, and when it is all ready want the missionaries to come out and officially open the chapel. One promising feature is that they have done all this by themselves, and next year expect to pay all the running expenses, this year just asking the station to provide the chapel rent.

The second field of promise is in *Luichow*. The present development seems to be a clear working of the Spirit. Some months ago the robbers in Luichow were very bad and many of the wealthier people came over to Hoihow to escape them. Among the number were a rich man and his family, including his son. Later the father sent the son back to get some money. The pirates held up the small boat which the son took and kept him for ransom; they wanted \$4,000. It was too much and the father started in to "do devil" to get his son back. The evangelists finally persuaded the man to pray to the one true God. However, they first talked price. If the father was willing to give money to pray to false gods, what was he willing to give for praying to God? The price arrived at was \$400 and a paper was signed. Every day, then, for two weeks they prayed, and one day in walked the son. Then the father wanted to cut down the price to \$320, but some of the elders got the Bible and read the passage relating to Ananias and Sapphira. The father decided not to try such a spirit as that, and so put down the \$400 pledge. Later on one of the present believers from over there got several more of the rich men to subscribe, until the sum of \$800 was reached. At present there is a helper over there, and he writes back that they are very anxious for some one to come over next year (Chinese) and receive the money and also buy a chapel and open the work. Thus it seems as though the work is being opened up.

The prospect for the future is one of hope and fear, hope that there may be a wide advance of the Kingdom through the doors so effectually opened, and fear that the force on the field is inadequate for the present work and less so for increasing work.

Work for Women.—

Twenty-one country trips have been made, ranging from two to seven weeks at a time, and in the regions of each outstation many villages have been visited. Much time has been given this year to teaching the women where there has been manifest interest, especially in the *Bak-Fou*, *Mailam*, *Ha-si* and *Bang-khoe* regions. Visits have been made to the *No-liu* region where a number of the primary boys live. Their homes have been visited and the Bible women have been urged to come again. The first trip of the year was to *Ngai-chow* and the *Loi* country. All along the way from Kiung-chow to Lak Lah and back again, open doors were found through which to give the Gospel, and listening ears to hear. The Christians at the village of *Rome*, two miles away, were more alive and zealous than those at Lak Lah. They had built a comfortable little chapel of their own. Soa Dau-khin and his mother were carrying on the work. People from near and distant villages had become interested through Mrs. Soa, and 18 women and seven men were examined for baptism, of whom five women and three men were accepted and received into the church. At Rome, the Christians now are gathering together three times a week for Bible study, which cannot help but mean growth in spiritual life. The Bible women have worked faithfully throughout the year, sowing the seed and teaching women to read, for many of the Christian women are eager to learn to read.

The believers in the *Ha-si* and *Dau-din* regions are mostly women, who are enduring much persecution and suffering for their faith. Many of them are beaten for attending services at the chapel and yet they come. One young

woman said, after a Bible lesson one day, that the Sunday before on her way home from church, she prayed for more patience to endure, and she said God answered her prayer, for as she stepped into the house her husband picked up a big bamboo stick and struck her on the head. She said she never uttered a cry, only smiled, which must have made an impression on him, because the next day he remarked that it made no difference how he treated her, she was always the same, did not get angry, and still would go to the chapel.

EDUCATIONAL

Bible School for Women.—There has been an enrolment of 36 women for the year, who have come from seven districts: *Kheng-toa*, *Kio-vai*, *Vun Sio*, *Deng-ang*, *Dam-tsiu*, *Ngai-chow*, and *Luichow*. All are there for one purpose, the study of God's Word, that they may know it themselves and later on be able to teach it to others. Four of the women have gone out into the villages from time to time with one and another of the Bible women and have done good work. Every Sunday morning the women of themselves have gathered together for prayer for God's blessing upon the work of the day, and each morning and evening special prayer is offered for certain countries and peoples. Seven of the students asked for baptism at our last communion season, two of whom were accepted. One of these is the wife of a business man, and the other was a Buddhist nun before she entered the school. During the year three of these students have been baptized and received into the church. A blind boy has been taught to read and write the Braille system. He has written the hymn book, several books of the Bible, and has committed to memory all of the hymns, besides learning the Gospel of Mark and reciting the lesson each day to the teacher. There are now three women ready to be taken on as Bible women.

Hainan Christian Middle School (Boys).—The fall term opened with the school crowded to its utmost capacity and many students turned away. On Confucius' birthday, the boys, in addition to having a holiday, desired to hold a public meeting in the church, which request was refused. At the following Wednesday evening prayermeeting one of the seniors made a speech, criticizing the school authorities. For this uncalled for action he was suspended. This so enraged the boys that they decided not to attend further classes, and there were only 12 boys left in the high school. It was decided that the dismissal of the offending student would be for the term, because any other action would seem to weaken the future discipline of the school. A meeting of the Educational Committee was held, and it was voted that all students who returned should sign a paper acknowledging their wrong in leaving school and promising in the future to obey all rules and regulations. After about a month's absence, a goodly number re-entered the school after having signed the required paper, so that by the end of the term the enrolment was 80, which number included a dozen new students.

The missionary physician has taken care of the health of the students. Christmas celebrations of the schools were held in the church on the day before Christmas. On Christmas day a crowded church listened to talks by Mr. Li and Mr. Wood. A collection for Hoihow lepers was taken up, which amounted to \$125 and included both schools as well as the Hoihow congregation. Communion service was held on Sunday, January 8th, when six boys from heathen families appeared before the session, and on the following day three were baptized. Mr. Melrose and Mr. Li Enghoa have assisted in Sunday and mid-week services throughout the year. At the second graduation exercises of the middle school, a class of 14 boys (the average age of graduating boys is 21) received their diplomas, the British Consul presenting them. The Commissioner of Customs was also present, and speeches were made by the District Magistrate and Mr. Wood, of the Seventh Army. The diplomas were signed by the Governor of the Province and the American Consul in Canton.

Albert J. Pitkin Memorial School (Girls).—The total enrolment of the school was 116. There were girls from over on the mainland as well as from almost every district in Hainan. At present the educated girls of China are quite a problem, as there is a most decided tendency among them for independence and freedom. The parents say, "Do not let the girls have much



Lot Chief and his Friend. Two faithful Christians, the first to be baptized from the village of Yellow Ginger Field. As the chief escorted the missionary lady and her party across the river on their return from his village, his last words were: "Pray for us and ask God to send a woman to teach our women. We men can go to seek the Gospel but they cannot." **His prayer is still unanswered.** What shall we do about it?

Miao Chapel. The center of the new life which came to the village far up in the mountains. Over twenty villages have put up their chapels and are worshipping the true God, finding in Him the rest and peace no heathen rites can give. Who shall say the mud hut is not a temple of the living God?



Lok-Lah Chapel Group—Lok-lah is the most southern outpost of the Presbyterian Church in China. The little chapel has been the center of faith for the Christians there these many years, even though only once in two, three or four years can a missionary pastor go there to conduct a communion service and baptize candidates.

freedom," and the girls say, "We must have freedom." The policy of the school has been a rather conservative one, as it is felt that in time the girls of China will have their freedom, but we consider the best method is that of a gradual growth rather than a sudden revolution.

The girls have tried their skill at amateur theatricals. On the anniversary of the founding of the Republic they presented two short plays of their own production. Their audience consisted of the members of the schools on the compound and the foreigners. On the 26th of December they gave a little Christmas play entitled, "How the Li Family Kept Christmas." This time their audience was much larger, as they invited their parents and the boys from the boys' school. The play was greatly enjoyed by all and many requests were made to repeat it, but as it interfered too much with their school work the requests were refused.

The religious work of the school is quite encouraging, as practically all the pupils in the school show a keen interest in Christianity. The two *Christian Endeavor Societies* are in quite a flourishing condition. The Senior Society has pledged enough money to support a Bible woman, about \$70 a year. The Junior Society has had some interesting meetings and the members have learned many Bible verses and also a number of motion songs. The older girls do splendid work in the training of the younger pupils of the school. At the last communion season four of the little Juniors were examined for baptism, and they passed a more creditable examination than did most of the older women. Twelve of the girls have taught Sunday School classes and the four teachers have taken turns directing the Junior Endeavor Societies. During the year 23 girls from the school were examined for baptism and 13 were received into the membership of the church.

Lower Primary School (Boys).—In spite of cramped quarters, the boys' school is in quite a flourishing condition. The stable and the servants' quarters have furnished sleeping accommodations for more than 21 boys. The kitchen on the new property, purchased for a middle school plot, has provided a school room for more than 20 boys. The boys have their own Christian Endeavor Society on Sunday afternoon and they seem to take quite an interest in the religious instruction. During the year two of the boys have been examined for baptism. One of them was especially interested in Christianity and evidently made quite an impression on his father when he went home, as his father, who had never heard the doctrine before, said that he would be willing to pay the chair-hire of anyone who would go out to his village to teach the Gospel. Some of the boys were from *Kheng-toa*, Loi villages and could not speak Hainanese when they first came, but through these boys access is had to homes that would otherwise be untouched with the influence of the Gospel.

Hoihow School (Boys and Girls).—The girls' school closed the year with the loss of one of their two teachers, who is starting a home of her own in Canton, as the wife of one of the United Brethren evangelists. The boys' school has been held as usual in the transept of the church. The boys have helped greatly in the singing on Sundays, as they have learned to sing quite well. The older boys of former years have been put to work by their parents and not allowed to go on with their studies and to the higher schools.

MEDICAL

Hoihow Hospital.—It so frequently happens in medical work that the cases seem to be pathological laboratories, having several diseases or affections at the same time; for instance, the cases coming from the country almost surely have an understratum of malaria, some hookworm infection, and one or two other things that must be dealt with before the primary complaint for which the patient has specially come can be effectually treated. This calls for a prolonged stay in the hospital, where—fortunately for them—they can get three meals a day, and a good tonic treatment.

This region has not had so much fighting this year, therefore the hospital has not had so many gunshot injuries to deal with. What few refugees have

been here, have been from the mainland, but even there the disorder has now quieted down. In the daily services one of the young men occupied the first few minutes in a talk on hygiene and the care of the sick. The usual amount of religious work has been carried on in and from the hospital. The six young men who act as assistants have none of them been to a regular medical school, but have been trained locally, and their work has been changed from time to time, so as to give each of them an all round experience. The hospital evangelistic work is going as well, perhaps, as could be with middle-aged Chinese women, whose reading ability has been acquired since they began to work.

The Hoihow Hospital is now fortunate in having running water, and Dr. Salisbury was able to install an electric light system, his mechanical genius serving the hospital a good turn.

KACHEK STATION

EVANGELISTIC

Work for Women.—

This is a very needy line of work, but only one Bible woman gives her whole time to the work, and the women missionaries appointed to evangelistic work are occupied with many other lines of effort in school and hospital. A goodly number of itinerating trips have, however, been made.

Itinerating trips have been made to *Vang-neng* and *Leng-tui* Districts; *Tin-tai*, *Bak-fo* and *No-lak* chapels; *Lia-khau* and *Liang-do* markets and villages; and a week was spent in the *Miao* country at three chapels and in meeting with the crowds of women and girls who attended services at *Tin-sui* on the day set for communion. Bible women have made a number of trips of a few days each to villages in the neighborhood of Kachek and out from several of the country chapels. Two *Loi* women, one from *Bau-deng* and one from *Ui-kio-sang*, have been in training for short periods at Kachek.

Five *Miao* women have been out on a home missionary tour. They came to Kachek first to buy books for use on this tour, and the oldest member of the party had to buy a pair of spectacles. Then they started off for *Mok-do* and *Nam-hong* Chapels, having radiated good cheer among their hosts in the Daughters' School, and looking prepared to take joy with them on their campaign. One of the women said that a non-Christian cousin of hers whom they visited on the way out had reproached her with the fact that she did not shed a single tear on meeting, as had been their practice. "Why should I weep now?" said the Christian. "Since I have Jesus I have nothing to be sad about," and anyone, seeing her jolly face with her rosy cheeks and snapping black eyes, though toothless mouth, would certainly say, "To be sure, why should you shed tears?" At the missionary homes in Kachek hundreds of women have been received as callers, and the number of worshipers on the women's side of the church is steadily increasing.

EDUCATIONAL

McCormick School (Boys).—Twenty boys were graduated. One of these was baptized the previous Sabbath, together with one of the teachers who had been holding off for a long time. Having the communion service at the close of the school year was very effective and helpful. A goodly number of these young men are now at the high school in *Kiung-chow*, taking advanced work so as to prepare themselves for further usefulness. Only 20 new boys were admitted; but 116 took the examination, though many were not seeking entrance at Kachek. Some merely took the examinations for their friends, some being students from the government high school. The next few days were full of interest. Many tried to get in under false pretenses, but for the most part the deceit was detected and the pupils refused entrance. The boys that were to be accepted were asked to write their Chinese essay from memory,

and then the style and penmanship were compared with the paper written at the examination. One boy did well and was accepted, but went home for a few days. When the boy of that name came to enter school, he was much larger than the boy who took the examination. He was refused and the smaller accepted. Several weeks later it was found that the boy who was accepted only took the examination for the larger boy, and had used his name. He is a good boy and doing good work, is repentant, and wishes to go under his own name. He says that sailing under false colors does not suit him. Two of the present force graduated from the high school non-Christians, but are now strong to bring a few good boys under Christian influence in the schools. The Spirit works in the classroom as elsewhere, and in time the fruit ripens.

During the past year nine boys have received baptism, and at least eight others have been before the session for examination and will come up again. An hour on Sunday morning has been put aside for the study of the Sunday School lesson. This is showing results. The Christian Endeavor Society has done good work. Many of the boys asked that they be given Bibles and hymn books as prizes which they won in the Field Meet.

Kachek Daughter's School.—Five girls received diplomas from the higher primary, and five girls completed the lower primary work. The enrolment in the spring term was 58 and in the fall 50. The Industrial Department has kept two looms busy all the fall term. Nearly all of the older girls have learned to weave. The best weaver is a Loi girl from Leng-tui. She has become proficient in all the processes, from boiling the thread and putting the warp on the loom to producing the finished cloth which finds a ready sale in our compound.

The Christian Endeavor Society has had a good year. They contributed \$4 toward home missionary work in the Loi country. Two members of the Daughters' School joined the church at the spring communion. Six others came before the session, but as these were all engaged to heathen families in infancy, they were asked to wait until later. Of all the Christian girls of our school who have been obliged to marry non-Christian husbands because of early engagements, only one has broken her vow to abstain from worship of ancestral tablets, and she did it after many hours of pressure on the part of her husband and his heathen friends. She has since repented bitterly, and we hope she may soon be restored to full church membership. The latest member of the school to be married, although not a baptized Christian, is a Christian at heart, and refused to worship at the ancestral shrine. A distant relative of the husband in this case is a Christian and tried to help the young bride without being seen to do so. He suggested to a friend of his that the latter say to the bride, "If you will not worship ancestors, you must read for us; read us something from the Christian Scriptures." This she did and did it well. Since then the Christian relative has tried in various ways to help the bride to stand firm. He said, "I usually sing softly when I have my devotions, but now I sing very loud, purposely, so that the bride may know there is a Christian in the next house."

Day Schools (country).—Kachek Station is financially interested in five day schools for boys besides one in the Loi country. But there are eight or ten other country schools of which the patrons or teachers are Christians. They would like to get a little financial assistance to put them on a better footing. The station has helped these schools by acting as a teachers' agency in some cases, in others by supplying them with books from the Stewart Evangelistic Funds, and by taking their pupils into the McCormick School when they were ready for entrance there.

Early in the year the *Tin-tai* School asked assistance from the station in opening a Higher Primary Department, and the request was granted by promising to help them to the extent of \$30 toward the teacher's salary. In the *Liang-do-sang* School there has been a higher primary class and there has also been one in the *Tsio-fo-hui* School. The effect of this is being felt in the McCormick School, where the entering class this year was largely non-Christian. There have been about 280 pupils under instruction in the day schools aided by Mission funds.

Girls' schools are coming to the fore too. A school which started out with an enrolment of 34 has been carried on for 10 months at *Bah-fo* in *Vang-neng* District. A girls' school in the country is something of a responsibility in these days of lawlessness. Another school for girls and little boys was opened by one of the Loi headmen down in *Leng-tui*, with a Bible woman as teacher. Another girls' school was attempted by an ambitious Christian patron, but the last we heard of it, it had disbanded until some future date. The night school for girls in *Tin-tai* has been carried on as usual, and an off-shoot from this school was carried on part of the year in another part of the village. During the coming year we plan to open a school for the Miao people, probably at the chapel at *Tin-sui*.

MEDICAL

Kilbourne Hospital.—During the greater part of the year it has been under the charge of a physician, but for several months it was operated as a dispensary. In spite of this, nearly 200 people were registered as patients during the year. Two new policies were adopted, which are worthy of special mention. Probably the greatest advance made was in the school where each pupil was systematically treated for intestinal parasites. The number infected was found to be so large that the examinations were abandoned and every one took the course.

Dr. W. K. McCandliss noticed that the pupils of the school, when they presented themselves at the morning dispensary hour, often complained of having had temperature the previous night. Repeated examinations failed to find any basis for the complaint at the time of the examination, so he decided that he would hold an evening hour when these boys might present themselves for treatment. Much to his surprise, he found that what he was half-per-suaded was imagination, was really malarial fever.

These two innovations saved many hours of lost time to the students and school, resulted in better physical condition, and saved the hospital some in drugs.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Nodou.....	7	6	31	8	.....	713	.....	612	246	Mex. 240	8	337	1	787	1	4,353
Kiungechow.....	19	16	50	23	.....	937	.....	600	512	576	11	490	1	1,312	1	8,821
Kachek.....	45	12	35	47	.....	665	.....	655	162	221	8	434	1	450	2	4,000
Totals, 1922.....	71	34	116	78	.....	2,315	.....	1,867	920	Mex. 1,037 Gold \$622	27	1,261	3	2,549	4	17,174
Totals, 1921.....	64	30	96	69	.....	2,084	221	777	2,400	\$688	24	966	3	2,221	3	2,312

HUNAN MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

SIANGTAN: on the Hsiangkiang River, 25 miles south of Changsha, the capital of the Province; occupied, 1900. Missionaries—E. D. Vanderburgh, M.D., and Mrs. Vanderburgh, Miss Emma T. Kolfrat, Mr. C. P. Althaus and Mrs. Althaus, Rev. W. W. Davis and Mrs. Davis, Miss Alice Carter, Rev. William W. Highberger and Mrs. Highberger, Mr. A. A. Bullock and Mrs. Bullock, Rev. Emory Wylie Luccock, Rev. Samuel C. McKee.

HENGCHOW: on the Hsiangkiang River, 75 miles south of Siangtan; occupied, 1902. Missionaries—Rev. Geo. L. Gelwicks and Mrs. Gelwicks, Rev. D. E. Crabb and Mrs. Crabb, W. Edgar Robertson, M.D., and Mrs. Robertson, Rev. C. H. Derr and Mrs. Derr, Miss Annie R. Morton, Chauncey F. Brown, M.D., and Mrs. Brown, Miss Grace C. Hayes.

CHENCHOW: on a branch of the Hsiangkiang River, 175 miles south of Siangtan; occupied, 1904. Missionaries—Stephen C. Lewis, M.D., and Mrs. Lewis, Rev. T. W. Mitchell and Mrs. Mitchell, Rev. Edward Dwight Chapin and Mrs. Chapin, Mr. Philip H. Dowling and Mrs. Dowling, Miss Muriel M. Boone, Rev. A. H. Birkel and Mrs. Birkel, Rev. J. Edward Kidder and Mrs. Kidder, Mrs. Friedda Hughes, Miss Josephine E. Jacobson.

CHANGTEH: about 125 miles northwest of Siangtan; occupied, 1898 (received under Presbyterian Board 1906). Missionaries—Rev. W. C. Chapman and Mrs. Chapman, George T. Tootell, M.D., and Mrs. Tootell, Miss Nettie R. De Jong, Miss Phillis E. Kurtz, Rev. W. T. Locke and Mrs. Locke, W. L. Berst, M.D., and Mrs. Berst, Mrs. John R. Jones.

TAOYUEN (an outstation of Changteh) about 120 miles northwest of Siangtan; occupied, 1904. Missionaries—Rev. G. E. Jenkins and Mrs. Jenkins.

CHANGSHA: the capital of the Province of Hunan, on the Siang River, 25 miles north of Siangtan; occupied by Presbyterian Board, 1913. Missionaries—Rev. W. H. Lingle and Mrs. Lingle, Mr. Ray C. Roberts and Mrs. Roberts, Miss Effie M. Murray, Miss Ethel L. Davis, Miss Mabel Stearns, Miss Helen Gailey, Miss Elizabeth Shields McKee, Rev. T. J. Preston, D.D., and Mrs. Preston.

REINFORCEMENTS (not yet assigned to station, but on field): Mr. Arthur C. Owens and Mrs. Owens.

RESIGNATIONS: F. J. Tooker, M.D., and Mrs. Tooker, Miss Catherine T. Woods.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. Edward Dwight Chapin and Mrs. Chapin, Mrs. Nettie R. DeJong, Mr. Philip Henry Dowling and Mrs. Dowling, Rev. W. T. Locke and Mrs. Locke, Mrs. T. W. Mitchell, Dr. G. T. Tootell and Mrs. Tootell, E. D. Vanderburgh, M.D., and Mrs. Vanderburgh.

HISTORY.—The Province of Hunan is one of strategic importance to the commercial and political interests of the Republic. Always hostile to foreigners, it is doubtful if, prior to 1880, a dozen foreigners had passed its frontier. This province bore a prominent part in the Boxer Uprising in 1900, and while few foreigners lost their lives, the destruction of property was great. Our *Hunan Mission* dates from 1899, when the Board authorized the commencement of work in that province on a permanent basis. In 1900 the party who were to establish the mission reached *Siangtan*. Scarcely were they settled, when the Boxer Uprising made it necessary for them to flee to

Japan. In 1901 it was deemed wise for a portion of the force to return. After the opening of Siangtan two or three Chinese evangelists were stationed in turn at *Hengchow*, which was occupied as a station in 1902. Adjacent towns have been grouped in monthly circuits of seven or eight towns, each under a Chinese evangelist, a missionary visiting one circuit each month. On the arrival of the missionaries at *Chenchow* in 1904 they were surprised to find the people friendly, and many of the leading men of the city cordial. Most of the church members have been won by patient, painstaking work with and prayer for individuals.

When the Cumberland Presbyterian Church united with the Presbyterian Church (North) in 1906, their mission in Hunan came under the care of our Board. *Changteh* was first occupied by the Cumberland Mission in 1898. Early in the following year missionaries took up permanent residence there, commencing evangelistic and medical work at once in temporary quarters. After the Boxer Uprising the work was resumed, and in 1902 the first five converts were received into church membership. In 1913 work commenced at the capital of the province, *Changsha*. For a time it was worked from Siangtan, but in the fall of 1914 was permanently occupied. At this station the mission conducts educational work in union with other denominations.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Hunan. Price, 15c.

SIANGTAN STATION

EVANGELISTIC

The *Institutional Church* and the *Community Guild* are closely allied in the evangelistic work in the city which is all carried on through the various agencies of the Community Guild. Substantial progress has been made.

Four well-trained Chinese are associated with Mr. Davis in this work. The pastor of the church, Mr. Wen, heads the *religious* department, Mr. Gi, formerly from Changteh, the *educational* work, and two others are in charge of the *physical* and *membership* departments. Enthusiasm, zeal, and a splendid team spirit characterize them in their daily tasks. Four special Bible Classes were held, with an average attendance of 28.

A Membership and Financial Campaign was held. This year's campaign was more nearly what can be expected in normal times. In spite of the general business depression, the teams after working hard exceeded the goal both in money and members. The Governor of the Province, generals, and prominent officials were among the contributing members.

In the Educational Department, the various schools comprise a little university in themselves. About 300 pupils were enrolled in the free school, the boys' primary, the girls' primary, the tailoring school, and the special English classes. This number is crowding the small quarters to an almost unendurable degree.

Country Work.—With the present small force at the station, it has been impossible to give the country work the oversight that it should have, so that it is becoming increasingly difficult to secure results. Consequently, there is little to report.

Work for Women.—

Woman's Bible Training School and Evangelistic Work.—The school closed one of the best years in its history, not only in numbers, but in a more choice selection of pupils and in their earnest endeavor to make the most of the opportunity to gain knowledge and improve mind and heart. The department and records were better than usual. A self-governing society was organized and carried on throughout the year, thus greatly lessening the need of discipline and giving valuable aid in self-restraint and good deportment of officers and pupils.

When weather permitted, the Christian pupils attended the Union Monthly Prayermeetings. In company with a Bible woman, they visited also in the hospital and homes; assisted in leading women's meetings; taught regular Sunday School classes; attended Christian Endeavor meetings and in turn took charge of the evening prayers of the school besides giving voluntary service in the week of evangelistic effort.

EDUCATIONAL

John D. Wells' School (boys).—The school has had a happy and prosperous year. The young manhood coming from the other stations early fell into line with the work, and soon became part and parcel of the school. The scholarship has, with but few individual exceptions, been quite up to the standard. The attendance this year has been the largest in the history of the school, due in part, no doubt, to the closing of the government schools and in part to a higher appreciation of the worth of mission schools.

The religious life of the boys has expressed itself in various ways. They went out on Sunday afternoons to distribute tracts and to speak to the people. They taught Sunday School classes at the Community Guild. Through the agency of the Y. M. C. A., voluntary Bible classes were taught by several Chinese and foreign teachers. The boys opened and financed a free school for the poor children of the community. By giving a play of their own, they secured \$100 which was sent to the northern famine districts. Thirty-five boys signed cards, designating their desire to become Christians. During the year four boys and a teacher united with the church.

Sunnyside School (Girls).—The school has had one of the most prosperous years in its history. All but two girls of 20 new ones paid the full tuition fee. In 1911 there was no girl paying the full charges and in 1914 there were only four. This is encouraging, as it shows clearly the changing attitude on the part of the Chinese toward the education of girls. No doubt in the not distant future China will be spending as much money for her daughters as for her sons.

The Christian spirit of the school has been strong and active. A prosperous *Christian Endeavor Society* was carried on throughout the year. It was most interesting to note the different ones taking part. Those who knew but few characters were taught a verse of Scripture, which was recited during the meeting. An early Sunday morning *Bible Class* for the higher primary girls was conducted, which resulted in much good. Two groups of girls went out Sunday afternoons to conduct Sunday Schools for the street children. One of these was held in the church and the other at the Community Guild. Both were well attended. Three girls asked for baptism, but were held over for a little while longer.

There has been a marked change in the teaching staff. It is now possible to get teachers who have had high school training, resulting in better teaching and in raising the standard of the school. At the mid-year examinations questions were formulated and graded by a special committee. An average grade of 94.5 per cent in Chinese Language was obtained by the school. To meet the need of daughters of Christians, who are unable to pay full tuition, a class in tailoring was opened. Half the day is spent in studying and half in sewing.

The evangelistic work has been more systematically carried on this year because of the assistance of two of the Bible women. These two faithful women have assisted in holding four regular women's meetings per week, at different places, one of which was in a distant country village. They taught Sunday School classes, helped inquirers with their lessons, and made the following number of visits: in 295 homes of pupils, 428 church members, 240 inquirers' homes, and 671 visits to non-Christians, besides visits to the sick in Yale Hospital.

MEDICAL

Hospital and Dispensary.—This work was closed when Dr. Vanderburgh went home on furlough. In the autumn Dr. Yen, of the Kuling Medical Mission, came and the regular dispensary was opened on the street at the Community Guild. Very few in-patients could be received, for that involved supervision. The accommodations and the facilities at the Community Guild Dispensary were not so good, but some supervision could be given there in conjunction with the other work. During the year there averaged about 60 persons coming daily for treatment. The staff worked well and under trying conditions. In that all the work was done in full view of all who wished to get a look—and these were not a few—the dispensary no doubt gained in popularity and banished many suspicions.

HENGCHOW STATION

EVANGELISTIC

City Work.—The three congregations of the city had their regular preaching, *Sunday School*, *Christian Endeavor*, mid-week prayermeeting and women's meetings. The buildings of the North Gate and South Gate Chapels are much too small for the present congregations.

In the three government middle schools English Bible classes were conducted. Each member purchased a New Testament or Gospel. The Principal of the Third Provincial Middle School, though not professing Christianity, urged the missionaries to preach the Gospel to the students, saying that Christ is the only hope for China. In some of the larger shops weekly Bible study classes have been held. The merchants are cordial and give their employees an opportunity to meet with the evangelists.

A *China for Christ Bible Study Convention* for the workers of the whole mission, was held in *Dao Ho Gai* Church. The South Hunan Presbytery was organized during this convention. Two members of the Committee of Three, appointed by the Synod of the Five Provinces to organize this new Presbytery, were Chinese ministers who made the journey of nearly 1,000 miles from Ningpo and Shanghai.

Country Work.—The work in the country field is on the whole encouraging. In some places there is no noticeable progress, but in many places the Church has made a marked advance. The general trend is undeniably upward. The conscience of the native Church shows signs of growing enlightenment and there is a marked improvement in the message of the evangelists. Everywhere the Christian message has interested the attentive if not eager listeners. This improvement on the part of the "man in the street" is noticeable all over the district. The field is extensive, but while there are a goodly number of evangelists, very few of them have the proper qualifications. The work among the women in the country fields is greatly neglected, due to lack of women workers. In the entire country field, there is only one itinerating Bible woman and she is elderly.

Work for Women.—

The general woman's work has gone along as usual, lacking as it does the single women who could devote their whole time to it. The faithful, effective work of the one Bible woman who spends a month at a time in the various country circuits, is opening the way rich in opportunities for the foreign women workers whom it is hoped will come soon to carry it on.

Because of the death of the Bible woman, the woman's work at the South Gate almost came to a standstill. The Bible woman from the *Dao Ho Gai* was faithful, but was too far away. The Week of Evangelism yielded a marked and permanent increase and interest. From an attendance of about 15 or 20, the women's classes have increased to 40 or 50.

Woman's Bible School.—The three months' session of the Woman's Bible School was the most satisfactory of any year, in that all who came were there for the purpose of learning to read in order that they might the

JOURNEYING IN HUNAN



**Missionaries on House Boat in Hunan.
From Changsha to Chenchow—17 days'
trip.**



**Part of the crowd which insisted that
the missionaries stop and visit them.**

better know the truth which is in Jesus. This school has been conducted for 12 years in a small temporary building in a corner of the yard of the missionary. It has proved its value, especially in giving life and light to the women from the outstations who have no other opportunity of learning.

EDUCATIONAL

Boys' Boarding School.—For a number of years the attendance in the Boys' Boarding School has been gradually increasing, until now the maximum number of 150 has been reached, which is all that the present buildings can accommodate. From the Central Middle School at Siangtan, three of the Hengchow pupils were graduated in June, 1921. These three boys will take the place of two of the middle school graduates who have been teaching for the past two years, but who will enter Nanking University. One is to prepare for teaching, the other to become a minister.

Girls' Schools.—The registration for the spring term reached 63. More than half of this number came from the city. The two pupil teachers are leaving to continue their studies in Fuh Siang, so it has been necessary to fill their places and also to add to the staff to meet the needs of the larger number of pupils. There was no graduating class this year. The usual religious activities have been continued. Two girls were received into the church.

Day Schools.—A great need is for more country day schools. The Boys' Boarding School is furnishing teachers to take the place of the old style teachers. These wideawake, progressive young men make for efficiency and are a big asset to the work. In the absence of the evangelist, such trained teachers are able to take charge of the Sunday service, their pupils being the nucleus for the service. Although the field is undermanned and many workers lacking in proper qualifications, many of the Christians are making progress in their spiritual lives, and many others turning from sin and leading new lives in Christ.

MEDICAL

Hospital and George Alexander Wilson Dispensary.—Two outstanding events of the year were the appropriations for needed repairs and screens, and the promise of a trained nurse for the hospital. On Christmas Day the City Church has a Christmas service, followed by a collection for the support of a free bed in the hospital. The bed is called the Christmas bed, and anyone who really cannot pay for treatment may be helped from this fund. Twenty-nine people were thus helped last year.

The hospital made an attempt to do vaccination on a large scale, by offering it free to those who were poor. Not as many took advantage of this offer as were expected. The practice of sending hygiene tracts by mail to prominent people and shops in the city was continued. Such tracts as personal hygiene, household hygiene, tuberculosis, hookworm disease, malaria, and kill-the-fly, were sent out. These tracts were sent monthly to over 200 places. Some advertising was also done by distributing 5,000 circulars which gave the hospital rules, the statistics for the past year, and a financial statement showing expenses. The circulars were in Chinese, printed on the city street, and sent out to the Chinese of the city as well as to some of the neighboring towns.

Good evangelistic work has been done by daily morning worship and daily bedside work, also daily preaching at the George Alexander Wilson Dispensary.

CHENCHOW STATION EVANGELISTIC

Conferences.—This year marks the beginning of a new departure in the work of the station and in the whole of Hunan, for the new presbytery was made a reality at a very inspiring conference held in Hengchow just before the Chinese New Year, when the Southern Hunan Presbytery was organized. The high spiritual tone of this conference, due to the presence of two Chinese pastors from Ningpo and Shanghai, made it the best gathering of Chinese workers ever held within the borders of the Hunan Mission. The spring

conference at Chenchow was also epoch-making; in the first place, because it was the first meeting of the newly organized Presbytery; secondly, because the first Chinese worker, Mr. C. Y. Gwoh, was ordained to the Christian ministry at that time; thirdly, because it also marked a distinct advance in the desires of the leaders present to go ahead with the work of self-support. Another candidate for the ministry is reported, who graduated from the Chenchow High School four years ago and who has since that time been teaching in two of the country day schools. There are two students at Nanking, and two graduated from the Hengchow Training School this year.

Itinerating.—

Mr. Mitchell has made short trips to all of the 25 outstations, with the exception of the three farthest ones, *Li Wu*, *Kia Ho*, and *Lan San*. Mr. Gwoh, the newly ordained Chinese evangelist, together with the Chinese doctor, made a trip to the three places named above. The Chinese preachers all itinerate. In addition to these 25 outstations, there are several places that are ready to be opened, where there are interested inquirers, and even some where they have indicated their willingness to help in the renting and repairing of buildings.

Sunday Schools.—

Greater emphasis is being placed on the attendance of every Christian at Sunday School. The Chenchow Sunday Schools have had an average attendance during the year of over 300. Mr. Gwoh has kept up chapel school on Sunday afternoons, and some boys from the boys' school have given valuable help. Mrs. Lewis and Mrs. Gwoh started a children's meeting at the West Gate in part of the buildings taken over from the Wesleyans, and there was a good attendance from the beginning. There are eight Sunday Schools in the country, and it is hoped to have one organized in each of the outstations.

Work for Women.—

This work has made splendid progress this year, due in great measure to the interest taken by all the women of the station. The mid-week meeting has been well attended, with an average attendance of between 40 and 50. The phonetic script was taught, but it did not seem to attract the women greatly. The new feature this year was the work among women in the hospital. A Bible woman was secured and a room was provided where the women could be taught while waiting for the clinics. Many interested inquirers have already resulted from this new departure.

EDUCATIONAL

New China Academy (boys).—The number enroled is far greater than can be properly taken care of in the present buildings. In the sleeping quarters especially the boys were badly over-crowded. Despite these handicaps, the year has been marked by splendid progress. Eight boys have united with the church, and there are many interested inquirers. There has been a good deal of malaria and other sickness that has caused a considerable loss of time from school work, but there has been no very serious illness.

Emma Locke Academy (girls).—About one-third of the students came from the outstations and country districts, and two-thirds from Chenchow. The tuition was advanced and was paid in full with only a few exceptions. This year for the first time the school joined the Hunan Christian Educational Association, and took up the prescribed course of study. Early in the year the girls organized a *Christian Endeavor Society*, and have shown much enthusiasm and initiative in carrying it on. The Sunday evening meetings of the society have been a great impetus to the religious life of the school.

Day Schools.—The new policy adopted at the Leaders and Workers Conference in 1920 is bearing fruit. This policy is to help schools where the rules laid down are obeyed, and to give no help unless there are 20 pupils and the teacher is qualified, holding either a diploma from our own schools or having had normal training, and according to government rules is permitted

to teach. The desire is to have a day school with a qualified Christian teacher in each of the 25 chapels. This will take more money than the mission has at present. The Stewart Evangelistic Fund has made possible most of these evangelistic schools. Now that this fund is being withdrawn, at least some of the schools will have to be closed another year.

MEDICAL

Hospital.—The past year has been full of encouragements and blessings. The health of the community at large has been better than in former years. The hospital has been fortunate in securing the services of a Chinese doctor, trained in foreign medicine at Hankow and Chinanfu. He has signed a contract for three years. A graduate nurse has been engaged for a year. He is a graduate of Chinanfu and has given good satisfaction thus far. The buying of land for the woman's hospital has been completed and the compound wall built. Bricks for the buildings are already on the ground ready to be used. It is hoped that the long-looked-for woman's hospital in Chenchow may be reported as completed in the next annual report.

The religious part of the work has been quite as vigorous as ever. The men's evangelist, Mr. Sun, has been faithful in preaching and doing personal work. A Bible woman has been working among the women who come for treatment. The aim is to have everyone who comes to the hospital for healing of the body learn to know Him, Who can heal the soul.

CHANGTEH STATION

(Includes the work at Taoyuen Outstation)

EVANGELISTIC

Early in the year a united evangelistic effort was held in the city by the five missions at work in Changteh, having two days' meetings in each church. As a result, a number became interested and enrolled their names in the inquirers' classes.

Late in the fall and also early in the Chinese New Year two weeks were devoted to special services in the mission church. A most encouraging feature was the increased number of members who took part in visiting and witnessing for Christ. Some of those whose names were enrolled as inquirers have suffered severe opposition for the sake of their faith in Christ.

A *Men's Class* for the study of phonetic script was held, part of the work being the study of the Gospels. As a result, three young men have decided to become Christians; 10 finished the course and received diplomas. A *Sunday School*, preaching services, and prayermeetings have had splendid attendances throughout the year. The men's and women's *Christian Endeavor Societies* are also a source of growth; all the members and advanced inquirers take an active part in the meetings.

Outstations.—

At *Deh Shan* the regular preaching and inquirers' services have been well attended throughout the year. Early in the Chinese New Year special meetings were held and a number of new inquirers welcomed into the study class. The day school at *Niupitan* is doing good work, both in creating an interest in the Gospel in the homes of the pupils and in helping to break down the strong wall of opposition.

In *Taoyuen* the regular evangelistic work has included the *Sabbath services*, *Sunday Schools*, *Christian Endeavor*, and *Wednesday evening prayermeeting*, besides *street chapel* and *Bible study* meetings, which are carried on by a few faithful Christians with the foreigners' help and oversight.

The *women's work* has emphasized the visiting of the sick and calling on the mothers of the school children. The Week of Prayer was observed in the church, being attended also by a number of Christians from the outstations.

Three itineraries have been made from Taoyuen, several days being spent at each of the main stations and visits made at some of the smaller places.

EDUCATIONAL

I-Deh School (Girls' Boarding).—The highest enrolment was during the spring term, when 68 registered. Sixteen of these were day pupils, and in a neighborhood that breakfasts at 10 A. M. an 8 o'clock program does not greatly benefit those who live outside.

At Christmas the school gave \$25 for a hospital bed. During the spring term the pupils have paid for their own medicine, hitherto supplied by the school. A class of eight little inquirers met each Sunday afternoon for instruction, while the other girls attended Bible classes. On Sabbath evenings the school had its own *Christian Endeavor* service, which gave the girls more freedom to take part than when they met with the women.

John Mills School (boys).—The change from a high school to a junior high has caused some disturbance, but on the whole the school is probably in as good condition to face the future as at any time since its beginning. A serious attempt has been made to conform to the curriculum of the Hunan Christian Educational Association as far as it was possible to obtain the prescribed books. There were nine boys baptized during the year and the religious life of the school has been healthy.

Day Schools.—In the Changteh district four day schools have been continued throughout the year, with an average attendance of 100 pupils. Good work has been done although the classes have been somewhat hindered through the difficulty of securing some of the textbooks early in the season.

In Taoyuen district there are five day schools with 268 pupils, a large proportion of whom are under 10 years. The *Orphanage* has about 40 boys and four teachers. The boys work half time and study half time. Higher primary grades were provided this year for the older boys. The Orphanage has been getting along without any help from the Board, but a few small gifts from American and Chinese friends have been received.

MEDICAL

Hospital and Dispensary.—To the nursing staff of the hospital was added a man and woman graduate nurse from Yale. Clinics have been held daily instead of three times a week as formerly, with good attendances. A number of minor operations have been performed under intensive ether anaesthesia, which has saved these patients the expense of becoming in-patients. There are now prospects of a new out-patient department with quarters for the nurses in the building. This, being near the main hospital, will facilitate the work and economize a great deal of time.

Some improvements have been made on the hospital buildings. A most generous gift was received from Mr. Manget, through his sister, Mrs. Logan. This gift consists of two large gates, with 50 feet of high iron railing to be placed between the gates, which will replace the present brick wall. Mr. Wong Kwong, of the Yangtze Iron Works, gave a substantial donation toward this memorial to Dr. Logan.

The electric light plant which has been running all the year is a great boon. The 100-watt lights in the operating room have been greatly appreciated in a number of very serious night operations.

The preaching of the Gospel to the in- and out-patients has been carried on as usual. The regular station evangelist has been conducting a class among the nurses for intensive Bible study. The class has been well attended and a fine interest shown.

CHANGSHA STATION

An event which changed the even tenor of the station life was the burning of the women's residence just after midnight of Chinese New Year. The Chinese fire companies worked hard and well, and one could not but appreciate the good work done with very crude

apparatus and practically no knowledge of the construction of a foreign house. The fire left only the outside walls standing. The personal loss sustained was very heavy. Fortunately, nearly everything in the way of furniture on the first floor was saved. The house has been rebuilt.

EVANGELISTIC

City Church.—The church services have been very well attended throughout the year. The evangelists and two Bible women have been at work, and evangelistic meetings are held every evening, besides the *Christian Endeavor*, *Sunday School* of about 50 members, and the regular prayermeeting. Mr. Lingle's large Bible class of men is an inspiration. The new faces one sees among the men at service—soldiers, Yale students, teachers, and men from the streets—show that quiet personal work is being well done. All are very happy over the arrival of Mr. Cheng, the new Chinese pastor, who has just finished his course in the Nanking Theological Seminary.

EDUCATIONAL

Union Theological School.—The Union Theological School is, of course, greatly hampered for want of both teachers and buildings. Fourteen men have been taking the theological work this year, of whom four were graduated. All of them have done most practical work among the people, some in our own church at North Gate and some in other churches.

Bible School for Women.—There has been a more earnest and happy spirit among the women. As they sought education of the mind, they have been finding the truth of the words, "The fear of the Lord is the *beginning of wisdom*." This has resulted in a deeper longing for study and service among the Christians, and an earnest endeavor to find the Truth among those who were not Christians. All are looking forward with great joy to the fine new building for the school.

Julia Thompson Boys' School.—The assistant principal has shown much independence, initiative, and thoroughness in the administration of this school of 130 boys in their decidedly limited accommodations, and is the kind of man whose name we wish were "Legion," so great is the need for them. Some sort of temporary building must be erected for the needs of the boys. It must include a room for study and chapel purposes, and furnish dormitory accommodations for both teachers and students. The many demands of young Chinese students for an opportunity to get acquainted, and many other changing conditions in the school life of the awakening China, must be wisely met and even more wisely guided.

Fuh Siang (High School for Girls).—The steady and intensive work of Fuh Siang has been of such great contrast to the unrest in the government schools in the city that it has won the decided approval of many people throughout the province, as is shown by the favorable interest in the work, and the stream of applications for catalogs and registration for next year. Of the average attendance of 68, about 25 have not been Christians, but of these 12 have become earnest inquirers. The spirit of unity among the students and between teachers and students has increased steadily this year, and has been a source of great joy. The dormitory space is greatly crowded now, and the arrangements are being made to accommodate 20 more students, but this will suffice for only this year. Next year's growth will demand a second dormitory.

Miss Gailey, with the help of Miss Gwoh, has been able to open and conduct successfully the much anticipated kindergarten department. Miss Gwoh is one of the former graduates of Fuh Siang who has studied two years in Ginling. She has proved invaluable in the kindergarten department and of great influence among the girls who have come in from non-Christian schools. She has had a Bible class with them, studying the life of Christ, and several of them have already decided for Christ.

Both high school and Bible School students have done an extraordinary amount of work, both in direct Bible teaching through Sunday School and

7—For. Miss.

outside meetings, and in general social service such as visiting in the homes and hospitals, personal talks, and general talks on hygiene, sanitation, etc., in different parts of the city. Four Sunday Schools, a day school, and one inquirer's class were conducted by the Fuh Siang girls, while the women's work of the church and three weekly evangelistic services at different centers have been in the care of the two Bible women and the Christians of the Bible School.

STATISTICS

STATIONS	Outstations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Siangtan.....	4	14	38	6	.....	.....	.....	.....	.....	250	.....	.....	30	705	Mex. 250	18	480	1	525	2	7,040
Hengchow.....	45	12	92	46	.....	.....	.....	.....	.....	900	.....	.....	500	1,200	650	23	450	1	1,075	1	13,399
Chenchow.....	25	15	71	26	.....	.....	.....	.....	.....	912	.....	.....	350	850	615	14	552	1	289	1	13,026
Changteh and Taoyuen.....	5	13	32	8	.....	.....	.....	.....	.....	255	.....	.....	500	520	.....	13	525	1	1,180	1	8,200
Changsha.....	2	11	28	3	.....	.....	.....	.....	.....	217	.....	.....	440	630	370	11	404	.....	.....	.....	.....
Reinforcements.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1922.....	81	67	261	89	.....	.....	.....	.....	.....	2,534	.....	.....	1,820	3,905	Mex. 1,885 Gold \$1,131	79	2,411	4	3,069	5	41,765
Totals, 1921.....	81	60	192	91	.....	.....	.....	.....	.....	2,395	388	.....	1,230	3,180	\$4,604	63	1,722	5	2,801	5	71,578

THE UNIVERSITY OF NANKING

Since 1912 when the University had above Middle School only the Arts College, it has grown into a very much expanded College of Arts and Science. A college of Agriculture and Forestry, a Junior College giving somewhat differentiated work in Agriculture and Forestry, Arts and Science, Education, Business Administration and Medicine. In addition there is the Nanking Language School and University Union Hospital, as well as a University Summer School. In the same time the faculty has increased from 20 Chinese teachers to 64, and from 17 American teachers to 34. The College students have increased from 56 to over 300—with a total enrollment of 917 last year coming from every province in China.



Of the religious activities of the students, outside of those required by the University, such as daily morning chapel and Sunday church service; the voluntary activities of the students themselves are the Y. M. C. A. under the good leadership of one of the senior agricultural students; religious services held from time to time; Bible groups which meet regularly on Sunday mornings; eight People's Schools in various parts of the city for the poor and illiterate; Daily Vacation Bible Schools in Nanking during the summer, and in other cities, taught by the students.

Six or eight of the students are acting as assistant pastors in the various churches during the summer so that some of the pastors may get away for vacation and summer conferences. It is planned to make the training of Vacation Bible School teachers a regular feature of the normal school and religious education class room training during the spring term, with the schools as a practice field.

The most sincere desire of the Faculty is that every student may become a real Christian, with the fervor for spiritual and social betterment that our Master possessed and used.

KIANGAN MISSION

The stations are arranged in the order of their opening, not alphabetically.

NANKING: on the Yang-tse-Kiang, about 200 miles from its mouth; occupied as a mission station, 1876. Missionaries—Rev. W. J. Drummond and Mrs. Drummond, Rev. J. C. Garritt, D.D., and Mrs. Garritt, Rev. John E. Williams, D.D., and Mrs. Williams, Miss E. E. Dresser, Miss M. A. Leaman, Miss Lucy A. Leaman, Miss Jane A. Hyde, Rev. Alfred V. Gray and Mrs. Gray, Miss Mabel L. Lee, Mrs. J. Lawrence Thurston, Miss Frederica R. Mead, Miss Evelyn M. Walmsley, Miss Isabella Day, Rev. J. Claude Thomson and Mrs. Thomson, Miss Eva L. Smawley, Mr. John H. Reisner and Mrs. Reisner, Mr. Samuel J. Mills and Mrs. Mills, Rev. Chas. S. Smith and Mrs. Smith, Rev. T. H. Montgomery and Mrs. Montgomery, Mr. J. Lossing Buck and Mrs. Buck, Miss Mary E. MacKubbin, Miss Anne E. Moffet, Mr. James M. Speers and Mrs. Speers, Miss Ruth P. Wright, Rev. Lloyd S. Ruland and Mrs. Ruland.

Affiliated Missionaries: Mr. I. B. Griffing and Mrs. Griffing, Miss Cora Chace, Mr. Alexander C. Small and Mrs. Small.

HWAIYUEN is the metropolis of northern Anhwei and lies 150 miles north of Nanking, just off the line of the Tientsin-Pukow Railway. It was opened as a mission station in 1901. Missionaries—Rev. Du Bois S. Morris and Mrs. Morris, Miss Agnes Gordon Murdoch, M.D., Miss Mary Coleman Murdoch, Miss Margaret Falconer Murdoch, R.N., Miss Hattie R. MacCurdy, Rev. Frank S. Niles and Mrs. Niles, Miss Mabel S. Jones, William J. Barnes, M.D., and Mrs. Barnes, Miss Harriet Stroh, Rev. David B. Van Dyck and Mrs. Van Dyck, Miss Mabel S. Hall, Harold D. Kerr, M.D., and Mrs. Kerr, Miss Esther J. Love (R.N.), Mr. Joseph E. Barber.

NANHSUCHOW is on the line of the Tientsin-Pukow Railway, but 60 miles beyond Hwaiyuen. Opened in 1912. Missionaries—Rev. Thomas F. Carter and Mrs. Carter, Rev. George C. Hood and Mrs. Hood, Miss Catherine E. Sutherland, Miss Lola I. Sargent, Miss Ruth C. Williams (R.N.), John Horton Daniels, M.D., and Mrs. Daniels.

SHOUDJOU: almost directly south of Hwaiyuen, on the Hwai River. 50 miles overland and 150 by boat. Opened as a mission station in 1919. Missionaries—Mr. Maxwell Chaplin and Mrs. Chaplin, Miss Mary D. Fine.

TRANSFERS: Dr. T. Dwight Sloan and Mrs. Sloan from Nanking to North China.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Mr. Joseph E. Barker, Miss Ellen E. Dresser, Dr. J. C. Garritt and Mrs. Garritt, Miss Jane A. Hyde, Miss Mary A. Leaman, Rev. T. H. Montgomery and Mrs. Montgomery, Mr. Frank S. Niles and Mrs. Niles, Mr. John Henry Reisner and Mrs. Reisner, Mr. Alexander G. Small and Mrs. Small, Miss Evelyn M. Walmsley, Dr. John E. Williams and Mrs. Williams.

HISTORY.—When in 1906 the stations of Nanking and Hwaiyuen were set off into a separate mission, it was decided to invent a name. The name is made up from the names of two provinces in which the mission works—

Kiangsu and Anhwei. *Nanking*.—The name means the "Southern Capital" in contradistinction to Peking or the "Northern Capital." A number of times in history it has been the seat of the reigning dynasty. It is the literary, political and geographical center of at least four provinces totalling over 100,000,000 population. Ocean-going vessels land at its port; all commerce from the vast inland reaches of China slip down to or past on the yellow waters of the giant Yangtse; and seven railways, built or projected, focus here. Nanking is one of the great centers of Chinese life and history, and was occupied in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a sharp struggle with the Mandarins. In 1892 the missionaries were compelled to leave on account of riots, but during the Japanese War no troubles were experienced. In the revolution of 1911 Nanking was the capital of the Provisional Government, and it and the region about were the scenes of severe fighting. It is the junction of the Nanking and Shanghai and the Nanking and Tientsin railways. The whole region is extremely fertile and populous. *Hwaiyuen* is the metropolis of Northern Anhwei; opened in 1901. *Nanhsuchou*, opened in 1912, is located in a great wheat plain and is on the line of the Tientsin-Pukow Railway. *Shoudjou*, the newest station of the mission, was opened in 1919. It is located on the Hwai River, south of Hwaiyuen.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Kiangan. Price, 15c.

NANKING STATION

Opportunities are opening on all sides, and only the limitations and lack of strength of the mission force prevent the extension of the work. But in spite of lack of numbers in the foreign force, the Lord has given Chinese co-workers who have been a great power and who have carried forward the work.

EVANGELISTIC

Churches and Chapels.—

The work has been characterized by a growth in self-support, attendance, membership, and activity of the church members.

During the evangelistic campaign in February, 1921, the men made a house-to-house campaign, and the women in some of the churches met for prayer. One of the chief encouragements was the fact that the audience was not a transient crowd, but one that came and stayed and listened.

At *Yen Liao Fang* the men were not as active and the attendance was smaller. At *Fudong* the attendance at the evening evangelistic meetings was very good. Sixty men signed inquirers' cards. The women's side of the work is very discouraging. The women are few and the quarters poor, but nevertheless regular meetings have been held. All this work has been under the Chinese. Plans are being discussed for new buildings. The *Shwan Tang* church members had an active part in the evangelistic campaign. The newly-elected elders and deacons took the lead in planning and carrying on this work. The Bible classes formed will be of great help in getting an intelligent and active church membership.

Hansimen Church is facing the problem of the location of the new building. At the New Year's meetings much use was made of services held in the houses of Christians. The object was to reach the unconverted members of these families, their relatives, friends, and neighbors. A fair amount of success was obtained.

At *Hubugiai* a committee has had the responsibility for the carrying on of the work. A chapel located on *Hwa Pai Lou* has been taken over from the Methodists. The Chinese church members are to be responsible for the work. The Sunday School attendance is very good.

Country Work.—The country church is alive, the Christians are leading others to Christ and are feeling some responsibility, for they are putting forth an effort to evangelize their own neighborhoods.

The *Tung Dzing Church* has opened work at *Tsi Hu*, some 18 li away, and pays the rent for a school house. *Tung Dzing*, although a promising field, shows a certain indifference among the church members to the importance of family prayers, and several of the women inquirers, who last years were very earnest, seem to have backslidden. The *Li Yang* Christians carry on a preaching band composed of church members, that goes out each week and visits 50 or more country centers.

At the *Li Shui* Church the attendance at the regular Sunday service is small and the number of inquirers not large. Yet the communion service was well attended. Conditions at *Tien Wang Si* are quite different. Old members who have long neglected church services are coming back again. Cold-hearted members are reviving, and there are quite a number of new inquirers.

The evangelist at *Hu Shuh* is doing a good work among the scholar class. Being a *Hu Shuh* man himself, and his family scholars for several generations, he has many relatives and friends among the better classes of the community. Two members who have been made deacons have made good progress in their own spiritual life and in the management of church affairs. They have reached the point when of their own accord they close their stores on Sunday, give more liberally to the church work, and are active evangelists.

Work for Women.—

At *Yen Liao Fang* the work is most encouraging. The women have grown by their service, and it looks as if they would become more and more interested in leading others. Prayer and Bible study circles are being formed in the homes. Mrs. Drummond and Mrs. Wang visit at *Shwan Tang* among the homes two afternoons a week, and on three afternoons those who come to the church are taught. Four Ginling girls are helping at *Hu bugiai*. A meeting was held at Ginling for all the teachers of the Sunday School, both men and women. After discussion it was decided to reorganize, and Miss Chen, a Ginling freshman, who has had excellent training in her home church, was made superintendent of the primary department. The women are earnest and growing in their Christian life.

EDUCATIONAL

It has been impossible this year to give the time and attention to the day schools in city and country which they need. A superintendent of schools would be a great help in the work if the foundation is to be laid for the education of leaders and an intelligent church membership. The Cooperation Committee is taking hold of this problem, however, and forming a definite policy for the direction of the educational work of the station.

Ming Deh (Girls' School).—Allround women's education in China is taking forward strides. *Ming Deh* is proud of being the first girls' school opened in Nanking, but it must keep pace with Nanking's progress along educational lines and not be content to be first only in point of time. In June, 1920, there graduated from the *Ming Deh* High School a very promising class of 13 girls. One entered Ginling College. Twelve took positions in mission schools in Southern Hunan, in Anhwei, in Northern Kiangsu, and in Nanking. At the time of graduation, 12 were church members. The thirteenth was baptized the following November. If *Ming Deh* continues in its graduates such a 100 per cent record of Christian profession and Christian service, the high school will certainly justify itself as a mission agency.

Day Schools.—At present the plan is under consideration for uniting the lower primary schools at *Yien Liao Fang* and *Shwan Tang*, with the idea of making one strong efficient school, and possibly adding higher primary grades. The reopening of the *Shwan Tang Girls' School* has also been discussed, but no conclusion has been reached at present.

Severance Hall Bible School (women).—This school not only trains Bible women, but gives a chance for an education to the wives of evangelists and seminary students. Too much cannot be said for Mrs. Yu, who

has really carried the responsibility and burden of the daily routine of the school work. Her life of prayer and her quiet spiritual influence among the students have been most telling. In December the addition of Miss Li Yu Ying, a graduate of the Peking Woman's College, to the faculty was a real gift to the school. Thursday and Sunday afternoons the women help at the evangelistic meetings in the churches and chapels.

UNION WORK

UNIVERSITY OF NANKING

The university is serving the missions directly through the teachers it is furnishing for mission institutions, and through the evangelistic leaders among the students and graduates. There is at present a volunteer band in the university, composed of nine men who are definitely planning to go into the ministry. Mr. Marx has trained 18 different men on various debating teams since he has had charge of this work. Every one of these men, save one, has been a Christian. Two of the men who won the debate from St. John's University last autumn were students for the ministry. These students for the debating teams are chosen, not by the faculty, but by a popular vote of the students, and represent for the most part the leading men of the university. Throughout all the activities of the university there is a constant steady influence for the Christian life.

The plan is to organize a University Church in which a student who is already a church member when he comes to the university may hold membership without giving up his membership in his home church, and with which those students who become Christians while in the university may unite.

The past year has seen the completion of Severance Hall, the central administration building, and the Sage Memorial Chapel, both of which are proving most satisfactory in their use. This year three residences were built from funds provided by the Methodist Centenary Movement.

College of Agriculture and Forestry.—Mr. Griffing's work has attracted much attention among the Chinese who are interested in cotton. He has found that a very much superior grade of cotton for use in China can be produced here from imported varieties. The very practical work which the students are doing is having a splendid influence on character. Aside from all the other work the college is doing, the publication of a little farmers' bulletin or pamphlet is quite significant. One mission station of the American Board Mission in Shantung has ordered 4,000 copies. Dr. Lowrie has ordered 10 copies to be sent to each of the senior evangelistic missionaries of the Presbyterian mission stations in China. The connection that is made between agriculture and Christianity by the statement on the back cover has received commendations from all sides.

The Library Work.—The library work of the university has developed very rapidly under Mr. Clemons. The Library of Congress is sending Miss Wead to Nanking to study the indexing of Chinese books.

Theological Seminary.—The Board of Directors, with very great reluctance, accepted Dr. Garritt's resignation from the presidency. He was, however, elected President Emeritus, and a letter of appreciation of his unusual services was prepared by the directors. The number of men enrolled for the fall term was 140. One hundred and five of these men are at least high school graduates, while a good many have from one to four years of college or several years of experience as teachers or pastors. These men come from 16 denominations, from 14 provinces, and from Chosen. This would seem to indicate that the school is favorably known.

Bible Teachers' Training School (women).—

Mention should be made of the assistance rendered to the women's evangelistic work by the students of this school, who help regularly in Thursday and Sunday meetings, not only teaching, but conducting the meetings and taking their turn in the preaching.

Ginling College.—

Each year in the short history of the college has had some outstanding feature. The first four years were marked in common by a steady growth

FLOOD SCENES IN HWAI YUEN



One of the City Gates after the water had gone down 3 feet.



The Main Street after the water had fallen 3 feet.

in numbers up to the full quota of four college classes. The fifth year also saw increase in students. The sixth year opened with 55 students coming from 11 provinces, 31 cities, and 28 preparatory schools. No student this year has had to be dropped from college—a marked improvement over last year; and the standard of work in English and Chinese has been much higher. Two of the departments bring the school into connection with other schools in Nanking in ways that show possibilities of future extension. The students give a neighborhood lecture every two weeks, with lantern slides, on subjects relating to health and sanitation. The library is growing. There are now 2,150 English volumes and 1,765 Chinese; 50 English magazines and 20 Chinese. The library is a working library for study. The students need more books for general reading, that will enrich their outlook and their ambitions for themselves and for their country.

Student activities this year have concentrated on the college work and on normal outside activities. Evening classes for college servants, Sunday School work in the Nanking churches and Government Orphanage and in the afternoon at the college, are carried on by more than 60 per cent of the students.

Ginling is proud of her *alumnae*, who now number 13. One is studying medicine in America; two are teaching in the Government Higher Normal School in Peking; two are teaching in the Y. W. C. A. Physical Training School in Shanghai; one is doing Y. W. C. A. student work in Tientsin; one is teaching in an Anglo-Chinese school in Singapore; and one is teaching music in Soochow. The other five are teaching in high schools connected with as many different missions. Demand for such teachers is far in advance of the supply.

MEDICAL

University Hospital.—The hospital has continued to grow in influence and in usefulness. It serves all the missions in the city as well as the community at large, and its staff has continued to take care, not only of the missionaries and their families, but of many others engaged in consular and government service or in business. The total number of in-patients last year exceeded 2,000 and the out-patient treatments were about 30,000. One of the most notable features has been the decided increase in the number of women who have come to us for treatment. A Dental Department under the charge of Dr. Mae C. Fellows is now in full operation. The usual epidemics of malaria and dysentery have occurred and there have been epidemics of influenza and cholera on a large scale. The hospital now supports two Chinese evangelists who give their entire time to work among the patients. The doctors and nurses all take part in the religious activities of the institution. Many patients have become earnest inquirers.

Memorial Hospital (for foreigners).—The past year has been the busiest year which the hospital has known since its inception. In all, there were 68 patients admitted. One very serious lack at the hospital is the absence of any accommodations for contagious cases. One or two have been taken in through mistake, and have caused a great amount of inconvenience to others who would like to have availed themselves of the hospital.

HWAIIYUEN STATION EVANGELISTIC

Three of the recent graduates of the seminary have done faithful work. Another Hwaiyuen Christian who has had seminary training is also, with his brilliant mind and earnest spirit, a real power in the evangelistic work. Two other Hwaiyuen boys are engaged in evangelistic work, one of them a college graduate. In addition there are 10 men, mostly college graduates from Shantung Mission, who are constantly gaining experience to fit them for better leadership.

The men's evangelistic work, while showing no unusual features, has nevertheless been the best in the history of the station. The *San Yueh Hwei* has grown in importance and usefulness. All evangelistic workers, with the elders of the church and members of the station meet together to report on

the work and to discuss problems and to decide upon improved methods. A service of especial interest was held in the Hwaiyuen City Church the afternoon of Easter Sunday, when two deacons, two deaconesses, and four elders were ordained.

Country Work.—In Meng Chen the Christians will be organized as a separate church as soon as a suitable Chinese ordained pastor can be secured. Last fall in this district, at *Hsiao Djen Dji*, the Christians, as well as the other people of the market suffered severely at the hands of robbers. The Christian storekeeper who lives next door to the chapel, showed the foreign pastor the empty shelves in his shop, and said: "I have lost everything and have no capital with which to open business." His Christian faith, however, has not weakened.

The *Gen* village field has developed two new centers, one at *Liao Hsiang Dse* and another at *Yung Ping Gang*. The meeting when reports were given by the Christians who had promised to devote a certain number of days during the year to preaching in the neighboring villages, was most inspiring. The same pledges were made for the coming year.

The *Feng Tai* field seems to be in a better condition than before. Here the outstation at *Tsai Djia Hu*, which was formerly so discouraging, has taken on new life, and some of the recent inquirers there are showing a fine earnest spirit. At *Gu Go Dji* the Christians are building a new church, and another new church building is planned for *Pan Gia Ge*.

In the *Feng Yang Pu* field *Fu Shan Pu* shows the greatest life. The church there is being rebuilt and the Christians are more regular in attendance. The work in *Wu Ho* remains about the same. At *Ling Hwai Gwan* much interest has developed among the women. The last report tells of the opening of a girls' day school. In *Peng Pu* a form of work for young men is needed. The spring Inquirers' Classes have been held in nearly all the 40 outstations.

Work for Women.—

Miss Fan, the resident evangelist at the *Hsin Gie Dz* chapel, has a deep, loving, sympathetic nature. Her work has been very largely in the way of deepening the spiritual lives of that faithful little group of Christian women.

The women's school at *Hsi Meng Gang* is greatly strengthening this part of the work, the more advanced women teaching Wednesday afternoon classes, and all going out on Saturdays to visit non-Christian homes. Saturday evenings at their prayermeetings the women tell how they have been led in speaking to individuals about the Savior. Attendance at Sunday School averages over 200. An evangelistic campaign gave an opportunity for the Christian women to take part in an organized effort to reach outsiders, which proved a joyful service.

Peh Deh School for Women.—To those who know the primitive background of some of the pupils in the school, who come from country places, the sight of their smooth hair and happy faces, as they sit in rows in church Sunday mornings is an inspiration. Some of them first found peace and happiness there, and gladly make sacrifices to come. Even more touching are the sacrifices of some of their home people to let them come. But there is another class of pupils now coming, and these young women from wealthy homes eat the simple food, rise early, take their share in the housework, and are content to be in no way different from their poorer sisters.

EDUCATIONAL

Han Mei School (boys).—The school was founded 18 years ago with eight pupils. The year that is closing will see the graduation of the first class, with 11 boys from the four year high-school course. In these 18 years the enrolment has increased from eight to 225. This one term over 50 applicants for admission were turned away. A father came, bringing his son and asking to have him examined. He was told it was useless to examine him, for even if he should pass an excellent examination there was no place to put him. "But," said the official, "I will rent a house in town and he can live at home." "But there is no desk." "Ah," said the official, "I will buy a

desk." "But," said the hard-hearted principal, "there is no place to put it even if you did buy it." "Well, then, let him stand up for a year," said the father. "Oh, we have all heard so much about the goodness of the Christian Church; now let some of that goodness shine forth so we can see it. Please take pity on my son and let him stay and learn. Your school is the only school that I know of where I can leave my son to be educated and not worry about him. I want him to grow up to be a Christian." But this was the fifty-first that had been turned away for lack of room, and a deaf ear was turned to his pleading.

The religious atmosphere of the school is such as to commend it as an evangelistic agency. The volunteer Bible classes held every Sunday morning continue as popular as ever. The Saturday night prayermeetings have an average attendance of 150 students. Sixteen boys have been teaching in a Sunday School for the famine waifs; 10 boys have been teaching in the main Sunday School of the church; four have been going to nearby villages to preach every Sunday afternoon; and an average of three boys have been going some distance to hold Sunday services in the chapels. The boys also have charge of the Children's Church two Sundays a month.

In the *San Yueh Whei* the outstanding discussion of the year has been in regard to the control of the primary schools. For some time the evangelists have felt that these schools, being such important evangelistic centers and the very center of the outstation life, should be under their direct control. The station has gladly placed the day school appropriations in the hands of the *San Yueh Whei*, with power to use them as they think best.

Higher Primary School (boys).—The opening of the new higher primary school at *Meng Chen*, to be called the *Hsin Hwa School*, was due to the faith and initiative of Mr. Sen Dze Bing, the evangelist there.

He traveled to Honan to see Feng Yu Chang, the Christian general. He was cordially received by him, entertained, and asked to preach to the soldiers and also at a special meeting when only officers were present. He was sent back on his homeward way rejoicing, with the promise of \$400 annually for the new *Hsin Hwa School*, given by General Feng's men, most of whom are from the *Meng Chen* districts.

Chi Hwei School.—The growth and popularity of the Girls' School have been marked, and are causes for great thankfulness. This year a high school class was added to the curriculum, and 13 of the graduates continued on in it, while of the several who came from other schools, two were prepared to enter, making a class of 15. The Christian atmosphere of the school is to be seen in the number of baptized Christians and enrolled inquirers. The *Christian Endeavor Society* is a real factor in the life of the school, the leaders among the girls being members.

Day Schools for Girls.—There are six scattered throughout the field. One was closed during the year and one opened, leaving the total number the same as last year. During the year the attendance in these schools has increased and there has been a slight raising of standards in the matter of teaching methods and discipline. There are needed eight country schools for little girls in places where there are Christians who have no way of educating their daughters.

Kindergarten.—The children, under Miss Yang's able training and with her perfect discipline, are being wonderfully prepared to enter our schools.

MEDICAL

Hope Hospital (men).—The hospital has gone on about as in former years, so far as the bulk of the work is concerned. There have been 500 in-patients, and a total of 7,936 out-patient visits.

Mr. Li, from Shantung, has taken hold of the evangelistic work, in which he is assisted by the hospital staff and by outside Christians. Mr. Yang, who became a Christian as the result of experience as a patient in the hospital years ago, gives a half day regularly each week to preaching in the wards and clinic. Mr. Li is conducting a school for 10 young *kalasar* patients.

One interesting part of this year's work has been in connection with about 500 boys, brought to Hwaiyuen from the famine area and supported by

the government. The provincial officials asked us to care for the boys' health, and they have all been vaccinated. Each day sees 20 or 30 of them at the hospital. One of the Chinese doctors, Dr. Heo, is in charge of an enthusiastic Sunday School composed of the larger of the two groups into which the 500 boys from the famine area are divided.

Ming Kang Hospital (women and children).—The hospital has finished its third year. The nurses, six in number, have done good, faithful work, and because of their intelligent helpfulness, the lack of a Chinese doctor this year has not been keenly felt. They have taken care of the evangelistic work in the wards, except on Sunday afternoons, when those of them who have classes in the *Chi Hwei* Sunday School exchange with some of the older school girls, who come and talk with the patients.

The youngest patients in the hospital are the tiny girl babies found on the hills, where they have been put by the families that have too many girls already. They are kept for a few days until suitable women can be found to take them to their homes and give them a mother's care.

NANHSUCHOU STATION

Nanhsuchou is on the map, as some 20 missionaries and business men and six parties from America can testify from their visit there last year. All trains between Shanghai and Peking now stop at Nanhsuchou, and the missionaries announce that they will be very happy to see and be seen by many more friends in the coming years.

EVANGELISTIC

Church members, men and women, have prayermeetings a half hour before the Sunday service, besides the mid-week service of prayer. The special week of evangelistic effort at China New Year immediately preceded the Inquirers' Class and was fruitful in bringing together a large number from the city and some from the nearby villages, who stayed to regularly scheduled classes through three days. At the close of this class 12 former inquirers received baptism on confession of faith, and three little children were consecrated in baptism by their parents. Newly-pledged inquirers were also received, adding to the number of those now in preparation for church membership.

The first *country inquirers' class* was held at *Djang Dgi Ds* in the Kou Dz region. Four or five church members and several inquirers helped in the organization of this class, which gave us capacity audiences for three days in our school building and courtyard. This class closed with the receiving of 14 new inquirers.

The *Sunday Bible classes* are the continuation of the regular inquirers' class, and lead up to and prepare for this class in the following year. Classes for men and women graded according to the length of time they have been studying, follow the Sunday morning service, but because of lack of class room at present, the boys' schools have their classes at other times and at the schools. So there is no real *Sunday School*, though at different times there are Bible classes for all who will come. In the afternoon a Sunday School is held in the hospital for the children of the south suburb. This has an attendance of 50 or 60. Two groups of women and girls go over every Sunday afternoon, one to a nearby country village and the other to different homes in the city for special services.

EDUCATIONAL

The schools have not only grown in numbers, but have also improved in quality, and direct Christian teaching and influence has kept pace with this growth.

Boys' School (Han Gwang).—This is the new boarding school at Nanhsuchou, opened in February, 1921, when 73 boys entered school by competitive examination, from about double that number who applied. Of these, only about half were boys who had been in the school before. In the older boys'

Bible class the discussion on the problems of the Christian life, together with the general attitude, makes the leader feel that there is a steadily increasing interest in what the Christian life means.

Girls' School.—The Nanhsuchou Girls' School has grown from an enrolment of 65 to 95 this year, with more applicants who for lack of teachers and room cannot be received. A trained Chinese kindergartner for the first grade was added at China New Year, and has greatly increased the efficiency of the school. There is also an increased interest in girls' education in the entire region. Two government schools for girls have been opened in the city. It is hoped to begin the boarding school in time to seize this great opportunity as well as fill a great need.

Day Schools.—At *Ssechou*, a city about 60 miles from Nanhsuchou, under the leadership of two of the ablest Chinese workers, is a rather independent work, which we have been able to visit only twice a year so far. The work consists of a boys' and girls' school, country evangelistic work, and the beginning of a self-supporting community center in the city. This has been the most prosperous year the schools have had. There are 75 boys and 40 girls.

Kou Ds, a walled city of about 15,000, was opened a little over a year ago, when our oldest as well as our most capable and trusted workers, Mr. and Mrs. Hsu, went there to live. They already have a *girls' school* of 52 pupils that was opened only last fall. Mr. Hsu has a class of 30 government school boys three nights a week in English, mathematics, and Bible.

Kindergarten.—One of the most interesting pieces of work is the kindergarten, with its 30 or more children. Their regular work and extra programs have attracted, not only the mothers and their neighbors, but on special occasions the fathers and brothers as well.

Medical Hospital.—

Under Dr. Wu's able administration the work of the hospital has not gone backward since it has been left without a foreign doctor. On the other hand, there are many types of work which with the present facilities and force it is impossible to undertake.

There have been no extensive country campaigns. The missionaries and evangelists have gone two and two and in small teams to the country schools as centers for several days at a time, and have had programs that attracted and interested crowds from all the surrounding villages. These programs were made up of health lectures from Dr. Peter's charts, stereopticon talks on China, America, Confucius or inventions, and demonstrated lectures on electricity. The Christian message was given in some form in all these programs, but especially through the closing stereopticon talk on the life of Christ.

Agricultural Work.—

The agricultural work has been in a transition period, but thanks to the close cooperation of Nanking University, some things have been accomplished. In Mr. Buck's absence, the assistant has carried forward the wheat experiment. Foreign cotton was grown with a success that proved it superior in quality and yield to the local variety. Some 10,000 trees were raised in the nursery and sold in the nearby country, to the mutual advantage of the department and the farmer. The vegetable and flower gardens in their neat and carefully cultivated plots attract the attention of no small number from city and country. Something of the influence of the work is shown in the new life that the Fourth Provincial Agricultural Middle School has taken on here. They are now planting tree nurseries and gardens on a nearby piece of land.

SHOUDJOU STATION

Shoudjou inherits the results of hard and faithful labor on the part of the missionaries from Hwaiyuen, who since 1914, when the China Inland Mission gave up the little work they had undertaken, have been journeying there, doing all that is possible for an outstation 50 miles away. Enough can never be said in gratitude for the sure

foundation which has been built by Miss Jones for the women, and by Mr. Morris for the men.

EVANGELISTIC

In Shoudjou proper there are two splendid sites. The compound in the southwest part of the city will be the location of both schools, medical work, and foreign residences, leaving the city property, which is right on the main street and in the heart of the city, for *chapel* and *church* plant—for which \$5,000 gold has already been sent by the Westminster Guild. It is on this site that the little chapel and both schools are now, but in tumble-down, inadequate buildings.

One of the strong things about the little group of Shoudjou believers (numbering 21) is the determination of the men to have their whole families Christian. With one exception, our men Christians have their wives worshipping with them. Their zeal in behalf of the women is evinced by the following incident. Five of our men called to inquire what could be done to open a school for women. They were reminded that the city had been urging the station to open a kindergarten, and wouldn't this be their first preference when it was possible to expand the work? They very vigorously stated that their first desire was to have something done for the women in their families, since their children were receiving the benefits of training in the boys' and girls' schools.

This wonderful beginning must be most carefully nourished to bring forth fruit worthy of its blessings and advantages. A mighty stronghold, fortress, and lighthouse to the whole region round about Shoudjou must be.

Country Field.—There are three places, *Lu Gia Xon Dz*, *Dju Gia Wo Dz*, and *Hsie Gia Gong*, where there are boys' day schools which are centers of evangelistic effort and influence, being in charge of two resident evangelists.

EDUCATIONAL

Boys' School.—The Boys' School in Shoudjou City has improved greatly this year, due to the evangelists giving time and thought to grading the school more carefully and developing better methods of teaching. Seven boys from the country districts are in residence (32 altogether enrolled). With more satisfactory quarters, better equipment, and an adequate teaching staff, this school will be able to rank with the flourishing government school of Shoudjou.

Girls' School.—The Girls' School has doubled in size during the past year, now numbers 53, and many girls were turned away because of lack of school room space. A dormitory is imperative. The girls in the upper class cannot continue to be day pupils. This school has improved in curriculum, teaching methods, and discipline until it can take its place with the Boys' School.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Nanking.....	10	37	56	10	2	1,100	93	120	650	Mex. 1,191	11	355	.....	.....	.....	.....
Hwaiyuen.....	44	19	99	45	1	583	85	1,035	1,224	680	53	1,018	2	654	2	16,413
Nanhsuohow.....	9	9	42	5	.....	76	11	58	175	142	13	450	1	124	1	4,709
Shoudjou.....	3	3	.....	1	.....	.....	.....	.....	.....	.....	2	85	.....	.....	.....	.....
Union.....	.....	.....	120	.....	.....	.....	.....	.....	120	.....	9	873	1	1,950	1	3,000
Totals, 1922.....	66	68	317	61	3	1,759	189	1,213	2,169	Mex. 2,013 Gold \$1,208	88	2,781	4	2,736	4	24,122
Totals, 1921.....	63	68	219	60	3	1,759	189	1,213	2,049	\$1,892	82	2,005	4	1,234	4	19,487

NORTH CHINA MISSION

The stations are arranged in the order of their opening, not alphabetically.

PEKING: the capital of China, 100 miles northwest of the mouth of the Peiho; occupied in 1863. Missionaries—Mrs. C. W. Mateer, Rev. C. H. Fenn, D.D., and Mrs. Fenn, Miss Janet McKillican, Miss Eliza E. Leonard, M.D., Miss B. C. McCoy, Rev. Wm. H. Gleysteen and Mrs. Gleysteen, Rev. C. H. Corbett and Mrs. Corbett, Mrs. Charles L. Ogilvie, Miss Clementine Bash, M.D., Rev. Lindsay S. B. Hadley and Mrs. Hadley, Rev. John R. Lyons and Mrs. Lyons, Rev. John D. Hayes and Mrs. Hayes, Louis E. Wolferz, Ph.D., and Mrs. Wolferz, Miss Myrtle J. Hinkhouse, M.D., Mrs. F. J. Hall, Rev. H. W. Luce, D.D., and Mrs. Luce, Miss Margaret K. Winchester, R.N., Miss Marguerite Atterbury, Mr. Henry C. Fenn, Miss Annie V. Scott, M.D., Rev. H. S. Vincent, D.D., and Mrs. Vincent, Rev. James P. Leynse and Mrs. Leynse, Mr. Clark C. Steinbeck and Mrs. Steinbeck, Miss Susan S. Waddell, M.D., Miss Josephine Sailer. *Affiliated*, Franklin C. McLean, M.D., J. Preston Maxwell, F.R.G.S., and Mrs. Maxwell, Rev. Philip A. Swartz and Mrs. Swartz, Ralph G. Mills, M.D., and Mrs. Mills, Rev. J. Leighton Stuart and Mrs. Stuart, Mr. S. M. Gordan and Mrs. Gordan, Mr. T. Dwight Sloan and Mrs. Sloan.

PAOTING-FU: 100 miles southwest of Peking; occupied in 1893. Missionaries—Rev. A. M. Cunningham and Mrs. Cunningham, Rev. W. A. Mather and Mrs. Mather, Charles Lewis, M.D., and Mrs. Lewis, Miss A. H. Gowans, Miss Maud A. Mackey, M.D., Rev. Albert K. Whallon and Mrs. Whallon, Miss Edith E. Gumbrell, John H. Wylie, M.D., and Mrs. Wylie, Miss Marie Rustin, R.N., Rev. Merle Q. Stevenson and Mrs. Stevenson, Miss Minnie C. Witmer, Miss Florence L. Logan, Miss Laura M. Richards, Miss Caroline E. Taber. *Short Term*: Mr. A. Hermann and Mrs. Hermann.

SHUNTE-FU: 250 miles southwest of Peking; occupied in 1903. Missionaries—Rev. J. A. Miller and Mrs. Miller, Guy W. Hamilton, M.D., and Mrs. Hamilton, Miss Marjorie M. Judson, Miss Elizabeth F. Lewis, M.D., Miss Edna C. Alger, John R. Dickson, M.D., and Mrs. Dickson, Rev. Richard E. Jenness and Mrs. Jenness, Rev. John T. Bickford and Mrs. Bickford, Miss Orpha B. Gould. *Affiliated*: Mrs. Effie L. Karr.

DEATHS: Rev. Walter W. Hicks, Mrs. Hugh C. Ramsay.

RESIGNATIONS: Mrs. Walter W. Hicks, Rev. Wm. Reginald Wheeler and Mrs. Wheeler, Rev. Hugh C. Ramsay.

TRANSFERS: Miss Caroline E. Taber, from Peking to Paoting-fu; Miss Rosa Bell, R.N., from Shunte-fu to Chefoo, Shantung Mission.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss Clementine Bash, M.D., Rev. L. S. B. Hadley and Mrs. Hadley, Rev. John R. Lyons and Mrs. Lyons, Mrs. C. W. Mateer, Rev. Henry W. Luce, D.D., and Mrs. Luce, Rev. W. A. Mather and Mrs. Mather, Guy W. Hamilton, M.D., and Mrs. Hamilton, Miss Marjorie M. Judson, Miss Elizabeth Lewis, M.D., Mrs. J. A. Miller.

HISTORY.—Rev. W. A. P. and Mrs. Martin began work in *Peking* in 1863. Dr. Martin had entered the work in China in 1850. Within a few years he established at Peking "Truth Hall," a Boarding School for Boys. Later the Girls' Boarding School, which has since removed to Paotingfu, was established, and in 1880 the medical work was begun by Dr. Atterbury. The siege of Peking, from June 19 to August 14, 1900, was one of the

most stirring events in modern history. The members of Peking Station shared in it and nearly all of the mission property was destroyed. Very few of the church members survived, excepting those who had found refuge in the British Legation. The losses have been more than recovered, both materially and in the Chinese Church. *Paotingfu*, occupied in 1893, was one of the scenes of missionary martyrdom in the Boxer outbreak of 1900. Dr. Taylor, Mr. and Mrs. Simcox with their three little children, and Dr. and Mrs. Hodge gave up their lives in martyrdom. On the next day six missionaries of the American Board met the same fate. The work has been re-established both in the city and in the extensive outfield. In 1898 plans were made to establish a station at *Shuntefu*. The Boxer outbreak caused delay and the station was not opened until 1903.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of North China. Price, 15c.

PEKING STATION

A useful missionary life was cut off in its prime when Rev. Walter W. Hicks, of the Peking Station, passed from earth December 15, 1921. Recognizing the paramount claims of foreign missionary service for those who are able to go, he applied for appointment at the beginning of his senior year in McCormick Theological Seminary, and the Board, on November 8, 1901, gladly appointed him. He was assigned to evangelistic work to which, except for the usual furloughs, he continuously devoted himself with marked zeal and fidelity until failing health compelled him to return to America. Mr. Hicks was a missionary of implicit faith in God, of large sympathy with the Chinese, and of joyful consecration to the work of preaching the Gospel.

EVANGELISTIC

Although the year has been in many respects depressing on account of famine and the resultant conditions, the evangelistic work of the station has gone steadily forward. There is nothing exceptional or startling to report.

There have been more than 20 baptisms. One interesting case is that of a man who 20 years ago professed a keen interest in the truth, but his uncle threatened to bury him alive if he had anything to do with the church. So all these years he has been a hidden believer. Last fall a Chinese classics teacher was needed for the Boys' School at *Mafang*, and it so happened that the persecuting uncle of this man had died and he could be secured. He has shown great joy in his new-found liberty in believing and witnessing for the truth of the Gospel.

Presbytery appointed Mr. Gleysteen to be the chairman of the session of the Peking *Erh Tiao Street Church*. This brought him in close touch with church problems. The importance of the church's having a Chinese pastor was urged. It is bad for the church to share the embarrassment of being in a land where there are 8,000 congregations and only 1,000 preachers. There were 70 accessions to the church during the year and the spirit of the church people has been good. But where is their leader?

Sunday Schools have been held; a *Normal Class for Sunday School teachers* has met each week under Mr. Gleysteen; on Sunday evenings a group of Y. M. C. A. boys have gone with Mr. Gleysteen to the street chapel.

Work for Women.—

Industrial workshops for the poor went on within the city, one superintended by Mrs. Fenn, where pillows, cushions, and eiderdown quilts were



Dr. Myrtle J. Hinkhouse of the Peking Station, in her "1922 Limousine," with Chinese nurse and Bible woman.

made, also rug weaving and simple embroidery were taught. In Miss McKillican's industrial place applique bedspreads were made by the score and much work was done for the Red Cross to send abroad to England and France. The refuge outside the city was for famine refugees only; 300 women and children gathered daily and all heard the great truths of salvation to which we firmly believe very many responded. Miss Gowans had the responsibility for that place. Besides those larger things there were daily prayers with groups of people and weekly meetings with other groups. Bible classes for women have been held in the outstations, and in the Woman's Bible School.

EDUCATIONAL

Truth Hall (Boys).—The year has been a most pleasant one. Teaching, leading chapel exercises, looking after the rug industry, and the various other contacts with the boys and teachers are sources of delight more truly than sources of pain and disappointment. The number of students has been steadily increasing as well as the spirit of earnest work. The *Glee Club* has sung for the Union Language School and for the Yenching Woman's College. Twenty-seven of the students and one of the classics teachers united with the church. One boy who was about to graduate and had held back from receiving baptism because his family were opposed, said that while his family were still opposed he felt that it was his duty to confess Christ, and he also was baptized.

The School of Gentleness (Girls).—Another year has sped by more swiftly than any before it. A valuable asset to the school this year has been the beginning of a library, some twenty books. The girl boarders were required to read for an hour on Sunday afternoons, which they seem to enjoy. A gift of a large number of subscriptions to the magazine "Happy Childhood" from a visiting friend is appreciated by the girls and in their homes into which it goes. Creating a desire for reading good stories and books is something worth working for. Work towards self-support has gone further this year than before. French embroidery has been practiced and a number of girls are taking materials home to work on this summer.

Three day schools in Peking and three in the country have had an enrolment of 252 pupils.

MEDICAL

Dowd Hospital (Women).—The in-patient department has grown beyond the bed capacity, with a foreign nurse on the staff. The nurses have had practical training such as has not been theirs under the old regime. Many burdens have been carried by the missionaries because of wayward pupils and inexperienced helpers; but they have grown in character and a desire to be useful. Forward, march! is still the watchword, amidst whatever discouragements. The nurses took the N. A. C. examinations in May, and there is now a regular four-year course in the Nurses' Training School.

The clinic has swarmed with contagious diseases part of the winter and spring months, and about every ill to which flesh is heir. The tragedies of those who have waited too long before consulting a doctor have been strikingly before the physician this year; but along with all of the seriousness of the tasks, they enjoy the patient "who steps over the high doorway—that isn't; the old ladies from the Old Ladies' Home who are too deaf to hear our entreaties for them to be seated, and too polite to cease their 'ch'ing an'ing'—greetings—until their wants have been attended to; the score of answers given wholly irrelevant to the questions asked." The open doors have welcomed many famine patients, and the hospital staff has had a share in the medical and evangelistic work in the Refugee Camps near us, our nurses having a share in the Sunday services.

Out-calls are still one of the outstanding satisfying parts of the work in the homes of the rich and the poor; an enjoyable part of this year has been the welcome by little Chinese children as their friend, and no longer as the strange doctor who comes to see them because they are sick. Our hospital Ford has the paths well trodden.

Red Cross gifts came to the hospital in September, 1920: Gauze in cases of 3,000 yards each; flannelette, 30 yards to the bolt; new fourth class bed garments loomed into sight, and were soon made; bandages, a huge case, bursting with its own weight; bales of cotton for renewing mattresses; layettes for the unfurnished nursery; a barrel of vaseline; the needed bottles for dispensing; safety pins, etc.; but last and not least, six hypodermic syringes. These held up the whole shipment in Tientsin, and to get them through customs Dr. Hinkhouse had to swear before Mr. Spiker, the American Vice-Consul in Peking, and pay for the privilege for swearing!

UNION WORK

PEKING UNIVERSITY

Peking University is a union of the Christian institutions of higher learning in or near Peking, including those of the Congregational, Methodist Episcopal and Presbyterian Mission Boards, and of the London Missionary Society. This combination was effected in 1917, and in 1920 the Union Women's College of North China was added (this is now named Yenching College). Wellesley College and the University of Southern California are aiding in the support of the University. Work for three years has been conducted in temporary quarters in Peking. Recently 100 acres have been secured in a fine location beyond the city wall, and it is expected that the Christian people of America and Great Britain will erect the necessary buildings and provide the University a complete modern equipment. There are 330 alumni of Peking University now living; 262 of them are ministers or teachers; 60 girl graduates are now teachers, physicians, Y. W. C. A. secretaries, and leaders in pioneer social and missionary work.

The prospect for the *College of Arts and Sciences* for men is astonishingly good. Dean Porter estimated that over 200 students were applying for admission to the university. Seventy-six students have applied for entrance to the first year of Junior College, and these 76 students are recruited from 48 institutions situated in all parts of China. Three come from Szechuen in the extreme west, four from the remote island of Hainan, and there is a very large representation of Government Middle Schools. The university was offering 68 different courses to its students, and upon the authority of Dr. de Vargas, the work of some of our Chinese men students is fully equal in quality to the work of university students in Europe.

The School of Theology of Peking University exists for the sole purpose of training men for the Christian ministry. Its curriculum has been selected with the view of giving instruction in all branches of theological science. The student will be advised what studies he may pursue with advantage, both during his course and in after life, in order to assure him a fruitful ministry.

The seminary year is divided into two semesters. Examinations in all departments are held at the end of each semester.

On September 18, 1921, Peking University had the first of a new series of services which will take place every Sunday at the Chinese Independent Church on *Ha Ta Men* at half-past three in the afternoon. The plan is to assemble the students of Yenching, Ta Hsueh, for worship which shall be as beautiful and as reverent as it can be made. The preaching will be especially planned to meet the interests of a student class, and men of widely differing religious connections will be invited to occupy the university pulpit.

Yenching College (Women).—The whole student body takes it for granted, each fall, that the new girls, whether from Mukden, Canton, or Chengtu, Christian or non-Christian, will take an eager interest and share in managing and teaching their Half-Day School of some 90 poor children. And the new girls do!

Three years ago, when a flood set tens of thousands of hungry, home-

less people wandering, the college girls asked to care for 30 starving waifs in some unused buildings nearby. There they fed and mothered them so thoroughly that when a few gaunt relatives appeared at the wheat-harvest to claim them, some actually did not recognize as their own children the rosy, happy little maidens.

In the end, the most widely practiced form of social service among Yen-ching graduates is that of teaching. "Teaching" it is called, but it includes not only direct classroom work in mission and government high schools, and in kindergarten training schools, but service as school supervisors, in shaping curricula, assistants in teachers' institutes, giving lectures to women in temples and guild-halls on the invitation of officials, and acting as Leading Lady in community matters in whatever place one lives.

"On a recent Sunday, the church was comfortably filled with the 300 students who are at present in residence. No special sets were assigned and here and there a few full of blue-coated girls appeared among the seats where the young men sat, while the faculty members were scattered through the whole auditorium. The service began with a Processional, which was a fine exhibition of good congregational singing. A vested chorus is to be organized to add to the excellence of the singing. At the close of the Processional, President Stuart gave the Invocation. Dr. Chang Po Ling was the preacher of the day and took as his text, 'Seek ye first the Kingdom of Heaven.' The service closed with Benediction and Recessional."

Union Bible Institute.—Returning to China for the fourth term of service, Dr. Fenn, the President, reached Peking in time to start the wheels once more in the *Union Bible Institute*, closed down for the year of furlough through lack of sufficient staff to keep it running. Twenty-seven men, seven from the Presbyterian Mission, 16 from the American Board, and one from the London Mission, settled down to steady work, and were, taken as a unit, as promising a class as we have ever seen enrolled. One of them, however, the only student from the London Mission, had come with altogether inadequate preparation, and could not, in spite of much kindly help from the other students, keep up with the class, so had to be dropped at the holidays.

The great famine was the only dark cloud in the sky; but that loomed larger and larger until it became certain that the students would not be justified, in the sight of God or man, if they should fail to heed the call for help. It was put up to the students themselves as to what they considered duty in the circumstances. With scarcely any hesitation they decided unanimously to give themselves to famine relief, and in a very few days were on their way to Hantan, Shuntetu, Paotingfu, and other places where help was specially needed. As a class there were probably no other volunteers for this work better fitted to cope with its special problems and emergencies than these students, who had come to their studies from years of practical experience of various kinds. Before the students decided to drop their studies and throw themselves into the relief work, they gave Dr. Fenn clearly to understand that they were quite unwilling to be given credit by the institute for the studies of the half year which they were unable to take, but must make them up at the first opportunity.

North China Union Medical College (Women).—Shortly after the opening of school in the fall it seemed wise for the Dean, Dr. Leonard, to respond to an invitation to visit Shanghai and Canton and to study with others the whole problem of the medical education of Chinese women in China. After long, careful and prayerful consideration it was decided to recommend that two schools for the separate education of women in medicine be maintained, one in the south teaching in Cantonese, one in the north teaching mainly in Mandarin.

Bishop Lewis, of the Methodist Church, spent most of the winter ill in Chungking and brought a most enthusiastic message of the work that is being done there by Dr. Lydia Chen, and of the reception that is being accorded her in the best homes of the city. Another Dr. Chen has this year been in charge of the Danforth Hospital, Kiukiang—formerly under Dr. Mary Stone. Dr. Perkins, of the General Hospital, says: "Dr. Chen has sound judgment and does excellent work in diagnosis." Two women's hospitals of

the North China Presbyterian Mission are being kept open by the graduates, the foreign physicians in charge being ill or on furlough. Dr. Chao Shu Lan has for some months had full charge of the Women's Department of the Church General Hospital, Wuchang, and is reported to have "done splendidly." We are greatly gratified by the word that reaches us of the work of our graduates.

Union Training School for Nurses.—On June 1, 1921, certificates were handed to 21 fine young women who had completed the academic portion of their training and who go out to a year of practical experience in hospital work. At the expiration of a year of satisfactory service, diplomas and degrees will be given them. One goes to Detroit, Mich., the remaining 20 to 17 hospitals in 15 cities in seven provinces, Manchuria and Korea. This is the largest class, but although so large, the college was not able to meet all the requests that came for women internes. The graduates now number 47 and are scattered from Mukden on the north to Fukien in the south and from the coast to Chungking, Szechuan.

PAOTING-FU STATION

"One of the most trying years of the station, yet one most filled with blessing, has closed. Planning and caring for the famine-stricken people has been the center of all thought and work. Still it has been a year of seed sowing for the Church and the missionaries are looking forward to see the firm establishment of the Message in the hearts and lives of the people in the regions where help has been administered.

Funds for relief came in from Beirut and the Lebanon Schools in Syria; friends in North India; the Leper Colony in the Island of Hainan; the children of missionaries who were spending their summer in the mountain of Kikungshan and in Honan; from many Chinese schools; from nearly all our missions in China; from the Board of Foreign Missions, from churches, Sunday Schools, and many personal friends in the States."

EVANGELISTIC

Church.—The branch of the work that has given up most to the famine has been the evangelistic. Every evangelistic worker, both Chinese and foreign, has given practically his entire time to the famine work. This does not mean that no evangelistic work has been done, for evangelistic work has been carried along with the famine relief through preaching at the grain distribution centers and personal contact with the people.

The *Church* in Paotingfu has been without a Chinese pastor. There have been 75 additions to the church, mostly from the old established Christian families and from the schools. So many people have come that it was necessary to build a mat shed almost as large as the church to hold the overflow, and the *Sunday School* has been held in three sections. Several Bible classes among the boys from the government schools have been well attended and great interest shown in the study of the word of God. This is a field that is opening up in a larger way this year than before, since the hospital has treated many of the students.

Work for Women.—

In the country work for women there has been added influence and interest. Practically all the villages are open to the Gospel message. In many places the people have themselves prepared rooms for chapels and are asking for preachers. In much of the work this past year it was thought not best to urge people to stand out for Christ, but almost daily requests come to the workers to explain to them a religion which will produce such results as they have witnessed. In the city of *Wan Hsien* each Sunday, meetings were held

in three or four different places to accommodate all the people, and in some of the villages nightly meetings were held and are still going on.

EDUCATIONAL

Hero Hall Boys' Boarding School.—The work has kept on surprisingly well this year; the attendance was far beyond the ability of the present quarters to accommodate, and the boys have shown great perseverance in securing the money for their board and tuition.

Grace Newton Memorial School (Girls).—To the Girls' School was added this year the second year academy course. An upper story has been added to the old building, making possible the further growth of the school, and the ground has been broken for the new administration building.

Women's Bible School.—The Women's Bible School opened with eight pupils. The enrolment was very small because no resident pupils were taken, thus avoiding the necessity of a kitchen, food accounts, and supervision of students. Gradually the school was crowded out of its building, which was being used as a refuge for little girls, and later this school was absorbed by the girls' school for the time being. There were no graduates this year.

Industrial Work.—Work rooms were opened in two of the country centers, employing during a month's time 300 women for 10 days each, to make wadded clothes, and never were clothes more welcome or needed, for the people were selling their last winter's clothing and begging for food. Money was given for thread, to cloth weavers among the poor, and we allowed them to make all the cloth used in their homes. We then had it dyed at professional shops and so secured a good quality of cloth and also gave help to many families. Much of the thread was spun by women in their homes, and even the cotton used for wadding was bought from families in the famine district, some of last year's crop still being on hand. The first large piece of work undertaken was the making of 4,000 comforters for Wu P'si Fu's army.

In the morning, prayers began the day, but the evenings were given up to study. Simple Scripture lessons and hymns were taught.

Early in September one of the Chinese teachers suggested teaching the making of hair nets to country girls as a means of livelihood, and a class for 20 girls was held, bringing them in from the country and keeping them for a month or six weeks. They went back to their homes quite proficient in the art of net making. This industry seems to offer now an agency for helping to save the girls who are in danger of being sold.

MEDICAL

Taylor Memorial Hospital (Men).—The year has shown a very substantial gain over the previous year in the number of patients ministered to, the number of in-patients being about 1,200, and the hospital clinic being attended by from 80 to 180 daily. The care of the students of many of the private schools and government schools in Paotingfu has been given to the hospital, and this has won many friends, as well as serving as an entering wedge for the Gospel message. Many lectures on hygiene, swat the fly, and prevention of disease, especially typhus, have been given at these schools by different members of the staff.

Dr. Lewis operates sometimes all day, and Dr. Wylie has charge of the medical department. Dr. Wang is away for a year's rest, much needed after ten years of faithful service. Dr. Chou is still here and is very efficient and always kind to the patients. Dr. Tu has continued her work in the laboratory and is showing increasing interest and constant improvement. This year has added two new internes who help carry the routine of the work. Mr. Jen, the evangelist, has gone to teach in the Celebes Islands, and Mr. Ch'u, the itinerating evangelist, has had to take his place, so at present there is no follow up work being done. Miss Rustin has charge of the practical work of the nurses and Mrs. Lewis of the theoretical side. There are three nurses who will graduate from the training school this year.

Hodge Memorial Hospital (Women).—The work of the Woman's Hospital has been closely linked with famine relief work this year. A number

of Chinese rooms were given up to destitute families and food was provided. The big ward was given over to work for 20 women through the winter, a porridge kitchen was put in the yard, and many people cared for there. Much of the time of the nurses has been spent trying to care for these here and in the country, and working hard to prevent epidemics and plagues. They have been very successful in this work and deserve praise for their untiring efforts. Miss Liu, the head nurse, spent five months in the country doing this work. Dr. Sun has gone to Shuntefu to take charge of the hospital there while Dr. Elizabeth Lewis goes on furlough. Dr. Tu has given part time and Dr. Kuo has come from Peking to take charge of the hospital through the summer. All these doctors are graduates of the Women's Union Medical College of Peking and they are becoming more helpful and efficient each year.

Mrs. Lewis is Superintendent of Nurses. There is one graduate nurse, Miss Liu, and 12 girls in training, two of whom will graduate this year. The evangelistic work of the hospital is under the care of Mrs. Sund and her work this year has been very encouraging.

The graduates are filling responsible positions in other places, and they are doing good work. Two are married to evangelistic workers, while another has just gone as the wife of a Chinese missionary doctor to Yunnan. Another is in charge of the Women's Department in an American Board Hospital at Tungchou near Peking. Another is in the Rockefeller Hospital, Peking, as an obstetrical nurse. Another is in Shansi, having signed a two-year contract to take care of a missionary's invalid wife and child. Another is taking a post-graduate course to fit her for further usefulness.

The report closes with these words:

Seldom in the world's history has the Christian Church had a better opportunity to show the spirit of the Master and the important place the Church holds in bringing good gifts to men. The eyes of China are upon the Christian Church today as never before. The multitudes are flocking to our places of worship. It is impossible to keep in stock enough Bibles, hymn books, and other Christian books to supply the demand of those who wish to buy, to read and learn why it is that Christians love and care for people even of another race. The year has been an eye-opener to many, not only to those who have received help, but to multitudes besides.

SHUNTE-FU STATION

The station was bereaved in the loss by death on July 16th of Mrs. Ada Alexander Ramsay, wife of Rev. Hugh Clarence Ramsay. She went to China with her husband in 1897, under appointment by the China Inland Mission. After some years in this service they returned to America, where Mr. Ramsay engaged in Home Mission work until 1913, when they were appointed by the Presbyterian Board and assigned to the North China Mission. Mrs. Ramsay was in consecrated sympathy with her husband's evangelistic work in the numerous villages of the Shunte-fu Station field. She was a woman of faith and prayer, who made light of the loneliness and privations of missionary life in the joy of being associated with her husband in the work of her Lord.

The station year began normally with the opening of schools, and renewed interest in the hospital and evangelistic work after the summer vacations, but there was a hard year ahead for the multitudes. The immediate vicinity did not want for grain, as this section is blessed with many wells, but they did feel the effects of high prices.

In October the poor from other less favored districts came for help, and the numbers increased with the days until every available room, woodshed, and brick kiln were filled to overflowing; some found dugouts apparently

more comfortable in the cold weather. Our kind heavenly Father was very mindful of these people. There was practically no cold weather until the latter part of December, when we had great numbers of clothes and comforts prepared for free distribution to the most needy.

EVANGELISTIC

Church.—

There have been regular preaching services in the church each Sabbath forenoon which have been well attended. The regular Sabbath evening service and the weekly prayermeeting on Thursday afternoon have maintained their usual interest. The Friday forenoon prayermeeting for women so increased in numbers that the only place large enough was the audience room of the church. Morning prayers with the women in the industrial work have been held. Many classes have been held for these women, where they were taught the simplified characters with the Gospel message.

Sunday Schools.—

These have been well attended, both in the city and in the compound. At Christmas time the spirit of giving was manifested in their appropriate gifts to the poor. A class of men provided and served a Christmas dinner to several hundred poor people. A class of women rented rooms for the poor. A school girls' class made a dozen garments for the girls in a refuge. Others provided straw for the brick beds, and still others gave grain and other needed things. The teachers' normal class is well attended and is full of interest. The teachers in the city Sunday School are from the girls' school. There have been few admissions to the church this year. It has been a year of sowing rather than reaping. We have faith to believe many will return to their homes to cast out the idols which they have worshiped so many years, and with a hungering after truth, find it.

Work for Women.—

On account of the famine and the unsettled conditions in our country field, only one short trip to the country was made by Miss Judson the whole year. But at least a part of the country came to her, for refugees began to pour into Shuntefu before the autumn was far advanced, and some found shelter in the women's hospital out-wards which were kindly given over for that purpose by Dr. Lewis. This meant that they must be helped free or else some work supplied, and this was the beginning of the industrial work. Wadded garments which would be needed for distribution when the cold came on, were made, employing some 30 or 40 women at one time, and making in all over 1,200 garments and comforters. These women worked mostly in the church basement, and prayers were had with them every morning.

The women's training class, begun last spring, was kept up until nearly Christmas, and the classes took up the morning hours. Before Christmas the pressure of the industrial work and the many poor to be helped, led us to give up the class and let the women help in the work in various ways. The buying of materials, paying the women, and keeping the accounts took no small amount of time.

Some of the best sewers were chosen and given fancy work to do, which paid because it could be sold, and left for others their places on the wadded garments. Mrs. Miller carried on the feather pillow business.

In the late winter, for lack of sale for feathers and the closing up of the garment-making for a time, two study classes were held for the women, of about two weeks each, where the new phonetic, Bible, and singing were taught. Later on, the torn or worn grain sacks from the Shuntefu Branch of the International Famine Relief Committee were given our women to mend, which gave a good deal of work, and was paid for by the day.

EDUCATIONAL

Hugh O'Neill Jr. Academy for Boys.—The Academy has had 200 pupils in all the grades. The new primary building has been

much enjoyed by teachers and pupils. The first grade has numbered 60.

The boys have gone very earnestly into famine relief work. Some gave a month of their time in the country, investigating and giving out tickets. Some spent much time in the evenings in the vicinity of the station, giving out grain and taking small boys into the refuge. The care of the 500 boys took much time and the older ones gave it gladly. The third and fourth years of high school were closed as the pupils desired to give their entire time to relief work in the country.

The spirit in which the boys cared for the refugees was most important. They did it gladly, cheerfully and with real joy. One boy remarked when he first started the work: "Wo hsi huan ti pi hsing." This might be translated: "I'm so happy I don't know what to do." They cared for the children, played with them, taught them, and prayed for them, and the children returned their kindness with love. This represents the spirit of practically all the boys and teachers—their occupations were different, but they were fervent in their desire to help. Our boys made a survey of all this district within 10 li of us and after giving out tickets, conducted grain distribution. The grain was distributed from the back gate of the school at four o'clock each day. The people were first invited into the yard to hear the Gospel, and then given grain. They fed 1,100 people and some of the time 1,300; later they dropped to 900 when the United International Famine Relief Committee were able to take on more people.

Girls' School.—The Girls' School has suffered little interruption; the health of the 80 pupils has been good. Last October there was a run of typhoid, but it did not last long. However, one girl fell victim to it after weeks in the hospital. Three girls graduated from the higher primary. The hearts of the missionaries have been gladdened by the timely and generous gift from the Fifth Avenue Church, enabling them to erect a much needed dormitory for which they have been hoping and praying.

MEDICAL

Hugh O'Neill Jr. Memorial Hospital (Men).—The hospital has increased its force considerably during the past year. They have added to the former staff of two foreign doctors, a Chinese doctor, and a foreign nurse, another Chinese doctor and a foreign business manager. The clinics have been increased greatly by the boys' refuge and the additional number of soldiers now located in our city. The railroad work has been markedly increased by the number of accident cases caused by refugees falling off the trains while they were enjoying a free ride.

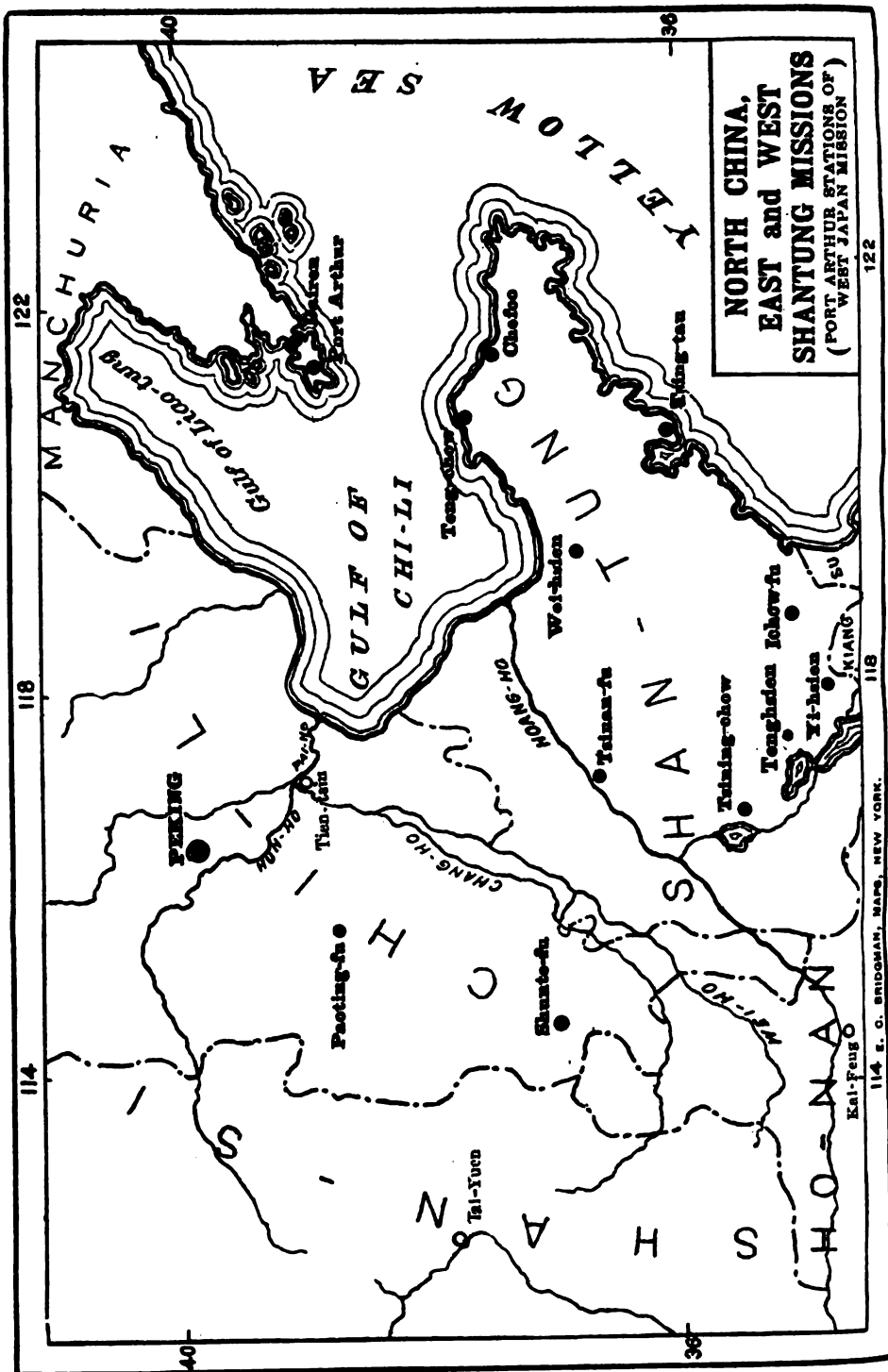
One refuge for old men or disabled men was maintained under the supervision of the hospital. The hospital has been well filled most of the year, and the nurses have been taxed to the limit of their strength. The railroad contract has been a great help to the hospital financially, as they took the responsibility for all the accidents of the refugees. The hospital suffered a loss in giving up Dr. Hsueh, who did the bold act of taking away from Grace Talcott Hospital the only trained nurse she had ever had. However, as they went to Yunnan to carry on home mission work, they were forgiven by all parties concerned.

Grace Talcott Hospital (Women).—This hospital has increased her numbers over previous years. Nurse Hsu, who had been here from the beginning of the hospital work, left, but Dr. Sun was secured, who will take charge of the work during next year. The nurses have been faithful and have enjoyed good health. Special inducements were given to maternity cases in February and they increased the number of patients during the past three months.

The nurses were too busy to do the necessary teaching of patients, so an evangelist has been employed to work among the patients. Daily morning prayers are led by Dr. Sun. The nurses are to give what time they can to help the patients understand the Gospel.

STATISTICS

STATIONS	Outstations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants	Added during year		Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Peking.....	6	36	72	15	.....	668	75	.....	788	Mex. 1,087	21	763	2	337	2	14,285				
Paotingfu.....	15	20	59	22	.....	783	75	.....	783	860	20	725	2	1,572	2	87,742				
Shuntefu.....	5	14	32	6	.....	258	.....	.....	795	531	9	287	2	656	2	10,071			
Totals, 1922.....	26	70	163	43	.....	1,709	150	.....	2,366	Mex. 2,478 Gold \$1,487	50	1,775	6	2,565	6	62,098				
Totals, 1921.....	33	72	164	42	1	1,751	192	.....	2,194	\$2,108	57	1,755	6	2,564	6	69,034					



SHANTUNG MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

TENG-CHOU: on the most northern point of the Shantung promontory, 60 miles south of Port Arthur, and 35 miles northwest of Chefoo; occupied, 1861. Missionaries—Rev. J. P. Irwin, D.D., and Mrs. Irwin, Mrs. Calvin Wight, Miss Margaret A. Frame, C. E. Buswell, M.D., and Mrs. Buswell, Mr. R. A. Lanning and Mrs. Lanning. *Short Term:* Miss Fannie E. Wight.

CHEFOO: an important port of call for North China steamers, on the northern coast of Shantung Peninsula; occupied in 1862. Missionaries—Mrs. Hunter Corbett, Mrs. Annetta T. Mills, Rev. W. O. Elterich, Ph.D., and Mrs. Elterich, Mr. Will C. Booth and Mrs. Booth, Oscar F. Hills, M.D., and Mrs. Hills, Robert W. Dunlap, M.D., and Mrs. Dunlap, Rev. Paul R. Abbott and Mrs. Abbott, Mr. Harold F. Smith and Mrs. Smith, Miss Anita E. Carter, Miss Caroline D. Beegle, Miss Christina J. Braskamp, Herman Bryan, M.D., Miss Susan F. Eames, F. E. Dilley, M.D., and Mrs. Dilley, Rev. Stanton Lautenschlager and Mrs. Lautenschlager, Miss Rosa Bell, R.N. *Special Term:* Mr. John N. Beattie.

TSINAN-FU: capital of Shantung Province; 300 miles south of Peking, on the Ta Tsin River; occupied in 1872. Missionaries—Rev. John Murray, James B. Neal, M.D., and Mrs. Neal, Mrs. William B. Hamilton, Charles F. Johnson, M.D., and Mrs. Johnson, Rev. L. J. Davies and Mrs. Davies, Miss Emma S. Boehne, Miss Caroline S. Merwin, M.D., Mrs. William P. Chalfant, Rev. J. J. Heeren, Ph.D., and Mrs. Heeren, Mr. Andrew A. Torrance and Mrs. Torrance, Mr. Wilmot D. Boone and Mrs. Boone, Mr. Paul C. Cassat and Mrs. Cassat, Rev. R. A. Torrey, Jr., and Mrs. Torrey, Rev. Howell P. Lair and Mrs. Lair, Mr. William H. Adolph, Ph.D., and Mrs. Adolph, Miss Effie I. Dinkelacker, R.N., Miss Bertha L. Dinkelacker, R.N., Thornton Stearns, M.D., Rev. Charles E. Scott, D.D., and Mrs. Scott, Samuel Cochran, M.D., and Mrs. Cochran, Miss Grace Anderson, R.N., Mr. Arthur P. Jacot and Mrs. Jacot, Rev. Albert G. Parker and Mrs. Parker, Miss Ada Anckner, Miss May Hayes, LeRoy F. Heimburger, M.D., and Mrs. Heimburger.

WEI-HSIEN: 110 miles northeast of Tsinan-fu; occupied, 1882. Missionaries—Mrs. Robert M. Mateer, Rev. Watson M. Hayes, D.D., LL.D., and Mrs. Hayes, Mr. Ralph C. Wells and Mrs. Wells, Miss Grace M. Rowley, Miss Ruth A. Brack, R.N., Rev. Courtland C. Van Deusen, Jr., and Mrs. Van Deusen, Rev. Charles V. Reeder and Mrs. Reeder, Miss Lucile F. Donaldson, Rev. J. A. Fitch, D.D., and Mrs. Fitch, Rev. Ernest F. Ewers, M.D., and Mrs. Ewers, Miss Marjorie Rankin.

ICHOU-FU: 145 miles southeast of Tsinan-fu; occupied in 1891. Missionaries—Miss Emma E. Fleming, M.D., Miss Elizabeth Small, Rev. George F. Browne and Mrs. Browne, Benjamin M. Harding, M.D., Miss Maria M. Wagner, Mr. K. K. Thompson and Mrs. Thompson, Rev. Otto Braskamp, Rev. T. N. Thompson and Mrs. Thompson, Miss Katherine W. Hand.

TSINING-CHOU: 95 miles southwest of Tsinan-fu; occupied in 1892. Missionaries—Rev. Charles M. Eames and Mrs. Eames, Miss Sarah Faris, Rev. Walter C. D'Olive and Mrs. D'Olive, W. F. Seymour, M.D., and Mrs. Seymour, Rev. Wm. W. Johnston and Mrs. Johnston, Miss Mary J. Stewart, Miss Helen E. Christmann, Miss Ida M. Seymour, R.N., Rev. Frank E. Field.

TSING-TAU: an important port on Kiaochau Bay, terminus of the railroad to Tsinan-fu, the Provincial Capital, about 100 miles southwest of Chefoo; occupied in 1898. Missionaries—Rev. Ralph G. Coonradt and Mrs. Coon-

radt, Rev. Horace E. Chandler and Mrs. Chandler, Rev. John V. Wright and Mrs. Wright, Miss Edythe M. Flower.

YI-HSIEN: 20 miles from the Grand Canal, about 140 miles southeast of Tsinan-fu; occupied in 1905. Missionaries—Miss Margaretta K. Franz, William R. Cunningham, M.D., Rev. C. H. Yerkes and Mrs. Yerkes, Mr. William E. Winter and Mrs. Winter, Mr. Karl M. Gordon and Mrs. Gordon, Rev. Donald A. Irwin and Mrs. Irwin, Miss Helen Elterich.

TENG-HSIEN: 110 miles south of Tsinan-fu, on the main line of the Tientsin-Pukow Railway; occupied in 1913. Missionaries—Rev. H. G. Romig and Mrs. Romig, Miss Alma D. Dodds, Rev. A. B. Dodd and Mrs. Dodd, Rev. Roy M. Allison and Mrs. Allison.

DEATH: Rev. Robert M. Mateer, D.D.

RESIGNATIONS: Miss Louisa H. Keator, M.D.; Miss Ruth McIvor, R.N.

TRANSFERS: Mr. R. A. Lanning and Mrs. Lanning, from Chefoo to Leng-chou; Rev. Frank E. Field, from Teng-chou to Tsining-chou; Miss Marjorie Rankin, from Yi-hsien to Wei-hsien; Miss Helen Elterich, from Chefoo to Yi-hsien; LeRoy F. Heimburger, M.D., and Mrs. Heimburger.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Mr. William C. Booth and Mrs. Booth, Miss Christina J. Braskamp, Herman Bryan, M.D., Mrs. Hunter Corbett, Rev. W. O. Elterich, Ph.D., and Mrs. Elterich, Oscar F. Hills, M.D., and Mrs. Hills, Miss Ruth McIvor, Rev. Otto Braskamp, Miss Maria M. Wagner, Rev. J. P. Irwin and Mrs. Irwin, Mr. R. A. Lanning and Mrs. Lanning, Mrs. A. B. Dodd, Miss Emma S. Boehne, Mr. Wilmot D. Boone and Mrs. Boone, Miss Caroline S. Merwin, M.D., Rev. R. G. Coonradt and Mrs. Coonradt, Miss Helen Elterich, Miss M. K. Franz, Rev. C. H. Yerkes and Mrs. Yerkes, Mr. William H. Adolph, Ph.D., and Mrs. Adolph, Mr. Paul C. Cassat and Mrs. Cassat, Miss Bertha L. Dinkelacker, R.N., and Miss Effie I. Dinkelacker, R.N., LeRoy F. Heimburger, M.D., and Mrs. Heimburger, Rev. H. P. Lair and Mrs. Lair.

HISTORY.—The Province of Shantung has a population of nearly 40,000,000 in a region about the size of the State of Missouri. Among the founders of this mission are three names of outstanding prominence among missionaries: Rev. J. L. Nevius, D.D., Rev. Hunter Corbett, D.D., and Rev. C. W. Mateer, D.D. Dr. Nevius first visited the province in 1861, continuing in the work until his death in 1893. Dr. Mateer came in 1864 and died in 1908. Dr. Corbett began work in 1863 and died in 1919. Events to be remembered are the famine of 1877, when about \$200,000 in relief was distributed to 150,000 starving people; the floods in 1899, with the following pestilence and famine; the German occupation of Tsing-tau; the Boxer outbreak of 1900; and the taking of Tsing-tau in 1915 by the Japanese. During the Boxer troubles the mission property was nearly all destroyed and the missionaries had to leave the field, but no lives were lost among the missionaries, though the native Christians numbered many martyrs among their membership. The oldest station is *Teng-chou* (1861). In 1866 Dr. Mateer opened the Boys' School, and in 1881 Teng-chou College, which since 1904 has become a part of Shantung University. A Girls' Boarding School was established by Mrs. Nevius in 1862. *Chefoo* (1862) is a station field of about 3,500,000 and is one of the great evangelistic stations. Educational institutions have grown up here, among others a School for the Deaf. *Tsinan-fu* (1872) has become the educational center of the mission. *Ichou-fu* (1891) was formerly a center of anti-foreign feeling. At *Tsining-chou* (1892) an attempt to establish a station in 1890 was frustrated by mob violence. This station escaped property loss in the Boxer outbreak. *Tsing-tau* (1898) before the World War was the center of German influence and was rebuilt by the Germans on modern lines. In 1915 it passed into the hands of the

Japanese. *Yi-hsien* (1905) is a center of considerable Mohammedan population. In 1913 *Teng-hsien* in southwestern Shantung on a main line of the railroad, was occupied. A number of the stations are made more accessible by the railroad systems. Shantung is remarkable for the union work of the different missions, both along evangelistic lines and in the Shantung University at Tsinan-fu, which is the center of higher education.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Shantung Mission. Price, 15 cents.

TENG-CHOU STATION

The year 1921, for Teng-chou Presbyterians, marks not only the completion of a Cycle (Chinese cycle of 60 years), but also the Jubilee Year of the building of the City Church. It is 49 years since Mrs. Capp built Tsai Yuen Heo, the center for women's work in the city. It is also 49 years since Mr. Mills built his home in the East Suburb, which is now the Mills Dormitory of the Girls' School. Also it is a decade since the Severance Compound was occupied.

EVANGELISTIC

City Church.—During the past year the Teng-chou City Church has called its native pastor. His name, Rev. Within-the-Four-Seas Li, rightly implies that he has no time to look out over the sea for mirages. Pastor Li's condensed report covers visiting, done in 100 Christian homes in the city, with special attention given to family prayer and Bible study. At the Sunday morning services the church building is filled. The building is too small for special meetings. The *Sunday Schools* meet in two divisions. Sunday Schools are also held in three other centers in the city, not including Water City.

One class for inquirers was held with the voluntary help of three teachers. A reading room has been opened. The China for Christ Movement, with separate organizations for men and women, was set in operation. All the different departments, as outlined in Shanghai, were organized. The *Women's Missionary Society* has its center of work at *Shan Shang Chao Gia* in the Lai Chow field. Mrs. Ning is the missionary. She has a Bible School and has had marked success in teaching hymns, memory verses, and the phonetic script. With local Christians she visits neighboring towns.

Another form of missionary work in which the Church had a small part was Famine Relief. With the whole world, the Teng-chou community has been appalled by the famine, the plague, and the earthquake in Kansu. Hearts were filled with a deep gratitude to God for His wonderful goodness to this community.

Water City Church.—At the foot of the promontory on which stands Peng Lai Temple is the little Christian Church of Water City, a suburb of Teng-chou. In the church are hung these words: "One volume, Old and New Testaments, circling earth, meridianing Heaven. One seven-roomed Worship Hall, backing the sea, facing the City." The little band of faithful Christians in this church have the true message of immortality, and those who will listen need no longer look northward across the sea for the abode of the blest.

This church has all of the machinery of a good organization, including an elder, deacons, and school committees for both boys' and girls' day schools. The majority of the men in the church, however, had grown quite up-to-date in that they were always ready for social gatherings or business sessions, but did not attend church on Sunday unless they were specially notified. But a live evangelist is awakening interest in the community, as well as witnessing to the travelers who throng the beach or the North Suburb on their way to and from Manchuria.

South Peng Lai Church.—The South Peng Lai Church has for the center of its field, *Da Shin Dien*, a market town of about 800 homes with a postoffice and a military post of 100 soldiers. Mail is delivered to about 30 vil-

lages. The market meets every five days and the two miles of streets are crowded as only an Oriental market can be crowded. One can only guess at the number of thousands who come. Quite an audience for two preachers.

There were volunteer bands at *To Shan* in the winter months. At *Ta Liu Gia*, where once there were only two Christians who were so stubborn that they almost had to be expelled, there are now two boys' schools, one girls' school, and some women in training. Five helpers, three boys in the boarding school in the city, and two volunteers for the ministry are among the fruits of this work.

At *Da Shin Dien* the Christians gathered for communion. The sun shone brightly through the wooden shutters and changed the earthen floor to gold. Jesus Himself drew near. The *Ning Gia* center has 50 different places where 233 Christians live. During six months seven of these members have been received. The *Kin Pai* center also extends over a large district of about 540 square miles. There are nearly 50 villages in which there are Christians, with five main centers.

Unorganized Groups.—In addition to the villages mentioned in connection with the *Ning Gia* and *Kin Pai* centers, there are also several districts in which the work among the unorganized groups of Christians has been of special interest.

EDUCATIONAL

A Teachers' Conference of about 40 men and 20 women was held in Teng-chou last summer. The subjects for discussion were introduced by local workers. From the discussions one realized that teaching problems are not light ones.

Boys' Academy.—When Mr. Lanning was called to Chefoo for a year, thus leaving the Academy without a foreign director, the Chinese leaders loyally took up the additional burdens. The School Committee are working at the problems as they arise. The link between the Academy and the nearby country day schools has been strengthened by the staff assuming new responsibilities in the examination of the schools. It was not possible to add new students to the carpenter shop in the Industrial Department, but the head carpenter found work for the old apprentices. One of the graduates is teaching in the country at a minimum salary of \$30 gold. The other one has been employed as an evangelist to preach to the men working on the new motor road.

Girls' Boarding School.—In 1862 Mrs. John L. Nevius opened a small boarding school for girls. From that modest beginning the present school has grown. This year, in a small town in Shantung, a little girl was found with hair uncombed and bound feet, a dirty little specimen of humanity. Her cousin was married to a Y. M. C. A. Secretary in Paris. The mothers of these girls were sisters. One was uneducated, the other was a well educated woman. Sixty years ago she began her education in Teng-chou. This is an extreme contrast, however. But there are many homes scattered throughout the province where the children have a fair chance in life because their mothers had their chance in the Teng-chou School.

The quiet time, sunrise and sunset prayer hours, are regularly observed. This year's special request has been for workers, and many wonderful answers have been received. The Christian Endeavor Society has been divided into Junior and Senior Societies. From among the girls there are regular Sunday School teachers and volunteers for helping the Bible women. The school has pledged a month's salary to the native pastor, and has a share in the Women's Missionary Society offering. It also shares in the work of all the departments of the China for Christ Movement.

No report should ever be made which does not express gratitude for the fine buildings, placed in this not-to-be-excelled locality, 10

minutes' walk from the walled city and 15 minutes' walk from the sea, where the girls in groups may wander at will during recreation hours.

Country Day Schools (Boys).—The country day schools continue to be the churches; and the teachers, the preachers. All of the schools are to introduce the national phonetic script. Also, those teachers who are not able to meet the mission requirements are not recognized. This makes smaller the number of mission schools, but raises the standard.

One of the schools is located in a village where there are no Christians. The memorizing of Bible selections is emphasized in this school. The girls' day schools are centers of women's work. In three of them women are entered as regular students. The *Tan Bu Dzuang* school was mentioned specially last year for its influence in bringing women to Christ, and it has made the whole village favorable to Christianity.

MEDICAL

Severance Hospital.—Teng-chou has an excellent hospital building in a beautiful location. The equipment is not complete, but can be made adequate without the expenditure of a great deal of money, and there is, among the 300,000 people or more in this county, enough work to be done to fill a much larger hospital than this one, and to keep it full all of the time, if only the confidence and good will of the people can be gained.

An urgent request came from the magistrate, asking for assistance in an epidemic which had broken out in the prison. There were 28 prisoners and all but one were sick. In five days eight of them had died. They were afraid it was an outbreak of plague, but it turned out to be the ordinary type of pneumonia which was so severe because of the conditions under which the prisoners had to live. After the prison had been visited and the sick men examined, medicine was left for them, and the magistrate was told how the men should be cared for. Two of them were so far gone that the magistrate was told these two would die, but that the others might recover if properly cared for. The two men died the next day, but all of the others recovered. The magistrate expressed his hearty thanks for the assistance given at this time.

At a later date the magistrate sent, asking about the treatment for morphine habitues, as he intended to open a place in the city where he could put the drug users and force them to take the treatment. It is still the common report that a great deal of the drug is smuggled in from Manchuria and that the amount of it used in the city has not decreased. The stamping out of the drug traffic is one of the difficult problems the Christian Church in Teng-chou has to face.

CHEFOO STATION

The local economic conditions of Chefoo vitally affect the church constituency. Many of the members are managers of the local firms dealing in silk, lace, and hairnets, and the graduates of the Commercial Department of the Hunter Corbett Academy are clerks and stenographers in practically every firm in town and are found in all the large cities of North China. The influence of such young Christian men is a very potent factor in the business world of today.

EVANGELISTIC

The Chefoo Church, after enjoying their beloved Pastor Corbett's care for 55 years, has called Chang Fa Tai as full pastor. It

is entirely self-supporting and ranks high in the contribution to various benevolences.

Among its members are many strong business men of the city, who help finance many local charities and support several preaching centers of their own, giving their time freely in the evenings and on Sundays whenever there is need. A nucleus of these prominent men has formed a local Chinese Independent Church and during the summer entertained the National Conference of Independent Churches in China.

Due to the earnest efforts of these young men, there has been a most unique conversion in the new Model Prison. This convert was, at one time, Chief of the Police, a highly educated gentleman of birth, from Honan. For conniving at an attempt to smuggle contraband opium he was sentenced to six years' imprisonment. He has been interested in the Gospel for over a year, and last autumn signified his desire for baptism. Two elders of the Independent Church went to the prison and in the presence of the keeper of the prison and over 400 of his fellow prisoners, he was baptized. Since then, like Joseph, he has found great favor with the keeper and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator by all.

The great country field, so richly sown for the past 50 years, has been under the entire care of Mr. Abbott. Devoted, enthusiastic and efficient, he has brought about a new era in the country work, and never has it been more promising nor of greater intrinsic value. A strike among the preachers for higher salaries seemed to be the psychological moment for getting rid of those who had not proved alive, progressive, spiritually helpful and continually on the job.

More extensive evangelistic work has been undertaken by a band of men who journey from one center to another, and thus help the local preacher and bring inspiration and a wider outlook to the entire community. This band consists of seven men and two women and are among our most talented evangelists. One is a blind preacher whose ability to read the Braille Bible is a constant marvel to the Chinese. He has proved invaluable as a worker among the women, who invite him into their homes as they are accustomed to invite blind fortune tellers. At one time he was a fortune teller himself and is able to show up many of his former questionable practices. A most welcome and satisfactory adjunct to the evangelistic meetings has been a preaching tent, the purchase of which was made possible by the gifts of interested friends. A gift of a Victrola with some well chosen records, adds greatly to the attractions offered.

A *Leaders' Training Class* was held in an outstation where 17 men, from 16 centers scattered over five counties, spent a month in earnest study. A *Conference for Evangelists* was held during the summer at Bamboo Temple, located in a beautiful grove high up in the nearby hills. The mornings were occupied with classes and the afternoons were given over to practice preaching. In the evenings there were discussions of religious difficulties, practical methods of evangelism, and other vital topics.

Work for Women.—

For the past two years Chefoo has had no one to take the place of Miss Braskamp, who was in the U. S. A. on furlough. An attempt, however, has been made to call on all the sick women and girls in the large congregation, and the appreciation has been very genuine.

A *Women's Christian Endeavor Society* was organized with an opening attendance of 33. A mat shed and sand pile have been furnished for the wee children too small to be left at home, and we hope a happy, helpful hour is thus provided for both mothers and children. The *Women's Missionary Society* has suffered from the very serious illness of its talented president. Before her illness she led a most interesting meeting on the life of David Livingstone.

EDUCATIONAL

The Hunter Corbett School.—The time which has elapsed since the writing of the last report has been the most important since the founding of the Academy by Dr. Hunter Corbett in 1864. It has seen the union of the English School and the Academy; the largest enrolment in the annals of the school; a year of continuous work save for a 10 days' quarantine for plague; and a 20 to 25 per cent increase in the salaries of the Chinese staff.

The *Commercial Department* enrolled 294 students at the beginning of the fall term. This overwhelming influx was due to quieter political conditions. The closing exercises at the New Year were notable for the large graduating class of 21 boys whose personnel was quite remarkable. It is seldom that one finds so many talented leaders of so marked a personality in any one group, and their entrance into their chosen professions should be in the nature of a local epoch.

Twelve of the Y. M. C. A. boys have conducted a regular night school for coolies and other illiterate employees, with an enrolment of 40 pupils. Each Sunday several companies of boys have preached in the Model Prison and other centers throughout the city. As a result of the Y. M. C. A. Conference at Tientsin, the returning delegates formed a chapter of the Boy Scouts with a charter membership of 36.

The chief glory of the year has been the successful local campaign for the Hunter Corbett Memorial Building. A tract of land adjoining the site of the Academy has been the possession of the priests resident in the temple just above. It was controlled by the gentry of 13 nearby villages, the president of the association being a generous, local Croesus, Liu Dzi Heng. Due to his kind suggestion, this tract of land was donated to the school in the following manner: The priests gave approximately \$360 Mexican, the Temple Association doubled this amount, and Mr. Liu added \$900, \$100 in the name of each of his sons and grandsons. The school thus pays slightly over \$600 for a piece of land valued at \$2,600. What greater tribute could be paid to the Christ-like life of Dr. Corbett than this royal gift from Taoist priests who were his nearest neighbors for over 50 years.

Country Schools.—Nine-tenths of the country schools of Shantung, whether mission, private, or government, have only one teacher and do not go beyond the first four years. Their educational limitations are obvious.

A most encouraging and far-reaching change has been started in the educational policy of China. This is the adoption of the "vulgar tongue" as the language of the primary schools. This slipping off of the shackles of the classical style is far more important and significant for China than was the similar change from Latin and Greek to English, German, and French in Europe some centuries ago. With the adoption of the colloquial as the language of the common schools, education may be made "popular" and introduce many of the modern improvements.

School for the Deaf.—The old building, which had served the school for 20 years, was torn down to make room for the new building to be erected in its stead, known as the Charles Roger Mills Memorial.

Each afternoon from three to four the girls meet in Miss Carter's home for their industrial work. In addition to making their own clothes, they knit and make both lace and hairnets. During the past winter every one of the new little girls has learned to knit, and proud indeed are they of their new prowess. The boys have practical lessons in carpentering and gardening.

While the foreign staff was on furlough, one of the Chinese men teachers made a survey of the surrounding country, with a view to ascertaining the number of deaf children in a given locality. In all, he visited about one-third of the villages in four counties, and part of a fifth, reporting 220 deaf

8—For. Miss.

people, 70 of them being of school age, i. e., from 5 to 12 years old. As soon as the new building is completed a prospectus will be sent to all parents visited.

Hair Net School (Hsin I School).—In order to secure enough workers for this industry, practically every woman and girl in this city, who is not tied down by domestic ties, is engaged in this pursuit. The high wage of 50 cents Mexican each week day, and 80 cents on Sunday, is given even a little girl of 10 or 11 years of age.

Kindergarten.—A freer program has been introduced and the children are showing ingenuity, constructive ability, and initiative in their games and play materials. They are quite equal to foreign children in their love of dolls and in converting a corner of the kindergarten into a miniature home.

A Bible woman is a valuable asset to a mission kindergarten, and we are most fortunate in having a good little woman, the mother of six children, who gives her mornings to going into the homes, looking up the children, and preaching.

Woman's Bible Training School.—The Woman's Bible Training School has completed its second year of existence with most satisfactory results. It was difficult to realize that these alert, earnest women had come from the country only 15 months before, and that none of them had ever previously attended school.

During the winter vacation of two months, one of our pupils wooed and won six women for Christ, and they were all so well prepared that they were received after one examination, a very unusual procedure. May all our pupils wield as irresistible an influence as this!

MEDICAL

Temple Hill Hospital.—This strong arm of the mission work, like a lighthouse set upon a hill, continues its work of gracious healing and expert workmanship with increasing power and efficiency. With a staff reduced to the minimum of one foreign physician, and many and grievous obstacles by the way, the hospital has carried on in a fashion worthy of the highest praise, and we reverently thank God for the enviable record of the year just past.

The outstanding event of the year has been the appointment of Dr. Dille to the staff of the hospital, by transfer from the North China Mission, and the gladly welcomed return of Dr. Hills, the Superintendent, from America.

Dr. Chen, the senior Chinese surgeon, had expected to go into private practice, but, owing to the smallness of the staff, he consented to give half time each day to the hospital, and for such service he was given two-thirds of his former salary. Not long ago he came to Dr. Dunlap, saying that since his private practice was prospering he thought he should receive ten dollars less per month. Was ever surer proof of inward grace?

After repairs on the hospital, on the reopening it was found that every woman nurse had yielded to the lure of the hairnet and abandoned her noble calling for a higher wage in a local factory. It was necessary to find and enlist an entire new set, who are now in training, whose ignorance and inexperience throw many added responsibilities on the foreign nurses.

During the past year five more nurses have professed their faith in Christ, leaving only two who are not church members, but who have already met the session once. Every nurse is a member of the Christian Endeavor Society and most of them are quite active.

TSINAN-FU STATION EVANGELISTIC

No report.

EDUCATIONAL

No report of station schools.



A Corner in the "Follansbee Model Village"—Shantung University. Houses erected for University Professors. One of the families and a visitor.



**A Common Sight in
Famine Areas**

House being torn down for fuel. Many of these houses sold for a mere song.

**Evangelistic Campaign,
following Famine Relief
Work in Shantung Pro-
vince.**



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SHANTUNG UNIVERSITY

The School of Arts and Science.--

The School of Arts and Science originated with the work of the late Dr. Calvin Mateer some 50 years ago, when he began with a group of six boys in his own home in Teng-chou and laid the foundations of that system of Christian education which has made his name famous throughout China. In 1904 it was removed to Wei-hsien, and in 1917 to Tsinan, to be an integral part of the University with much wider opportunities for leadership.

From the first, Shantung Christian University has stood for the giving of collegiate instruction to the youths of China in their own *Mandarin* tongue and not through the medium of English. English is taught as a subject of the curriculum, but the stress laid on Chinese has enabled students to grasp more thoroughly the work presented and be better able to pass on to their fellow Chinese the ideas so gained. Conducting a missionary University in Mandarin is a difficult task, but the results justify the effort.

The School of Theology.--

The School of Theology had its beginnings in a small theological college founded at Tsingchowfu in 1885 in connection with the English Baptist Mission and enlarged in 1893 as the Gotch-Robinson College. When it was decided to establish the university at the provincial capital, a fund was raised in England for the rebuilding of the college there. The new building has recently been completed. The school is now an integral part of the university, theological students, after passing the matriculation examination, either taking two years of collegiate work in arts and science, followed by three years of theology, or else taking the full arts and science course prior to commencing their theological studies. A strong church demands an educated ministry.

The School of Medicine.--

Four hundred millions of human beings, and less than a thousand physicians with any knowledge of modern medicine! The problem seems almost beyond solution. It is plainly impossible to attempt to compass such a need by means of medical missionaries alone. The one hope lies in the building up of a Chinese medical profession trained in accordance with modern standards, equipped with all that the West can offer to the natural talent and resource of the Orient, and inspired with the spirit and ideals of Christian service.

The University Hospital.--

The University Hospital was built in 1914 from gifts contributed by friends in Great Britain, and was opened by H. E. Chin Yun-Peng, Military Governor of Shantung and afterwards Premier of China. During the past year the hospital cared for 1,262 in-patients and 43,169 out-patients. The hospital is fitted throughout on modern lines, with central heating, electric lights, and aseptic furniture and beds. The present accommodation is 110 beds, but this is proving utterly inadequate. Patients travel enormous distances in the hope of securing medical help, and numbers have to be turned away for lack of beds, or find it impossible to wait their turn for admission. An urgent appeal is being made for increased ward accommodations.

The Nurses' Training School.--

One of the most significant and encouraging developments of modern years in China has been the birth of the new nursing profession, and the emphasis on social service which has accompanied it. Less than ten years ago the nursing of patients in Shantung was left to the tender mercies (1) of their friends, or to illiterate orderlies, but in 1915, when the new University

Hospital was opened, the first class of educated nurse-probationers (all of them Christians and almost all graduates of high schools) was received for training. Since then a new class has been taken in every year. *The Training School* is registered under the Nurses' Association of China, and students take a four years' course of instruction, at the same time being responsible for all practical nursing in the wards and dispensary. Five instructors (all trained nurses from Great Britain, the United States and Canada) form the nursing staff, and there are between thirty and forty probationers in the school.

WEI-HSIEN STATION

"A good soldier of Jesus Christ" passed on to his reward on September 5, 1921, when Robert McChesney Mateer, of this station, finished his task and was excused.

Dr. Mateer was a robust man physically, mentally and spiritually. His convictions were strong; his faith in the whole Bible as the Word of God, and in Jesus Christ as divine Lord and Savior, was immovable. While his brother Calvin early became identified with the educational work of the mission, Robert gave himself to the preaching of the Gospel. He was one of the most indefatigable of itinerators. He journeyed in season and out of season among the numerous villages in his outstation fields, traveling over the rutty and bumpy roads in a jolting cart, clumsy wheelbarrow, or swaying mule litter, and sometimes on foot. Neither heat nor cold, mud nor dust, snow nor rain, coarse food nor vermin-infested Chinese inns deterred him. His physical endurance seemed to have no limit, and his passionate zeal in making the message of his Lord savingly known to the Chinese and in counseling and guiding the Chinese congregations under his care, made him indifferent to considerations of personal comfort. Dr. Mateer belonged to the type of missionaries who expect great things from God and attempt great things for God; who counted not his life dear unto himself, so that he might finish his course with joy.

EVANGELISTIC

Churches.—No report.

Outstations.—

Ankiu City Center.—Every fifth day there is a market in the south suburb, to which people come in crowds from the surrounding country. On that day the Preaching Hall is opened and services are held all day long for the people, who number from 100 to 150 during the day. From this source came 2 or 3 out of every 10 members received.

On other days, excepting Sabbaths, the evangelistic staff of two men and one woman goes to the country villages, proclaiming the great way of salvation, and also instructing the converts in these villages. In this way 6 or 7 out of every 10 members are gained.

The people are manifesting a new interest in coming to church services—some of them coming in carts or on donkeys from a distance of from six to seven miles.

Loa-An Center.—The ramifications of the evangelistic work are many, but may be embraced under two main divisions; the regular and the special church work.

There were daily those who came to see and to talk about Christianity, so at the church a room was fitted up for the special purpose of receiving guests and there was a reception committee to receive them properly. When those in charge were necessarily absent, the teachers and others assisted so that there was no lack of courtesy shown. An evangelist is stationed there all

the time, preaching to the people each day. On market days he preaches to the crowds all day long. In addition, there is a night school and a Bible Study Class at this place.

Special evangelistic work consists of: *Sabbath preaching; summer vacation preaching band; the Village Elders' Association; work in the county prison.*

Ten have joined together in the work of saving the prisoners. They are permitted to conduct service once a week, but each time there must be two present in addition to the jailer and the service must not exceed an hour. Every Friday the subject for the next Sabbath's address must be handed in to the jailer. Books presented to the prisoners must first be approved by the jailer and while personal work is permitted among the prisoners, yet the jailer must always be present. A number of them were only half-clothed and suffered severely from the cold, so with the aid of the county magistrate over 70 wadded garments were provided for them. The prisoners are divided into two classes: those awaiting trial and those under sentence. The former are difficult to reach and thus far our efforts have been confined to the 30 odd men under sentence in the inner prison. Of these 17 have already decided to follow the Lord. The jailer himself, as a result of having to be present at each service, has been moved to repent, is studying the Bible, and is near the Way.

MEDICAL

Men's and Women's Hospitals.—The hospitals in the compound of the mission in Wei-hsien have at the present time 37 beds. This is a decrease of five beds below the number last year, which is due to the necessity of finding more room for our nurses and orderlies who have been living in unoccupied servant quarters not belonging to the hospital, which have recently been required for their original use. The men's and women's hospitals are separated by a space of about 100 yards. Up until five years ago each hospital was run as a separate unit which was possible because before that time there were always two foreign physicians in the work, one a man, the other a woman.

The cases which come are of every kind and description. Because of neglect and criminal treatment by native medicine men, their appearances are far from the type seen in the usual dispensary in Western lands. Surgical cases with infected fingers swollen beyond recognition; tubercular joints with eight or 10 sinuses discharging foul-smelling pus and covered with black, sticky plasters; and neglected gunshot wounds, and ulcers full of maggots. Medical cases include large spleens filling the whole abdomen, dropsical cases so water-logged it seems marvelous that the skin has stretched so far without breaking, and paralytics having suffered many years from many doctors now come to the foreigner as a last resort; eyes reeking in pus, corneas covered with ulcers, and eyelashes turned inward and having rubbed the cornea so long that thick opacities have formed, rendering the patient blind—the result of trachoma. And probably most loathsome of all, to the uninitiated, are the skin diseases, including that awful scourge, leprosy, with its white patches, amputated fingers and toes, and lion-like faces; other skin lesions in the form of large ulcers wrapped up in dirty cotton and dirtier rags, which when opened are unmentionable and much less describable. All cases except those which are diagnosed as contagious are admitted to the hospital.

The dispensary is totally self-supporting from the fees received by the sale of drugs, the dressings of out-patients, and special fees received by out-calls, special treatments, etc. The charities of this department amount to at least 10 per cent of the total receipts per annum.

A nursing staff of four women and four men is in training. All the salaries of the Chinese doctors, nurses, and other helpers are paid partly by

the appropriation received from the Board, supplemented by fees and receipts from the dispensary patients.

ICHOU-FU STATION

Things are done faster now in Ichou-fu, for there are four new automobiles in the city, all added since the last report. Two of these are owned by members of the station force, while the other two are the advance guard of a corps of automobiles which it is hoped will connect with the railroad 60 miles away. These Ford machines have been sent over roads where it was never supposed an auto could travel.

EVANGELISTIC

While there is no famine of bread and water among the 5,000,000 people in our district, there is a fearful spiritual famine. To relieve this deadly spiritual famine, work is being carried on in 42 or more outstations, trying to give these people the bread of life. These outstations become oases in this great desert.

City Church.—This church has been the problem of both mission and Presbytery for some years. Owing to factions and unfitness, all the elders resigned and the work was carried on for one year without a session. During this time, however, such improvement was noticed, that after the consent of Presbytery was obtained two new elders were elected. Several of the present members are most faithful in preaching. The deacons are especially earnest, aggressive men, and nearly every Sunday finds them preaching at some place on the city streets or visiting in the country homes.

The *Sunday Schools* meet every Sabbath in the city church, and three other small Sunday Schools have been conducted by the church leaders, aided by the boys of McPherson Academy, in other parts of the city and suburbs. Plans have been made whereby it is hoped to arrange for regular preaching in the city jail.

A *Christian Endeavor Society* has been organized and quite a proportion of the church membership has joined. The different committees, with the exception of one or two, have functioned well.

As to the *country churches*, there is no wonderful thing to report. They are fortunate in having five able, ordained Chinese ministers with whom they divide this large field, covering an area of about 10,000 square miles. This covers wholly or in part six counties. Thirteen hundred church members are reported. Two foreign pastors assist in the oversight of these country churches, while 19 lay evangelists give their whole time to evangelistic work.

Two large centers are badly handicapped by lack of buildings and equipment. It is impossible to rent, buy, or lease a place at *Tangcheng* longer than another year. These cities are crowded with refugees from the robber districts all about. Business is prosperous and prices going up all the time. A place must be bought and soon before prices get higher.

The second place in need is *Iswei*; both boys' and girls' intermediate schools are needed. So anxious are all for the girls' school, that the Chinese pastor has taken up subscriptions from the missionaries, officials, and other Chinese to put up a temporary building, which by crowding and the use of some guest rooms of the church can be made to meet the need at first.

Work for Women.—

This work falls into two or three more or less well-defined classes. viz., the work done by the regular Bible women; the teaching done in special Bible classes, held either in the station each week or through longer periods at special centers, where Bible conferences are held; then the regular Bible schools for women, following prescribed courses of study. The eight Bible women employed during the year carry on the bulk of the Bible teaching in country, city, and hospital. Picture if you can a woman browned by much

exposure, showing the wrinkles of three score and more of years, mounting a wheelbarrow for one, two, three days, traveling to villages where women are willing to study. Here she lives in a mud hut with earthen floors, with no heat even in the winter. Here she gathers those women and children who are willing to hear of Jesus. She herself must lead all the religious services as she may be the only Christian in the community.

Comegys Bible Institute (Women).—The buildings of the Institute present a fine appearance with a fresh coat of brown paint, blackboards newly painted, and the big wooden seats filled with young women studying their Bibles and the new phonetic character of the Republic of China. Three young women were graduated this year.

EDUCATIONAL

McPherson Academy (Boys).—Judging from the number of students and from the interest and spirit they have shown, McPherson Academy has had one of its most successful years. Many of the new boys have come from government schools and with few exceptions have proved themselves to be the type of boys we want in our schools. The religious life of the boys has made itself felt in the way in which they have taken part in the various Sunday Schools in the city and suburbs and in the weekly meetings of the Y. M. C. A. The boys have benefited much by the visit of Ding Li Mei, and 11 in all have signed Student Volunteer cards, promising to prepare for service in the Church either as lay evangelists or as ministers.

Girls' High School.—The spirit in the school has been excellent in spite of the fact that certain disciplinary measures had to be taken that heretofore were not needed. The work as a whole was so well-organized, that when the principalship changed hands in the middle of the year scarcely a ripple was observed in the life of the school. The influence of the head Chinese teacher challenges our admiration. Not only are his teachings of Christian principles and his influence in the student body felt, but a great change has taken place in the lives of two of his co-workers, which change seems to be due to his influence.

Primary Schools.—What a problem China has before her as she attempts to make primary education general. No buildings, no teachers, no funds, and, on the part of many parents, no desire to send the children to school. The problem of teachers for our girls' schools is a very acute one. Few graduates from the Girls' High School, early marriages among those who do graduate, and social conditions making it unwise to send our girl teachers into some places to open schools; these have kept our number of girls' schools down to eight. Financial problems have also hindered us.

In our *Boys' Primary Schools* we have advanced a step, as we are now getting better trained teachers than formerly. Five men teachers have graduated from the Normal Training School at Tengkhsien this summer. These will help solve the teacher problem. The Chinese prefer our schools to the government institutions.

Kindergartens.—Kindergarten work in Ichou-fu has been a series of problems: untrained teachers, cramped quarters, no good place in which the children can play and exercise. One-half the children come from heathen homes, and we hope the children, hearing of Christ, will help lead the home people to Him.

MEDICAL

Some missions do their work without hospitals and dispensaries, but such missions are certainly deprived of a wonderful missionary agency. Protestant Christianity has done nothing wiser than make its medical work one of its chief agencies in presenting Christ to the heathenism of the East.

Men's Hospital.—This is about the first time any change has been noted from the usual Chinese practice of first seeing every native doctor in town before coming to the foreigner for help. In many ways the hospital has had a successful year; more patients have been seen than in any previous year, and

their contributions have increased proportionately. Day after day the Gospel has been given to both in- and out-patients, and quite a number have shown more than the usual amount of interest. Some of our most promising evangelistic work can be traced directly to the preaching and teaching done in the hospitals.

Women's Hospital.—Few women object to the men's ministry, which would indicate that women in general do not object to a man physician, if the environment and the management of the treatment are otherwise suitable. In the dearth of women physicians this is fortunate and shows an advance.

The 30 bed hospital was made to accommodate 40 patients in addition to the servants and attendants who follow the patients and must always be provided for. This method of service may be satisfactory in an evangelistic way, and also very acceptable to the Chinese, but far from the best in any other way. Patients were turned away for lack of room. The range of diseases runs high.

TSINING-CHOU STATION EVANGELISTIC

Church and City Chapel.—No report.

Country Work.—Two causes led to the hampering of the itinerating work: the temporary transfer of the man educationalist to another field, making it necessary for one of the evangelistic men to take charge of his work; and the necessity of doing famine relief work. But notwithstanding these seeming interferences the evangelistic work is growing. Catechumens and Christians are increasing. A center recently opened as a weekly meeting place has a chapel which is merely a shack, and which the poor inquirers had built for the purpose with a small amount of wood, kaoliang stalks, and mud. Here 60 inquirers presented themselves for examination as applicants for church membership. In the evening the evangelist got all the men and boys who were studying to go through a physical drill on the village threshing floor. All the people of the village seemed to be gathered together to see the drill. It ended with the 40 men inquirers forming a circle facing inwards, and joining in singing "Jesus Loves Me." After that Mr. Johnston conducted a short evangelistic service under the stars.

Sunday Schools.—

The three Sunday Schools in the city are continuing to do good work. At the close of each quarter, the pupils are requested to return their lesson leaves in order that they may be sent out to the country and there used again by the country Sunday Schools. A weekly teachers' meeting has been organized, which is well attended and is proving very helpful.

Work for Women.—

A new feature of our women's work this year was the carrying on of classes over an extended period of time. Several were conducted in the northern part of the field and within the famine area. The time was surely ripe for such work, for the women, having no money with which to buy materials for spinning, had time to study, and as famine conditions were becoming increasingly severe, they were ready to do anything that might promise them comfort or help in their struggle for existence. In one village, while famine relief was being distributed on the west side, a class was being conducted on the east side and as soon as the people received their money a number hastened to the east side to purchase catechisms. It is true that some joined the classes for the financial aid they hoped to get because of this, but the majority had higher motives and studied, as one of their number said afterwards, "for the good of their souls." Seven classes were in progress and Bible women had to be called in from other parts of the field.

EDUCATIONAL

Laughlin Academy (boys).—Quite a number of the students came from non-Christian homes and from some distance from the city. All went peace-

ably for about a month, then it was discovered that, owing to the unusually high price of food, the fees the students brought were inadequate to meet the expenses. The Cooperative Committee suggested various methods of decreasing the expenses, but the suggestions were not acceptable to the students and after two days of disorder about 30 of the boys left the school. Of this number 10 were expelled. A number of the others, finding the food in their homes much inferior to any they had had at school, and finding that their leaving school in the middle of the term met with strong disapproval from their parents, returned to the fold and the school continued its work. The boys gave a play which netted \$157 Mex. for famine relief.

Kenarden School (girls).—Kenarden School and the *primary school* connected with it has now an enrolment of 70 pupils. The students on their return to school after their vacations gave interesting reports of work done while at home. Younger brothers and sisters and other children were taught hymns, were told simple Gospel truths and stories; mothers were helped and were taught to read the Gospel story for themselves; evening meetings were held in some of their homes and the Gospel carried to other homes.

The Christian Endeavor and Young Women's Christian Association meetings have taken on new interest. Now, instead of a short talk by the leader, a few called-for-prayers and a talk by principal or resident teacher, a number of the girls, other than the leader, either tell a story from which they draw some important lesson, or speak briefly on the topic for the day or on one akin to it. When voluntary prayers are called for they respond readily.

Primary Schools.—These have suffered, owing to the fact that there has been no school inspector. Several new schools have been opened in the country and others which had only one teacher last year are now employing two, with an increased attendance of students.

MEDICAL

Rose Bachman Memorial Hospital (men); *Annie M. Hunter Memorial Hospital* (women).

The chief advance in the medical work has been in the woman's hospital. The old wards in the one-story, native-style building of the Annie M. Hunter Memorial Hospital for Women have been improved by having new cement floors put in, beds remodeled, bedside tables procured, and by being cleaned up generally. Bedding and clothing have been provided for the patients' use and their food is prepared in the hospital kitchen.

But more important than the above, is the fact that an American nurse has arrived and is studying at the language school in Peking. A Chinese woman doctor has been secured, and two girl nurses taken under training.

Two small rooms have been fitted up as dispensary and dressing room, and the women out-patients are now seen here separately from the men. Formerly they were seen in the men's dispensary after the men; and when there were 50 or 60 men, as not infrequently happened, the women had to wait for hours. Now, that is changed and they neither have to wait nor go into the rooms where the men are treated.

The mission has decided that a hospital with 80 beds and full modern equipment is necessary, and that there should also be two additional physicians, another foreign nurse, and a business manager, together with a full staff of Chinese doctors, nurses, evangelists, Bible women, etc. The Bible woman is doing good work both in the wards among the women, teaching them to pray and helping them to understand the truth about Christianity, and in visiting the homes of former patients who live in the city, trying thus to keep them interested. One of our church elders preaches to the men in the waiting room and instructs them in the wards.

TSING-TAU STATION

Outwardly, Tsing-tau has flourished during the interval since the last report. The erection of buildings, construction of roads, re-

pairing of streets, and leveling of hills into building sites has gone on apace. The population has increased until the Japanese number about 20,000, the Chinese 29,000, and the Europeans and Americans 700. Commercially, her development has not been what one might have expected. However, conditions may improve as the political situation clears.

Religiously there has certainly been some progress. A sister mission—the American Southern Baptist—has sent two workers with their families to reside in the city.

EVANGELISTIC

City Church.—The local Chinese Presbyterian Church, now able to stand and walk alone financially, requested and was granted formal separation from the Presbytery with which the station is connected. The congregation is now known as the Chinese Christian Church and has erected a large, new building with a sort of parish house close by.

The two Japanese congregations have both erected new buildings, and under the leadership of their faithful pastors, seem to be making encouraging progress. In both churches English Bible classes have been conducted almost uninterruptedly during the past year.

A *street preaching band* has been organized during the past year by a number of Christians of various denominations, led by a zealous layman who has spent considerable sums of money in meeting the expenses of the band, as well as in providing it with a drum and bugles for attracting crowds to hear the Gospel. The membership of this group of volunteer preachers includes several of our high school students, as well as Christians from the Baptist, Chinese Christian, Lutheran, and Presbyterian Churches. Members of the station have continued the *Sunday School* classes at the East Suburb and have preached occasionally in the local pulpit.

Country Field.—There are many instances in which real Christian zeal is shown by Christians in these small country churches. In *Kaomi City* a certain firm of Christian business men has dedicated to the Lord's work, shop buildings worth over \$1,000 (Mex.). Furthermore, two other Christians just south of that city have subscribed three or four acres (Chinese) of land as a site for a church building. There are several instances reported in which the Christians are voluntarily giving of their property and means to help in the work of the church. The number of tithers is steadily increasing. A certain Christian, having made a large income during the past year in the fairnet business, is giving a tithe of his income for the building of a new church.

The Korean missionaries at *Lai-yang City* have been caring for four of the smaller churches, formerly under the care of this station. Besides this they have also assumed the burden of assisting a number of primary schools and supporting several evangelists, which this station formerly provided for in Lai-yang County.

A very important event in the work of the field was the opening of an evangelistic center at *Kaomi*, under the direction of Pastor Feng. It is exerting a great evangelistic influence throughout the whole city of Kaomi. The entire city seemed to take an interest in the dedication. The county magistrate was present. Representatives of the Board of Trade, as well as of the local Bureau of Education, were also there, and several made speeches of felicitation.

On the whole, the churches in the Tsing-tau field have shown encouraging signs of progress during the past year. Nearly 500 accessions have been reported.

EDUCATIONAL

Hugh O'Neil Jr. Boys' High School.—The Y. M. C. A. and Student Volunteer Band (for the ministry) have both been very active, while the religious life of all the students seems to have been deepened.

Girls' High School (Wen Deh Girls' High School).—The high school work and two higher grades of the grammar school were provided for by the opening of a new school in Kiaochow City, situated on the Shantung Railway about 46 miles from Tsing-tau.

With the friendly assistance of several of the gentry and business men of Kiaochow, some old pawnshop buildings, with a large courtyard were leased for five years. When we first saw these buildings, a merchant had them filled with black, sticky vessels, full of bean oil and other varieties of Chinese oils. The windows, between their wooden bars, let in hardly any light, while cobwebs and dust held sway supreme in the lofty storerooms. During the first two months of 1921, a small regiment of carpenters and masons, under the leadership of two of the Kiaochow Christians, attacked this stronghold of dust and darkness. New windows were cut in blank walls, glass replaced the prison-like bars, kalsomine obliterated dust and webs, while new partitions rose to divide the spacious storerooms into airy classrooms.

When the transformation was completed, 64 young girls of high school and grammar school grade, took up their studies there. The name of the re-organized school is the Wen Deh Girls' High School ("Wen Deh" means "Policy of Refinement"), and it is our hope that every girl who attends the school will live up to the ideals represented in this name.

Primary Schools.—Three of these for boys have been conducted at different centers in the field. Twenty-eight per cent of them are wholly self-supporting.

OTHER WORK

Phonetic Script.—The progress of the new form of writing has been marked. The sale of phonetic literature from our small station bookroom is an index of the popularity the system has attained among our Christians and inquirers. In one year 2,891 copies of primers, Gospels, etc., were sold.

Four specially trained workers—two men and two women—were sent out to hold classes for illiterate Christians and inquirers throughout the churches. Girls and women who were occupied all day in hair-net weaving would come in large groups at night to the classes to study. The script is proving to be a wonderful boon to the great mass of illiterate Christians and inquirers who desire to learn how to read their Bibles. In addition to this, it is enabling the pupils in the primary grades to make unheard of strides in acquiring a knowledge of their own language.

Famine Relief.—Many missionaries have had to leave their posts of duty and for a time take up the work of ministering to the needs of the famine sufferers. The preaching of the Gospel went hand in hand with the distribution of funds, and it is the hope and prayer of all engaged in the work that there will be a spiritual awakening in the region visited by famine.

YI-HSIEN STATION

No report.

TENG-HSIEN STATION

Teng-hsien Station is located in a city where progress and development are in the air. The open fields of a few years ago are now built up in business places and residences. No longer does the darkness defy us to find our way along the night-laden streets, for electricity now brightens the streets and the homes of this progressive city. The work covers a territory of 3,500 square miles, embracing 2,500 smaller and larger towns and a population approximating 1,500,000.

The work includes day schools in 14 villages giving instruction to nearly 250 pupils; a girl's boarding school with 86 pupils; a woman's Bible school of 30 women; medical work for both men and women, with more than 10,000 treatments in a year, with operations; leper work in the Mrs. Sarah Waters' Leper Home where 30 lepers are housed and treated for this disease.

EVANGELISTIC

While the planning of this work and its direction are largely in the hands of Mr. Romig, yet all the members of the station take an active part in it and are strongly evangelistic in spirit.

South Church.—The only organized church in the Teng-hsien field is shepherded by a young Chinese pastor, Rev. Y. L. Chang. Since his arrival the church has advanced considerably towards self-support, the members giving far more than formerly. While finding some difficulties, he is taking hold of the work with vigor. Special services were held during the week of evangelism, closing with a service of communion and fellowship in which several of the pastors working in the city were invited to assist.

A section of the field with three outstations is under the supervision of Rev. S. Y. Liu, the Principal of the Mateer Memorial Institute, while another section to the east of the city with two outstations is under the supervision of Rev. C. T. Wang, a teacher in the M. M. I. The undeveloped fields to the northeast, including a portion of Feih sien, is being developed by Rev. Roy Allison.

The *South Church*, embracing four outstations, has been fortunate in obtaining the services of Rev. Y. L. Chang, just graduated a year ago from the Theological Seminary, who is installed as pastor and is doing splendid work. The west field, southeast and northwest regions embracing portions of the *Chouhsien* region and *Peih sien*, together with the city work, remain directly in the hands of Mr. Romig. Rev. Liu Mao Ling, an elderly pastor, has been secured to be the Chinese superintendent of the city center's work.

At the New Year season special meetings were arranged, led by evangelists and teachers. The public forum of the city was made available for these meetings. In the large market town, *Da Wu* or "Big Fog," a temple was loaned for the place of the meeting, and the leading gentry were present at several of the meetings, giving their stamp of approval to them.

A tent which shows signs of old age has been used for evangelistic meetings in both Christian and non-Christian centers. It has also helped out in a difficulty of housing the girls' school and has been generally useful. A group of evangelists, with the tent, armed with cooking apparatus and Scriptures, bombarded the base of "E" mountain where there is a large local pilgrimage during the first month of the Chinese year. The tent was blown down by a heavy storm, but after repairs were completed, again erected in time for the last great days just before the close of the pilgrimage season. Another heavy storm came at this time, too, but the preaching tent stood fast and gave a refuge to those who sought shelter from the rain. The priests and the people were remarking on the anger of the gods of the mountain, shown in blowing the tent down at first. After these meetings, others were held in a number of villages, thus keeping the tent busy till just before the harvest, when everybody is busy with the gathering in of the wheat.

City Center.—Located inside the west gate, on the main street where all the city traffic to and from the railroad station passes, this center is of easy access to the city people and the visitor from the surrounding regions. There is sufficient room also for both men's and women's work, with a separate yard for each. In the men's court there are rooms for guest room, reading room, day school, preaching hall, and recreation room. It may be interesting to our readers to know that these buildings had been used, previous to our purchasing them, by the largest cigarette shop in the city.

Evangelists and Bible Women.—These workers are in constant contact with inquirers and Christians. They are giving conscientious work and are being blessed. To preach to those who have not heard and do not understand and to teach those willing to be taught, a much larger force of this type is needed.

Sunday School.—

With the church enlarged, the station can hold Sunday School for all willing to attend, including the students of the Mateer Memorial Institute who previously had their Sunday School separate because of lack of room.

As the preacher of the morning steps from the platform, the superintendent of the school ascends and the service continues with no further interruption.

EDUCATIONAL

Girls' School.—The school has grown to 86 pupils. A class of 10 should graduate next year and be ready for the middle school. When the call for famine funds was acute, the girls all denied themselves a part of the scanty food and used the funds thus saved as a contribution to famine relief. The last half hour before breakfast is "quiet time" when every girl is occupied with her Bible and in prayer. The girls are studying as regular school subjects the Catechism, Life of Christ, Easy Steps, and Old Testament stories. The day is ended as begun with song and prayer, a short simple service conducted by the teachers. Every Thursday evening the girls have their own Christian Endeavor service and receive this valuable training. Our self-help department grows more helpful to the students and the whole school. This with the addition of some private gifts has aided greatly toward self-support.

Woman's Bible School.—Thirty women have been in attendance. Finding the old buildings inadequate, we borrowed two rooms from the women's hospital. There we housed the women with little children. They had their separate courtyard and were little trouble to the school in general. Nine of the pupils are the wives of students attending the Mateer Memorial Institute. Some of these wives have come reluctantly, but after a few months all have become contented and able to laugh at their early fears. One woman who arrived leading her four-year-old son said, as she dropped resignedly into a seat, "I didn't want to come, but my husband has written me two letters, so there was no help for it." This reluctant young woman said before leaving last spring that her husband first heard Christianity preached when away from home at Ichou-fu. Every Sunday afternoon the women go in groups into the city and nearby villages to visit in the homes and hold services especially for women and children.

Mateer Memorial Institute.—The Institute stands for the training of Christian laymen, and it is worthy of note that the church work in China is being done by the laymen. There are only one-tenth of native Christian workers who are ordained. The religious life of the students is high and many people in the surrounding villages have heard the Word preached by the students who go out regularly on Sunday. They also assisted for ten days last spring in holding evangelistic meetings in the city and a few nearby villages.

MEDICAL

The general idea of the mass of Chinese is still more favorable to Chinese than to foreign medicines. They think they do not get full value unless they get a big bowl full of medicine to drink as a dose. The doctor with his bundle of needles is still in demand and frequently you see on the temples large patches as big as half a dollar that have been pricked with needles to relieve an ache in the head. However, there is a growing demand for the foreign physician and a faith in his scientific methods of treatment.

Hospital and Dispensary.—The medical plant at Tenghsien has no resemblance to a modern hospital, yet many are restored to health and the 35 beds are frequently all filled with in-patients receiving daily treatment. The number of visits during the past year, for a 12 months' period, was 10,694 and 306 people spent some time in the rooms we have provided for wards, 71 of these submitting to the dangers of the operating table. These gave guarantees that the physician would not be held responsible should death result from the operation or while under the anesthetic. The Chinese physician in charge of the work has learned the uses of many modern medicines, having considerable success with the intravenous hypodermic treatment for

several kinds of diseases. Splendid results have been obtained in the use of diphtheric antitoxin.

Leper Home.—The *Mrs. Sarah Waters Memorial Home* has moved along steadily and quietly until it is safe to say we are a settled institution. Much to our sorrow, we had to invite three men to go on a visit and not return. They had been with us two years, but had not imbibed the spirit of the institution. They not only took no interest in the Christian ideal of the home, but did all they could to hinder others. Those who are able to work are not wholly idle, but do something in helping to keep the house clean, and painting, cleaning the yard, and weaving. They have regular study periods every day and have prayers twice a day.

A gift of \$10 Gold gave a Christmas treat to each one of a song book, a towel, a piece of soap, and some candy. If the donor could have seen the shining of their poor marred faces, he would have felt more than repaid. For weeks afterwards they just wanted to learn to sing the songs in the hymn-books. If the condition of the men lepers is pitiful, what words are there to picture the condition of the women. One came 56 miles, having been turned out of her home because she was a leper, but we too had no place for her. One mother brought her little girl, such a little thing, with her pitifully marred face and disfigured hands, and she like the rest had to be sent away for want of room.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Teng-chou.....	48	8	137	77	1	1,616	146	145	2,920	Mex. 725	86	1,878	1	.....	1	.....
Chefoo.....	44	23	128	45	4	1,533	163	95	1,742	1,703	45	1,574	1	519	1	.....
Tainan-fu.....	43	41	97	17	.....	884	140	262	546	406	46	987	2	205	2	.....
Wei-hsien.....	145	17	201	42	.....	5,576	449	780	1,708	2,741	99	2,449	2	442	2	.....
Ichou-fu.....	31	12	81	6	.....	1,242	181	213	553	613	25	440	2	771	2	.....
Taining.....	71	13	95	49	.....	1,751	82	367	400	223	24	409	2	362	2	.....
Tsing-tao.....	82	7	124	22	3	2,767	349	120	2,215	2,835	72	1,241	.....	.....	.....	.....
Yi-hsien.....	20	11	46	15	.....	340	18	300	1,000	504	21	473	1	400	1	.....
Teng-hsien.....	24	7	58	20	.....	435	33	200	500	344	20	445	1	306	2	.....
										Mex. 10,094						
Totals, 1922.....	508	139	964	293	8	16,144	1,561	2,482	11,584	\$6,057	438	9,896	12	3,005	13	Not reported.
Totals, 1921.....	494	140	938	324	6	15,588	1,226	2,279	10,171	\$8,668	426	9,084	12	2,536	11	109,656

SOUTH CHINA MISSION

The stations are arranged in the order of their opening, not alphabetically.

CANTON: Capital of Province of Kwangtung, on left branch of Chookiang River, about 70 miles from China Sea—a port city; occupied as a station, 1845. Missionaries—Miss Harriet N. Noyes, Mrs. John G. Kerr, Rev. Albert A. Fulton, D.D., and Mrs. Fulton, Miss E. M. Butler, Miss Mary W. Niles, M.D., LL.D., Miss Harriet Lewis, E. C. Machle, M.D., and Mrs. Machle, H. W. Boyd, M.D., and Mrs. Boyd, Robert M. Ross, M.D., and Mrs. Ross, Rev. J. W. Creighton, Ph.D., and Mrs. Creighton, Miss Lulu R. Patton, Miss Lucy Durham, Miss Mary T. Bankes, Miss Harriet M. Allyn, Ph.D., Miss A. C. Arthurs, Miss Elizabeth Faries, Miss Martha Hackett, M.D., Miss Grace Fulton, Mr. Herbert F. Thomson and Mrs. Thomson, Rev. Ernest J. Weekes and Mrs. Weekes, Joseph L. Harvey, M.D., and Mrs. Harvey, Mr. Chester G. Fuson, B.A., F.R.G.S., and Mrs. Fuson, Miss Christina M. Smith, R.N., Mr. J. Warner Brown and Mrs. Brown, Miss Mildred Jenks, M.D., Rev. J. Stewart Kunkle and Mrs. Kunkle, Rev. A. J. Fisher and Mrs. Fisher, Miss Sarah A. Flaniken, Mr. Olin W. McMillen and Mrs. McMillen, Rev. Edwin E. Walline and Mrs. Walline, Miss Helen I. Stockton, Miss Gertrude Hill, Rev. Edwin C. Howe, Miss Dorothy L. Mackeown, Miss Jean Macpherson, Miss Chloe B. Rauch, Mr. Arthur L. Carson and Mrs. Carson, Miss Lulu Cliness, R.N., John A. Hofmann, M.D., and Mrs. Hofmann, Rev. George W. Marshall and Mrs. Marshall, Miss Grace M. Rupert, Miss Helen C. Vaughn. *Short Term:* Miss Edna F. Lowe, Miss Margaret B. Marr, Mrs. W. W. White, Jr., Miss Mary H. Adams.

Affiliated: Rev. James M. Henry and Mrs. Henry. *Honorary:* Chas. C. Selden, M.D., and Mrs. Selden, J. Oscar Thomson, M.D., and Mrs. Thomson.

YEUNG-KONG: About 112 miles southwest of Canton; occupied as a station, 1886. Missionaries—William H. Dobson, M.D., Miss Vella M. Wilcox, Rev. George D. Thomson, F.R.G.S., and Mrs. Thomson, Miss Florence F. Pike, Rev. Charles H. Lewis and Mrs. Lewis.

LIEN-CHOU: 125 miles northwest of Canton; occupied as a station, 1890. Missionaries—Miss Elda G. Patterson, Rev. Milo A. V. Hogan and Mrs. Hogan, Herbert A. Judson, M.D., and Mrs. Judson, Mr. R. P. Montgomery, Rev. Rees F. Edwards and Mrs. Edwards.

KO-CHOU: About 183 miles southwest of Canton; occupied as a station, 1912. Missionaries—Rev. Paul M. Hosler and Mrs. Hosler, William R. McCandliss, M.D., and Mrs. McCandliss.

SHEK-LUNG: occupied as a station, 1915. Missionaries—Rev. Alonzo A. Pratt and Mrs. Pratt, Mr. Selden P. Spencer, Jr., and Mrs. Spencer.

RESIGNATIONS: Philip R. Fulton, M.D., and Mrs. Fulton, Rev. William D. Noyes and Mrs. Noyes, Miss E. A. Churchill.

TRANSFERS: Rev. George W. Marshall and Mrs. Marshall, from Sheklung to Canton; Rev. Charles E. Patton and Mrs. Patton, from Canton to Shanghai.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss Harriet M. Allyn, Ph.D., Miss A. C. Arthurs, H. W. Boyd, M.D., and Mrs. Boyd, Miss E. M. Butler, Rev. J. W. Creighton, Ph.D., and Mrs. Creighton, Miss Elizabeth Faries, Rev. A. J. Fisher and Mrs. Fisher, Miss Grace Fulton, Rev. Albert A. Fulton, D.D., and Mrs. Fulton, J. L. Harvey, M.D., and Mrs. Harvey, Rev. Edwin C. Howe, Rev. J. S. Kunkle and Mrs. Kunkle, Mr. O. W. Mc-

Millen and Mrs. McMillen, Miss Harriet N. Noyes, Miss Lulu R. Patton, Miss Helen I. Stockton, Mr. Herbert F. Thomson and Mrs. Thomson, Rev. A. A. Pratt and Mrs. Pratt, Mr. Selden P. Spencer, Jr., and Mrs. Spencer, Miss Florence F. Pike, Rev. George D. Thomson and Mrs. Thomson, Miss Vella M. Wilcox.

HISTORY.—Early in the past century efforts were made to enter *Canton*, but without avail. The only place provided for residence of foreigners was the uncomfortable and unhealthful factory at *Macao*, which was allotted to the East India Company by the Chinese. The first Presbyterians to settle in Canton were Revs. Happer, Speer, and French, who removed there from Macao in 1845. In 1846 a boarding school for boys was established. A dispensary was opened in 1851. The First Church was organized with 13 members in January, 1862. Many churches have been cared for by the mission. Most of these were founded in the face of bitter opposition. In 1894 the bubonic plague swept away nearly 100,000 victims in Canton. A widespread outbreak of hostility against foreigners, who were supposed to have caused the pestilence, resulted. Recent years have seen a vast expansion of the country work through extensive itineration on the rivers and canals and the training and employment of native evangelists. Nearly all the Chinese in the United States have come from this region and many have gone back to carry the Light to their friends at home. Others have sent large sums of money to build chapels and support teachers and pastors. During the Boxer trouble of 1900 almost all the chapels in the country districts were destroyed and the Christians persecuted. Now the people have themselves restored the buildings and the ingathering of converts has been unprecedented. *Lien-chou*, opened in 1890, was long an outstation of Canton. During the outbreak of 1900 the station suffered heavily in the destruction of chapels and the homes of native Christians. On October 28, 1905, the station was attacked by a mob, infuriated by anti-foreign feeling, all property was destroyed, and four missionaries and one little girl murdered. The station was rebuilt, since which time the work has prospered greatly. At *Yeung-kong* (1886) serious disturbances from time to time interrupted the work. Since the Boxer outbreak, however, encouraging progress has been made.

In 1912 *Ko-chou* was occupied as a station, and in 1915, *Shek-lung*, a commercial center 45 miles southeast of Canton, was made a station.

In 1919 the churches of this mission and six others united into the Church of Christ in China.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of South China. Price, 15 cents.

Political conditions have, as usual, had a great influence on mission work and the development of the Christian Church during the past year in South China. The forces for right and for patriotism were stirred more than for many years. Foremost in the reforms was the total abolition of all gambling houses. The Federated Churches of Canton, in which the Church of Christ in China forms an important element, had prepared the way for this sweeping change. In the capital city the law prohibiting gambling has been strictly enforced for a full year.

On the waves of this enthusiasm, a great Evangelistic Campaign was launched in the city of Canton, the results of which brought many thousands of men and women in touch for the first time with Christianity, led hundreds into the church, introduced Sunday observance into the stores, and developed unexpected capacity for personal work and leadership among the Christians.

It has been a year of great progress in the Church of Christ in China, of which all Presbyterian churches are a part. Steps have been taken in every District Conference (Presbytery) for greater self-support, and for government of the churches by Chinese pastors, deacons, and employed secretaries.

CANTON STATION EVANGELISTIC

Fati Church.—The active membership of the church is over 250. There have been 37 additions to the church membership, nine of whom have been students. There is a desire on the part of the church members to remove the church from the *Pui Ying* campus into the village. Some plans are in preparation by which this may be done.

Outstation Work.—

The exceptional political conditions that obtained in the province during the first six months of the year covered by this report had its marked effect on the outstation work. Robber bands terrorized the defenceless country districts, market towns and villages were looted and burned, and large numbers of people were carried off to be held for ransom. Some of the chapels of the mission were robbed, a few Christians were killed in attacks made upon their home villages, and some were carried away to be held for ransom. In some localities the Christians did not dare to assemble for fear robber bands would swoop down upon them and carry them off. Travel, both for the native worker and the foreigner in charge, was made very difficult.

The care of the *Ss Yap* work, as related to the Presbyterian Mission, has during the year been in the hands of one missionary, because of the lack of ordained native workers. Complete rounds of the field have been made at three different times and some of the chapels have been visited much more often. Three men who were studying at the Union Theological College finished their courses and have been assigned to fields. In *Sanning City* the independent churches of these denominations have united their educational work and are looking forward to combining and having one church also. This does not necessarily mean that there will be only one Christian center, because *Sanning City* is large enough for two. It does mean, however, that both centers will not be in one part of the city. In *Yanpeng City*, another prefectural town, the two denominations have united all their work, so that one chapel is used for school purposes and the other strictly as a place of worship.

Of much larger scope from the standpoint of inter-denominational co-operation, and containing great possibilities with regard to the training of the native Church to take over the responsibilities which the missions will one day lay down, was the establishment in December of 1920 of the Union Evangelistic Board for the administration of the 55 chapels of the American Board and American Presbyterian Missions and a native congregational missionary society.

The work of the *Shun Tak* and *West River* fields were worked in conjunction with that of the United Brethren Mission and the American Board Mission in *Shun Tak* and *Heung Shan*, and with the Church of Christ in China.

Four ordained Chinese pastors have been carrying on the evangelistic itineration. All four of these men are able preachers. They are also men of considerable experience in church and mission matters. Under their leadership for the last nine months, the churches have been making marked progress, especially along the line of self-support. All the places formerly under the care of the mission report splendid progress except *Kau Kong* and *Kwai Chow*, where some friction among the leaders of the church has hindered.

Special mention should be made of *Taai Leung City*, where a new chapel was opened on the main business street. Over \$400 was raised for self-support, whereas formerly it was with difficulty that they raised the support

of the chapel-keeper. A new place near Taai Leung, *Lun Kaau*, a large market and village, has been opened without any expense to the committee. It seems to promise good things in the future. *Wong Lin* has bought the shops occupied for a number of years as their church home, at their own expense. *Kwong Lin*, up the West River, has also secured two shops for their church, entirely at their own expense.

Work for Women.—

In *Fati Church* the work has gone along steadily. The weekly meeting for Bible study and prayer has been fairly attended. One or two of the Christian women have Bible teaching and prayer in their homes in the evenings for neighbors who are willing to learn. The Bible woman conducts two cottage prayermeetings weekly, is assistant superintendent of the Sunday School, visits the Christians, reporting those sick or in distress, teaches the inquirers, and carries the message to heathen homes and to heathen villages near. Many of the women in Fati earn their daily rice by doing piece work for the factories. These are visited in their homes.

In *Shan Tak* the chief industry in that part where the Bible women are, when there are no silk worms to be cared for, is preparing material for idol worship. The women find it impossible to get support by other work, and many do not dare come out as Christians.

Altogether five Bible women (two blind) are at work in towns about *Ch'an Ts'uen*, and three others are at *Taai Leung*, *Fu Lui*, and *Kam Lei*.

EDUCATIONAL

Noyes Memorial School (Boys).—The school has been administered by the Executive Council of the Union Middle School, under the principalship of Mr. Chan Kei Woon, ex-Commissioner of Education for Kwangtung Province. The conditions which have prevailed on the campus have been such that the overcrowding of the students in matsheds has caused many difficulties in discipline.

True Light Seminary (Girls).—The Chinese people are now willing to educate their daughters as well as their sons. With 25 exceptions, all the primary students paid their own expenses in full, though the tuition has been raised. In the Bible Women's Department only 20 students needed the help of the school. The faculty consists of 22 women teachers, most of whom are graduates of this school.

The students have many kinds of activities, including a *Preaching Band*, *Christian Endeavor Prayermeeting*, and *Y. W. C. A.* The Preaching Band was conducted by the Bible women. The chief work of the student *Y. W. C. A.* was the support of a school for poor children at the West Gate. One of the graduates of the school was teacher, and many visits were exchanged between pupils of the two schools.

The True Light alumnae and students are now conducting a campaign to raise money to erect a building in honor of Miss Harriet Noyes, who has been at the head of the school for over 50 years.

True Light Middle School (Girls).—The school draws from the class that will have the greatest influence in China. The students represent a large Christian constituency. They represent the southern part of China and the overseas Chinese from South China. The constituency is composed of merchants, scholars, professional men, and men in public life. This year can be regarded as the best of all. There are 19 members of the teaching and administrative staff as compared with 11 the first year. The prospects of a permanent staff are much brighter than ever before.

The departments have been better organized this past year. One girl has been graduated from the Domestic Science Department and five from the Education Department. Practically all the students are Christians. A few cannot join the church as yet. A typical case is that of a girl who was so

anxious to come to the school that she promised her unbelieving mother that she would not join the church while here. She is a Christian at heart and plans to join the church when she completes the course.

The usual activities continue. The *Y. W. C. A.*, the *Glee Club*, *English Club*, *Mandarin Club*, and *Student Government* continue to flourish. One of the outstanding features of the year has been the "putting on the map" of the *Library*. Simple beginnings have developed into very real beginnings. The atmosphere of a library is there and has safely been begun.

Pui Shuk Girls' School.—This school is what was formerly called the Fati Primary School. It is now in a better location and housed in a new and larger building erected especially for it by Mr. Poon, of Fong Tsuen Village. Adjoining the school room is a similar room for the use of the Pui Ying Y. M. C. A. night school.

Ming Sam School for the Blind.—The work of the school has gone on much as in previous years. Advance is seen in proficiency in the industrial departments, and especially in the ability to make matting shown by some who do not succeed in other work.

Two boys are learning to write English on a typewriter; two girls can use the new phonetic typewriter for Mandarin. These successes are of great importance to the blind, especially that of putting them in contact, by writing, with sighted people. Graduates are gradually finding wider fields. One has been very useful in a girls' school in Yeung Kong, giving music and Bible lessons. Two more boys have obtained good hospital positions, and a man from the broom shop is about ready to go out as a masseur. The graduating class of 1921 numbered 16, eight being pupils supported by the government and eight having come to the Ming Sam School from their homes.

Hackett Medical College.—Nurses' Training School.—

Medical College.—In many ways this has been a year of peaceful, steady growth. One month has followed the other without any startling change or great trouble.

The enrolment included 49 students from four provinces, Hongkong, and Borneo. The internes have acted as internes also in the following hospitals: Canton Hospital; David Gregg Hospital; Church General Hospital, Wuchang; London Mission Hospital, Hankow; New Zealand Hospital, Kong Tsuen; Stout Memorial Hospital, Wuchow; and Magau Memorial Hospital, Foochow.

Nurses' Training School.—The Training School has had 20 pupil nurses and graduated six. The spring of 1921 seven of the former graduates took the examination of the Nurses Association of China. Seven of the graduate nurses have been employed in mission school or hospitals in 1921.

The signs of religious activity have been very encouraging. The student Y. W. C. A. has conducted a primary day school for poor children and also a Sunday School. They have raised \$2,000 to buy a house for the use of the former. The Association conducts a daily evening service and has a small prayer room which is used frequently. Five students, four nurses, and three servants have become Christians this year.

UNION INSTITUTIONS

Canton Union Theological College.—The Canton Union Theological College has completed its seventh year of work. Its graduates now number 68, nearly all of whom are in the ministry of the Church. By their work the reputation of the school is being made.

The Christian work of the students in the churches of the city, in the Canton Hospital, in the prison, and in the villages has been continued. A new field of service has been found in work for boys. A special school for village children was taught each evening from four to six. Nearly 100 without means of education were thus reached. The Sunday services for the 300 boys of the Noyes Memorial School were conducted by the students throughout the year. The Boys' Department of the Y. M. C. A.

afforded another avenue of service. The entire school gave its Christmas vacation to helping in the Evangelistic Campaign in Canton.

Union Middle School (Boys).—The school reports to the American Presbyterian Mission a most successful year of school work. The enrolment has reached the 230 mark. This is the largest number by over 100 that has ever been in the school at one time, but has resulted in much overcrowding in the one dormitory available. The students, of their own desire, went out to raise sufficient funds for a new dormitory and have secured some \$12,000. The school is awaiting the clearing of the necessary land for the site, which is now occupied by Chinese graves. Two hours each week have been given to Bible classes. There have also been two Sunday Schools conducted, one in Chinese and one in English. The students' Y. M. C. A. has been active in carrying on a village night school, and a coolie night school for the workmen on the campus. The preaching bands as in former years have gone out on Sundays, both into churches and on the streets, in the village markets.

Union Normal School (women).—The school has entirely outgrown its quarters and is planning to move to *Sai Tsuen*, a suburb of Canton. The New Zealand Presbyterian Mission is planning to erect a practice school in connection with the normal school on an adjacent site. Temporary buildings will be put up to house the school for the present. The Fulton Kindergarten School will also be used to its full capacity.

MEDICAL

David Gregg Hospital.—The hospital has never had such a good year. It has been overcrowded most of the time. The supposed 50 bed hospital averaged 59 patients a day, and a ward has had to be built on to care for the overflow. One hundred and thirty-nine school children belonging to both government and mission schools were examined, and at the request of the government, all who came on certain days for a month were vaccinated free of charge.

Six patients have become Christians; two Bible women spend their time with the patients and in the hospital dispensary. A new dispensary has been started two days a week in the *Wong Sha* chapel. Eleven Chinese houses have been purchased, and it is hoped on this site to erect the new hospital building.

Refuge for Insane.—This is the only hospital of its kind in China. Six hundred and sixty patients must be suitably fed and cared for, their friends welcomed, treated with courtesy and attention when they come to see them, and withal, the opportunities to "talk the doctrine" to these members of the patients' families, who are not insane, must not be lost. Although the institution is crowded to its limit, it has been wonderfully preserved from epidemics. The evangelistic workers feel that this is in direct answer to prayer. A large building has been erected, costing about \$7,000, \$5,000 of which was donated by a friend. This building will be used for the accommodation of the better class of women patients. The evangelistic work has gone on as usual.

Affiliated Work.—

Canton Hospital.—The 85th year of the Canton Hospital has been one of the best in its history. The in-patients came from 15 of the 18 provinces, from Manchuria, Hongkong, and Macao. The most marked advance is in the Department of Eye, Ear, Nose and Throat, under Drs. Hayes and Boyd. The new readiness on the part of the Chinese to take preventive treatment is in marked contrast to earlier days when patients only came in the last stages of a disease.

Of special interest is the weekly clinic for lepers. Better spiritual care of the patients is indicated in the report of the Evangelistic Department which is now fully organized and has put into operation better and more systematic methods.

YUENGGONG STATION

EVANGELISTIC

This department has missed the activities of Rev. and Mrs. G. D. Thomson, who were compelled on account of ill health to return home on furlough. Mr. Lewis being fully occupied with the educational work, evangelistic affairs devolved upon Miss Pike and Dr. Dobson, with the help of three consecrated native pastors, Hoh, Cheang, and Hoh, who have taken regular quarterly communion rounds throughout the year.

Meetings have been held with the pastors, preachers, and Bible women with earnest discussion of ways and means. Much work has been done in increasing the activities of the church members in spite of disturbed political conditions. Fighting around the City of Yuengkong and in the Yuengch'an districts in November, 1920, and active military preparations for the war against the militarists of Kwangsai Province in the spring of 1921 prevented extended itineration during most of the year. Some dissatisfaction among the preachers and Bible women upon their being called upon to make monthly reports, and a general desire for a change in the relations between the mission and the native workers, has resulted in the formation of a *Pastors' Advisory Committee* looking toward eventually joining native Church and mission control of the evangelistic work in this field.

Itineration.—

The preachers and Bible women were able to make a two weeks' evangelistic trip to the counties of *Tongtip* and *Yuengch'an* in the end of the field. The city meetings were well attended and a number of invitations to villages in the former county were accepted. Others were regretfully declined, owing to distance and lack of time. Many hundreds heard the Gospel and the workers were happy in their opportunities. One result of the campaign came on the first day of preaching in Yuengch'an, when the local military commanders through shame prohibited their soldiers from gambling! Another was the boatman transporting the party, ceased burning incense on the way back, saying he "was one of the party" now. It is said that imitation is the most sincere flattery, though it was questionable when a robber band anticipated the coming of the Gospel party by gaining entrance to several villages saying they came to preach the Gospel and sell medicine. This prevented visits to many villages in the Yuengch'an region. Crowded chapels and greatly increased interest has followed this effort. The news of successful work penetrated to other parts of the field and there have been insistent calls for similar campaigns, but the laborers are entirely too few in this station.

EDUCATIONAL

Light Loving School (girls); *School for Boys*.—The greatest encouragement for the year has been the large number of graduates who have gone to Canton for further study in the higher institutions for learning. Several girls are preparing to be Bible women and teachers, while several of the boys have elected to prepare for the ministry and Christian teaching in public and private schools. The regular Annual Educational Conference was held in January, 1921, under the direction of the Supervisor, Mr. Chester G. Fuson, F. R. G. S., and has inspired the teachers to greater efforts toward efficiency and effectiveness in their work.

The girls' schools have been especially successful in their crocheting, knitting, tatting, or needle work. Miss Wilcox succeeded in finding a market in California for almost all of the work.

Country Schools.—These schools have suffered from the lack of competent teachers available to teach the proper subjects, and the general lack of funds to develop this important branch of the educational work. In fact, the

crossroads in this matter have been reached. There must be more funds or the work must be given up.

MEDICAL

Forman Memorial Hospital.—This hospital continues to be a place of refuge for all classes. Medical and evangelistic work have gone hand in hand among the patients and their friends. The entire staff, assisted by the resident evangelist, Mr. Fung, have faithfully witnessed for Christ in wards, chapel, and dispensary.

One woman, shot by her husband, was taken from her coffin, brought to the hospital by the local Red Cross society and her life saved. She wishes to become a Christian. The first words of another woman, who had a bullet in her neck extracted, after the anesthetic, were, "Thank Jesus."

The hospital is approaching complete self-support. Nothing more can be accomplished until up-to-date private wards can be built. Patients are now demanding well furnished rooms in upper floors. Another doctor, a nurse, and a modern hospital building are needed to keep abreast of the times.

LIEN-CHOU STATION

EVANGELISTIC

It is to be regretted that the statistics do not show more accessions to the church. But there was no ordained man on the field until Mr. Hogan's arrival in January, so no examinations could be held until near the end of the year. Mr. Hogan necessarily had to give almost his full time to language study.

In *Lien-chou City* the "*New People's Institute*," patterned after the *Nantao Christian Institute* in Shanghai, was organized with about 300 members, who paid in over \$500 in membership fees. The Christians worked hard to secure their friends as members, and in many ways the Institute is proving a fine workshop for them. A night school, weekly lectures, a reading room, a game room, athletics, weekly clinics, and Bible classes have been among the activities. Prominent educators and officials have been sympathetic and helpful. The *Lewis Memorial Chapel* is the headquarters. In the Women's Department, with the teacher of the day school as Chinese secretary, efforts are made along various lines to reach and interest the city women. Regular meetings are held, at which instruction is given in religion, morals, hygiene, care of children, education of girls, etc. Sometimes a little play is given by the boarding school girls, illustrating the subject under discussion.

Country Work.—At *Po On* new work was opened early in the year, a preacher who had just had a year in the seminary in Canton being located there. The only house to be rented was a poor little hovel on a back street. By February his work in the town had produced so good a feeling that two suitable houses on the main street were available, and one of these, a new building nicely fixed up for a gambling house, but not usable for such because of the crusade against that vice in the province, was rented at a very low figure. Among the score or so of inquirers, there are the principal, two teachers, and several students of the public school, in which a Sunday School is conducted weekly by the teachers, who have not yet been admitted to the church. At *Samkong* encouraging evening classes for men, boys, and women have been held, and the Sunday School has taken on new life.

A visit of exploration was made to one of the mountain fastnesses where live some of the aboriginal people, the *Yao*, some thousands of whom live near there quite untouched by the Gospel. He found them a robust, good-natured, industrial people, with a knowledge of the local Chinese dialect on the part of many, which should make it easy to start work among them.

It has been encouraging to find a few earnest Christians among the soldiers who are stationed and pass through here, and to find one in the old man who operates Lien-chou's recently installed telegraph



A Group of Visitors at the Union Middle School, Canton, China. The gentleman in the foreign overcoat is Dr. Wu Ting Fong, and the man on his left is Gen. Chan Kwing Ming. The other officials are his assistants. On the Governor's left is Mr. Y. C. Kwan, the principal of the school, and Dr. Robert M. Ross is still further to his left. Directly back of the Governor is Dr. Edwin C. Machle, and next to him and back of Dr. Wu, is Rev. Wong Yuk Shing, who is now working among the Chinese for the Union Middle School trying to raise funds for the same. He was formerly the Lien-chou pastor, and also city official of that place, and recently pastor of the Second Church, which has recently been completed. He has retired from the active pastorate. At the extreme left of the picture is Mr. Chan Kel Woon, the principal of the Noyes Memorial School and former Commissioner of Education of the province.

instrument, who heard and believed the Gospel 48 years ago in a little day school in connection with the Presbyterian Press in Shanghai.

EDUCATIONAL

People's Hope School (boys).—The school had the largest enrolment in its history during the fall term. A *Self-help Department* was begun with the spring term, the schedule being arranged so every self-help boy has two consecutive periods free for work. This has consisted of janitor work, ball-making, gardening, grading, clerical work, etc. Equipment is needed for carpentry and printing. Work in music, the phonetic script, and athletics has been required of all. Bible study has been made as practical as possible, the preparation of descriptions of Bible pictures, which were presented to country schools along with the pictures, being one feature.

A healthy and practical religious spirit has been shown in prayermeetings, Sunday School work, and social service, and the daily life of the school. The students have carried on Sunday Schools in 10 centers, one of them eight miles away, others as much as four miles.

Baseball has been introduced by the boys into the schools, mission and government, in all the large towns in the field, and into many small towns and country villages, which work is advertising the school. The fact that the balls used nearly everywhere were made by the boys, "motivated" the ball making, to the increase of its educational value. The school brass band has played for the Independence Day celebration, and at many entertainments, etc., of the school and the New People's Institute.

Boys' Day Schools.—The *Tongpei* school regained the size and efficiency of a few years ago, having two teachers and 40 students. At *Sing Tsz* and *Yang Uk Koon* good schools, almost self-supporting, have been maintained in connection with the chapels. Christian work has been done in many private primary day schools in country villages near Lien-chou, schools quite independent of the mission, and locally supported. In one large village where there are many church members and where a clan feud, involving Christians, had nearly destroyed the local school for a long time, the missionary succeeded in making peace and in getting the factions to unite in maintaining a school with 40 students. In this school three People's Hope students assisted, teaching drawing, singing, and athletics.

Girls' Boarding School.—The school has had an uninterrupted year's work, except for a few days in November, when the Kwangsi soldiers were passing through. More of the work this year has been done by the women teachers. One man has been employed, part time only, for teaching Chinese in the upper primary. Two of the women teachers, former pupils, are graduates of the Union Normal, and have done credit to their training schools.

Girls' Day Schools.—The station has at present four day schools for girls. The ones in Lien-chou City and Samkong have been open during the year with good regular attendance, and have made good progress in their work. The school at *Tongpei* was closed at Chinese New Year on account of disturbed conditions, and the teacher has opened a new school at *Sing Tsz*. This school seems to promise well for the future. Another new school has been opened at *Lai Fau*. The better-class people, among whom is a former official's family, are much interested in the opening of this school, and give it their hearty support.

Women's Bible School.—While much good work has been done during the year, the results still leave much to be desired. The impossibility of securing a suitable teacher for the school has been unfortunate, and the work much hindered by lack of harmony between teacher and pupils.

MEDICAL

Van Norden Hospital (men), and *Brooks Memorial Hospital* (women).—The past year is the second of two consecutive years in which the hospitals have been without foreign supervision. The staff has consisted of Dr. Yau, in charge of both hospitals, with Mrs. Yau as nurse in the women's hospital, assisted by Mrs. Liu; and Mr. Tse as nurse in the men's hospital, as-

sisted by Mr. Ue, who is also treasurer and registrar of the men's hospital. It speaks well for Dr. Yau and his assistants that the medical work has been kept up so well. His work is appreciated by the citizens of the district, and the reputation of the hospitals has grown.

The evangelistic work in the *men's hospital* has been in the hands of Mr. Liu, who, although an old man and one of the earliest converts in this locality, has done his work faithfully. Daily morning services are held in the waiting room and evening services four days a week, in addition to bedside preaching and distribution of tracts. Mrs. Wong, a Bible woman, carries on practically the same kind of work in the *women's hospital*. A weak point is the lack of an adequate follow-up system, whereby the preachers and evangelists in the different localities could get in touch with patients who have been in the hospitals.

KO-CHOU STATION

NO REPORT.—No missionary at station during the year.

SHEK LUNG STATION

Shek Lung during the early part of the year covered by the report was rather a storm center, it being the key to the route to *Wai Chow*, which the *Kwong Sai* troops held with a large force. The Chinese were in a state of panic, and all who could possibly do so sought refuge in less disturbed regions. Life was not at all monotonous, and the mission compound proved a fine post for observing an airplane raid, and the retreat of the entire *Kwong Sai* army from *Wai Chow* before the victorious *Kwong Tung* forces. Though there was considerable firing near the compound, and a lively skirmish along the railroad as the rear of the evacuating army retreated, not a bullet was found on the premises. The town escaped with practically no loss of life and little damage to property, and within a few days after the installation of the new order, refugees returned and business was resumed. One church member was compelled by the *Kwong Sai* soldiers to carry baggage, failed to return, and search finally revealed his remains, the hands being tied behind the back.

Shek Taan was less fortunate. The inhabitants fled before the contesting armies and returned to find the entire place looted. *Sai Fu*, where a number of Christians live, was also raided, while one other chapel had some slight losses.

EVANGELISTIC

The evangelistic work in *East River field* is carried on under the auspices of the Church of Christ in China in conjunction with the London Mission where territory is contiguous, while the Swedish Mission are now coming in at *Tsang Shing*. This has been the first year of work under a plan for the attainment of self-support within five years. The churches under the Presbyterian Mission have oversubscribed their quota.

The work at *Chue Tsuen* has been specially promising. This large village of some 6,000 inhabitants has undergone severe trials. On the pretext of the wrongdoing of one member of the clan, a band of robber soldiers looted almost the entire village. Though they did not disturb the chapel, it was raided by pirates the night after the soldiers left. The latter returned with cases of kerosene to fire the village if an impossible sum were not produced, and the place was saved from utter destruction only by the interposition of the governor, Chan Kwing Ming, to whom appeal had been made. The Christians seem to be standing firm, but they need much prayer that they may reap a spiritual harvest from these material losses.

The *Shek Lung Church*, which is independent, has been without a pastor, consequently the work has not gone forward as well as might be desired. This church employs three workers, a preacher, a Bible woman, and a man for visiting and general church work. It has also many earnest members, especially among the men, and much preaching is done by the members on the street, in villages near Shek Lung, or in the street chapel. A meeting of some kind is going on each night of the week, and encouraging interest has been shown in a series of Bible studies, also in the weekly normal class for studying the Sunday School lesson. There has been a healthy growth, with baptisms each communion, but a real pastor is greatly needed to minister to the spiritual needs of the large membership.

Work for Women.—

This work in the East River field is sadly neglected, and it has scarcely been possible this past year to do more than realize the vast need and help a little here and there. At the beginning of the year there were three itinerating Bible women and two blind women.

Visits have also been made to *Shek Taan*, *Taa Fan*, *Taa Sha*, *Taa Tong*, and *Ngoh Foo Ling*, meetings being held at all save the last place, which is near Taa Tong so that the women could go there. Everywhere a warm welcome was received and meetings attended by men as well as women. This field greatly needs a woman evangelist.

EDUCATIONAL

East River Academy (boys' boarding school).—This school was hard hit by the fighting, at one time being reduced to one teacher and four boys. It was, however, a matter of pride that it was kept running every day and all day. The graduating class consisted of six boys, all of whom continue their education. Five of them are church members.

The Asiatic Petroleum Company (a British firm), founded a scholarship in this school. It consists of the sum of \$150, which is to be used in helping two worthy poor boys to the extent of \$25 each a year for the three years' course. By a process of personal investigation, interviews, and examinations, two first class boys have been selected.

Day Schools.—The three station day schools for boys at *Shek Lung*, *Shek Taan*, and *Taa Fan*, have all enjoyed a prosperous year. The teachers have done good faithful service and the schools are bigger, better schools than they were last year. The boys are a healthy lot and reasonably good students.

The day school for girls in Shek Lung was at a low ebb at the beginning of the school year, but four of the girls were received into the church. The influence of the school in past years is illustrated in the case of a young woman lately baptized. A pupil before her marriage, she was at that time refused admission to the church because it was feared that she would not be strong enough to stand against her own family and that of her prospective husband. Within a few months her own parents have both been baptized, and the girl came back, declaring that though a Christian at heart, she dared not defy her mother-in-law, whom she described as a zealous idolater. After a good deal of personal dealing and prayer, she gained courage to take a definite stand. Though persecutions followed, a reconciliation took place later, and both husband and mother-in-law are now willing to hear the Gospel.

Subsidized Schools.—The plan of slightly subsidizing schools that would meet certain requirements was first tried here in 1919, and has been working well ever since. There are now 15 of these schools. The requirements are: (1) the schools must have Christian teachers acceptable to the station; (2) the Bible must be taught two or three times a week at least, by some one approved by station; (3) the curriculum of the Christian Educational Association of the province must be followed in general and the Chinese classics not over-taught.

All of the schools are direct evangelistic agencies. A number of students are received into the church at each communion service.

In addition, the boys of East River Academy have organized themselves into a preaching band which goes out to the neighboring villages on Sunday afternoons or other times to sing and preach the Gospel.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Canton.....	45	50	213	46	11	6,279	420	418	2,239	Mex. 10,223	57	2,812				
Yeung-kong.....	24	7	51	24	1	2,465	62	235	280	1,424	17	520				
Lien-chou.....	11	8	37	12		717	7	135	800	465	11	352				
Ko-chou.....	23	4	29	23	2	1,392	132	500	250	950	10	197				
Shek-tung.....	20	4	48	20	1	2,134	607	305	700	1,370	20	521				
Totals, 1922.....	123	82	378	125	15	12,987	1,228	1,593	4,269	Mex. 14,432 Gold \$8,659	115	4,402	*5	*2,395	*4	*47,990
Totals, 1921.....	126	79	378	124	15	11,503	1,426	1,917	5,136	\$19,466	105	3,289	5	2,395	4	47,995

*Total for Mission.

MISSION, THE CHINESE, JAPANESE, AND KOREANS IN THE UNITED STATES

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

CHINESE, CALIFORNIA: Mission begun in 1853. Mrs. J. H. Laughlin, Superintendent.

CHINESE, NEW YORK CITY: Work begun in 1868. Rev. Huie Kin, Superintendent.

WOMEN'S OCCIDENTAL BOARD, MISSION HOME, SAN FRANCISCO: Begun in 1874. Miss D. M. Cameron, Superintendent.

JAPANESE, CALIFORNIA: Work begun in 1886. Missionary—E. A. Sturge, M.D.

KOREANS, CALIFORNIA: Work begun in 1906. Rev. C. P. Hong, Pastor-at-large.

HISTORY.—In 1853 the Presbyterian Board commissioned Rev. William Speer as its first missionary for the Chinese on the Pacific Coast. A church was organized with four male members.

In *Los Angeles* the Mission to the Chinese was founded by the late Dr. I. M. Condit.

In 1884 the Synod of Columbia, representing the States of Washington and Oregon, sent a petition to the Board to care for the *Chinese* in these two states, and Dr. W. S. Holt was chosen as the missionary to carry on this work.

In 1886 work was begun by E. A. Sturge, M.D., among the *Japanese in California*.

In 1868 work was begun among the *Chinese in New York City*, supported by individual efforts until 1889, when the Foreign Board consented to take charge of the work provisionally, which it did until 1898, when the Presbytery of New York assumed the charge, the Foreign Board contributing a small annual grant to the work.

Work among the *Koreans in California* was begun in Los Angeles, 1906.

In 1874 the *Mission Home for Chinese Girls* was opened by the Occidental Board, and in 1878 an Occidental School was established.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

On the basis of the recommendation by the committee appointed to represent the Foreign Boards, made at the meeting of this committee October 11, 1921, and subsequently approved by the Executive Council, and following action taken by the Woman's Board of Home Missions on January 3, 1922, and by the Assembly's Board of Home Missions on February 9, 1922, the Foreign Boards approved of the transfer of their work among the Orientals in the United States to the two Home Boards, subject to the approval of the General Assembly. The general terms of the transfer were:

1. That the administration of the entire work be turned over to these two Boards June 1, 1922.
2. That the two Home Boards shall take over the current

financial responsibility by gradual steps, covering the next four years.

3. In transferring this work the Foreign Board agreed to transfer its property to the two Home Boards without charge.

CHINESE IN CALIFORNIA

San Francisco.—The Chinese pastor, who has served the San Francisco church for the past five years, has gone to Boston to assume the duties of Secretary of the Chinese Y. M. C. A. in that city. The new pastor came in June. Since his coming, an Executive Committee, composed of representatives from each department of church activity, has been formed. Monthly meetings have been regularly held, where matters relative to the welfare of the church are freely talked over. This free discussion of the problems of the church by the older and younger people together, has been productive of very good results.

The church, for several months, has been issuing a weekly bulletin, containing accounts of the church services and activities and the church news. This has proved very popular and has been the means of adding to the attendance at the church services. The pastor on Saturday mornings goes out with copies of the bulletin throughout Chinatown, distributing them to members of the church in the stores and other places of business, and handing copies to others whom he wishes to invite to the services.

The church building during the summer was entirely repainted inside and out, and a large new electric sign placed on the front of the building. Sixteen members were added to the roll of the church last year, and special work is being carried on for the young men recently arrived from China, who attend both the day and night schools. A Bible class for high school boys and other students was organized a year ago, and has been the means of bringing many to the church services who would not otherwise attend. This class is held immediately before the Sunday morning service. Two of the 16 new members were from this class.

In *Oakland* the growth of the night school has been most gratifying. From a small school of 12 young men a year ago, it has grown in numbers until now there are 38 who come every night to study English and other subjects. On prayermeeting evenings a large proportion of these young men remain and are becoming interested in the message of the Gospel. As yet none of them have united with the church, but it is hoped for and fruits are expected in another year.

In *Los Angeles*, as in all the other missions, new arrivals from China are helping to swell the numbers in the night schools. Twenty-five are in regular attendance there. These are very promising young men and hopeful material for the future. There are 105 pupils who attend the Sunday School, and the largest and most popular class is that taught by the Chinese pastor, who is greatly beloved by all who know him. This mission is fortunate in having for its friends many of the men and women of the Highland Park Church, several of whom give generously of their time for teaching and also of their money, to help with current expenses and with salaries.

Marysville this year has a more encouraging report than for some time. The work has been increased by the addition of a class of 14 fine boys. They come regularly to night school, and in October were organized into a Sunday School class. A Chinese Christian young man from Fresno is interested in these boys and helps them with their lessons at night school and at Sunday School. The Chinatown in Marysville is full of wickedness of all sorts, and it is a matter for rejoicing that these boys are being taught better things than they find in their daily surroundings.

Santa Barbara has also reaped its harvest of the young men and boys recently arrived from China. Several of the newcomers in that town are attending the evening school and the services. Many new families also have

settled in the town, and have thus made possible larger opportunities for visitation among the women than ever before. The Christian Chinese unite with the American Presbyterian Church in Santa Barbara, but religious services are held every evening in the mission in connection with the night school.

The work in *Alameda* is more encouraging than for many years past. Services have been held regularly throughout the year, and the attendance has greatly increased. At the communion service in July, the pastor of the American church presided, and several of the elders of that church were also present and took part in the service. We are hoping that many of these young men now regularly attending the services, will decide to give themselves to Christ and become a part of His church. This small mission gave nearly \$500 for benevolence the past year.

In *Chico* eight or 10 of the women of the American church give their time and services, in rotation during the week, to teaching the young men in the mission. An attractive room in the church building has been set apart for the use of the Chinese and, with its cheerful fireplace, piano, and long table about which all can gather, it is a homelike and attractive spot. About 10 men attend the school regularly, and have contributed during the year over \$300 toward benevolences.

Mexicali.—The report this year would not be complete without mention of the work accomplished at Mexicali last summer during vacation, by Stephen Mark, a Chinese student at the Theological Seminary at San Anselmo. Some of the Immigration Officers had for months past been bringing reports of thousands of Chinese young men in Mexico, just across the border, who had been brought from China to work under contract labor in the cotton fields. Nothing at all adequate in the way of secular or religious education was being provided for these young men, while the town itself, which bears the reputation of being the most wicked on this continent, offered everything in the way of evil allurements. Stephen Mark, in addition to starting and carrying on a day and night school, also organized religious services, and before the summer was over, he had the joy of seeing the fruits of his labors, in the transformed lives of 80 young men, who confessed Christ. The first 50 were the nucleus of the newly formed *Chinese Church of Christ*, and were baptized by the pastor of the Presbyterian church at El Centro, California. The last 30 were baptized by the Methodist pastor of the American church in *Calxico*, just across the border in California. This Methodist pastor and his wife are full of zeal for the work among these young men, and every evening the wife and two or three of the members of their congregation go over to Mexicali to teach in the night school and on Sundays to hold religious services. A Chinese pastor from Los Angeles makes occasional visits to Mexicali and holds services with the Christians there.

Stephen Mark spent his Christmas vacation with this group of young Christians, and found that the men had remained faithful to the religion they had professed last summer. Twenty-three additional ones were ready and anxious to join the group and be baptized. These Chinese men do not belong to the coolie class, but many of them are well educated in Chinese lore. A few had heard something of Christianity in China, but most of them knew nothing of the Gospel. Now all these are rejoicing that at last they know the "Truth about God," as they quaintly express their new belief.

This enterprise was begun and carried on by Presbyterians last summer, but has since been turned over to the care of the Methodist Board of Missions. We commend this interesting group of young Chinese Christians to the Methodists, who are to have the care of them in the future, and we confess to a feeling of envy because of their opportunity to give the Gospel to these people who welcome it so eagerly and are faithful to its teachings in the midst of terrible temptations.

CHINESE WORK IN NEW YORK CITY

The work among the Chinese in New York City has never been so hopeful and so encouraging.

The attendance at the church service and of the Sunday School has greatly increased. The ever-enlarging staff of teachers and their deep interest in the work have been especially inspiring. Nowhere in the world can Home and Foreign Missions be found so closely linked together for the salvation of souls and for the betterment of this country and the Far East.

There are nearly 10,000 Chinese in New York City in comparison with 5,000 five years ago. Chinese restaurant managers and their assistants are allowed by the modified law to bring their families to America. Many have taken advantage of this opportunity. Others have brought their young sons. Thus there are many young boys in our midst without a mother's or a woman's influence at their molding age. A new shipping rule allows all sailors ashore and so there are many Chinese sailors who come to the Mission House on East 35th Street, New York City.

Since the year 1868, through the beneficence and guidance of God's Presbyterian people, this work has sought to present and preach Jesus to the Chinese of New York City and of its vicinity. There are over 700 names in the guest books of the mission. Such men as Dr. Sun Yat Sen, first President of the Republic of China and now President of the Constitutional Government of South China, twice stayed in the mission. Dr. Sun and Dr. Wong Chung Hui, the present Minister of Justice of the Government at Peking and one of the three principal Chinese delegates at the Washington Conference, with another delegate also at this conference, had rooms at the Chinese Mission. Mr. Chung Foy, one of the returned deacons, and Mr. Chu Pawn are teaching and preaching in their native villages in China. Mr. Hui Wong, the first elder, when he returned to China organized and established the *Canton Times*, a newspaper with the same standing in China that the New York Times has here. All of its staff were Christians. Mr. C. H. Chu, who roomed at the church for four years, is First Secretary and Counselor of the Chinese Legation in England, and in the absence of Dr. Wellington Koo, who was one of the chief delegates at the Washington Conference, Mr. Chu is acting Charge D'Affairs to the Court of St. James. Many more of the men who have been with the mission are occupying prominent positions in China. Many of China's leaders of tomorrow are in the First Chinese Presbyterian Church here today. This is a great opportunity of giving Christian leaders to China and helping to solve the problems of the Pacific.

The membership of the church is 121. The enrolment of the *Sunday School* is 130. The *General Welfare Classes* conducted entirely by Christian Chinese have an enrolment of over 100. The *Americanization Classes* or day school numbers over 60. The *dormitory*, which is for the stranger in our midst, the stranded man, or one who may need a rest, is always full.

The outlook and the possibilities of the work were never so great. There is so much of untouched work. So much that should be done for the boys, for the men in the laundries, for the restaurant keepers, for the merchants, for the students and for the families.

JAPANESE IN CALIFORNIA

The first Japanese Presbyterian Church was organized over a saloon in San Francisco in the year 1885, when the number of Japanese on the Pacific Coast was very small.

There are now seven organized churches and three missions under Presbyterian care in California, and two union missions (Presbyterian and Congregational) for the Japanese in Utah. The combined membership of the 12 churches and missions is nearly 1,000.

About five per cent of the more than 100,000 Japanese in the United States are professing Christians. This is encouraging when we remember that not more than one-half of one per cent of the Japanese in their own land are connected with the Christian churches; but in Japan, as well as America, the Christians have an influence out of all proportion to their numbers.

CHINESE, JAPANESE AND KOREANS, U.S.A. ACROSS THE BORDER



Electric sign over door of
the Chinese Church of
Christ, in Mexicali.

Work among the Chinese young men in Mexico.
Work begun by a Chinese student in the San
Anselmo Theological Seminary. Under the
auspices of the Chinese Mission in San Fran-
cisco, during summer 1921. Now under the
Methodist Church.



Chinese Alley in
Mexicali.



Boys leaving school in Mexicali.

Three of our Japanese churches in California are self-supporting.

Not one of the charter members is in the U. S. A. today. More Japanese Christians have returned to their homeland than are now in all the churches and missions. Though the San Francisco Church, now federated with the Congregational Mission, has been without a pastor for the past six months, the services have been well attended, and 11 adults have been received upon confession and one by certificate. This church has four students for the ministry, studying at San Anselmo. Work has been started for the Japanese at South Park, a neglected Japanese community near the docks, where there are seven small hotels and the same number of stores which minister to the Japanese coming to and leaving our shores. A little Sunday School has been organized, having an average attendance of 22, and occasional preaching services are held.

In Los Angeles is a federated Japanese church (Presbyterian and Congregational), with two pastors and nearly 300 members, and a *Sunday School* of 120. This is the largest Sabbath School, for the Japanese children in America are not yet numerous. The members of this church are working hard to secure a more fitting place of worship than the store where their meetings are being held. A lot has been secured, and the Japanese have pledged \$20,000 toward the new \$60,000 property which they hope to have in the near future. This church is self-supporting, though the two Boards are contributing \$50 each per month towards the support of the large evening school connected with the mission.

The *Hanford Japanese Church* in the San Joaquin Valley has 92 active members. This church became self-supporting at the beginning of the present year. This body of earnest Christians seems to have a bright future. The school work at this station is being supported by Christians and Buddhists in common, though the three teachers are earnest followers of Christ.

The church at *Stockton* received 24 new members during the year, making the present membership 93. The budget of this church calls for \$2,300 for the year, only \$300 of this amount coming from the Board. The *Sunday School* has an attendance of 84. The *Vacation Bible School* had nearly 100 children enrolled, the expense of \$125 being paid by offerings of the grateful parents.

At *Watsonville* there is another flourishing church under the care of Rev. K. Koga, who reports 68 adult members and 63 children in the Sunday School. Eight adults were received upon confession during the year. The kindergarten on the mission property is supported by Christians and Buddhists alike.

The church at *Salinas* possesses a fine property, having a modern church building, a manse, a small dormitory, and a home for Japanese children, gathered from the rural districts where there are no school privileges. This home is superintended by one of the elders and his wife, but is supported by the Japanese community. The children attend the public schools.

Sacramento.—Last year this congregation secured a good location and erected a pretty chapel, upon which a heavy debt still rests. Soon after moving into their new church home, a serious quarrel among the members caused about half of them to separate and form an independent organization. Rev. Watanabe, who is in charge of what is left of the congregation, reports a membership of 30 adults, 55 children in the *Sunday School*, and 14 students in the evening classes.

The three unorganized congregations in California are at *Monterey*, *Long Beach*, and *Wintersburg*. Monterey Mission is in charge of Rev. K. Kokita. The Japanese community is not large. The 28 adults belonging to the mission are mostly fishermen. Four were added during the year. There are 40 pupils in the *Sunday School*.

Long Beach Mission has had a prosperous year. This mission reports 37 active members, mostly students, who cannot help much in a financial way, but who are likely to be very useful to the cause of Christ in the years to come. During the year eight adults were baptized and one was received by certificate. There are 34 pupils in the *Sunday School*. This mission is much in need of a suitable building. The three American Presbyterian Churches of Long Beach are greatly assisting this work.

Wintersburg Mission, under the care of Rev. J. J. Nakamura, reports 24 active members and four additions during the year. The *Sunday School* has 46 pupils. The *Japanese Church Extension Society*, to which all of the Japanese churches belong, made up for what was lacking in support.

The *Salt Lake City Mission* now has 38 adult members, 14 being received during the year just ended. Rev. K. Tajima, who is in charge of this field, makes frequent visits to his countrymen in other parts of Utah and Southern Idaho, who are without church privileges. These evangelistic tours have resulted in several striking conversions. The Presbyterian and Congregational Boards are contributing equally to the work in this inter-mountain region. The mission in *Ogden, Utah*, is the last and weakest of the Japanese missions in America, and the only one reporting no baptisms during the past year. This Japanese community is rather small and strongly Buddhist. Rev. M. Tsuji has recently become the leader of this little band of 12 Christians. There are 31 children in the Sunday School.

The 12 Japanese churches and missions in this land now report 966 members, 143 having been received during the year; 38 children were baptized.

The Board appropriated for this work \$8,407. The contributions from the Japanese amounted to \$22,401. This does not include the \$20,000 pledged by the Los Angeles Japanese toward their hoped-for church edifice.

KOREANS IN CALIFORNIA

The Koreans in California are not large in numbers, but all are filled with zeal for the independence of their beloved country, and collect from their countrymen, scattered throughout America, large sums of money to help this great cause. Nearly \$10,000 has been collected in this state, where the bulk of these people live. The Koreans in the southern part of California are under the care of the Presbyterian Church, and those living in the north are cared for by the Southern Methodist Church.

In *Los Angeles* there is a church of 52 members. Ten have been added to the church roll the past year. These people have contributed \$300 to Missions, in addition to a large sum collected for church expenses and the cause of Korea.

Riverside has a most interesting group of families and children. There are 26 church members among them. Services are held regularly in the little mission building, and the people have contributed generously to the upkeep of their own mission and to the cause of missions in other lands.

The exodus of the Koreans from *Upland* and *Claremont* a few years ago, has left only one man in these places where there were formerly flourishing missions. Some of these Koreans have gone to the *Sacramento Valley*, but most of them have gone to *Dinuba*, where opportunities for work are greater. In *Upland*, a few years ago, a very attractive little chapel was erected by the Koreans with the aid of American friends. This building they are now making an effort to sell.

In *Santa Barbara* there is a small group of men who are employed in the large hotels in that place. About 12 of these are Christians. Services are held from time to time in the little parlor of the house where they make their headquarters, and which is a home and reading room for these men who are here without their families. The membership of these Santa Barbara Christian Koreans is with the American Presbyterian Church.

Dinuba contains the largest group of Koreans in this country. The membership of the Korean church there is 150. Evangelistic meetings are held every summer at the time when large numbers of people congregate there to work in the vineyards, picking the grapes. Pastor Lim, of Korea, conducted the services this year to the great satisfaction and enjoyment of the people. Ten were added to the church membership.

The pastor of the *Dinuba Church* for the past year is Mr. Sai, who was the first Korean missionary who went over into China 20 years ago to preach

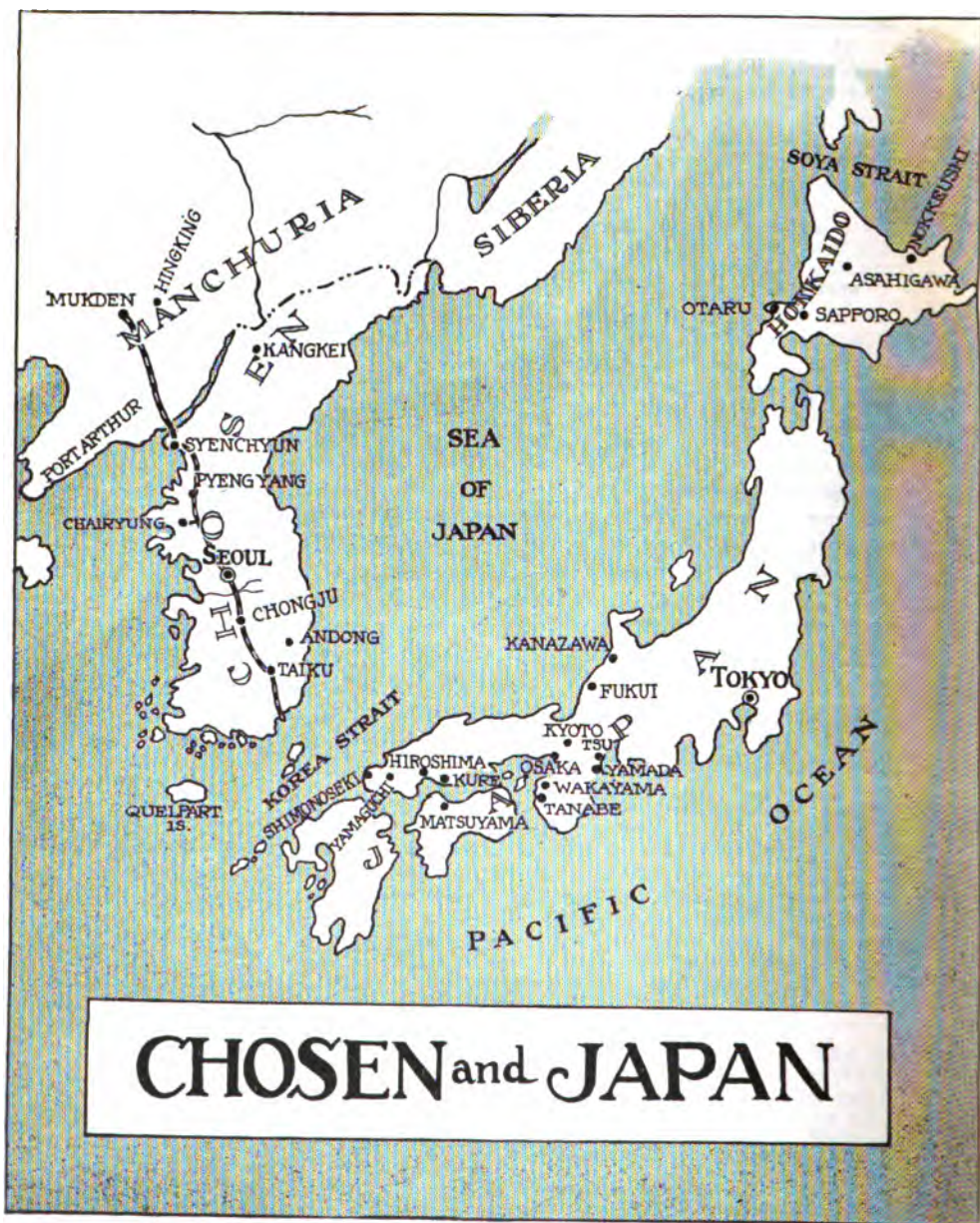
the Gospel to the Chinese people. This community has collected large sums of money for Korean independence, about \$7,000 from this church, and an additional \$2,000 they have given for church expenses and benevolences.

Dr. McCune and Dr. Moffatt, of Korea, have both spent some time with the Koreans the past year. They are both much beloved and bring cheer and comfort to the people when they visit and preach to them.

STATISTICS

STATIONS	Outstations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Chinese, S. F.....	6	1	27	7	...	...	439	26	17	366	\$6,364	...	...	...	...	...	...	...	...	...	...
Koreans, S. F.....	5	...	17	6	...	...	243	11	...	74	2,190	...	...	...	...	...	...	...	...	...	...
Japanese.....	18	1	30	26	3	...	966	143	65	697	15,537	10	216	...	...	...	...	...	...	...	...
Chinese, N. Y.....	...	...	...	1	...	...	121	...	...	176	1,407	...	...	...	...	...	...	...	...	...	...
Occidental Board.....	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals, 1922.....	29	3	74	40	3	1,769	180	82	1,313	\$25,498	10	216	...	...	...	...	...	...	...	...	...
Totals, 1921.....	42	3	64	42	3	1,842	253	76	1,109	\$22,306	18	569	...	...	...	...	...	...	...	...	...

*No report this year from Occidental Board.



THE CHOSEN (KOREA) MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

SEOUL: the capital, near the west coast on the Han River, 26 miles from the port Chemulpo, with which it is connected by railroad; population about 300,000; station opened, 1884. Missionaries—Rev. James S. Gale, D.D., and Mrs. Gale, O. R. Avison, M.D., and Mrs. Avison, Miss Katherine C. Wambold, Miss Esther L. Shields, Rev. E. H. Miller and Mrs. Miller, Rev. Charles A. Clark, D.D., and Mrs. Clark, Rev. E. Wade Koons and Mrs. Koons, Jesse W. Hirst, M.D., and Mrs. Hirst, Mr. John F. Genso and Mrs. Genso, Rev. J. U. Selwyn Toms and Mrs. Toms, Miss Margo L. Lewis, Alfred I. Ludlow, M.D., and Mrs. Ludlow, Mr. Horace H. Underwood and Mrs. Underwood, Miss Kathryn M. Esteb, Rev. Roscoe C. Coen and Mrs. Coen, Miss Marion E. Hartness, Rev. Harry A. Rhodes and Mrs. Rhodes, John L. Boots, D.D.S., and Mrs. Boots, Miss Jean Delmarter, Miss Edna M. Lawrence, R.N., Clarence C. Hopkirk, M.D., and Mrs. Hopkirk, Oliver K. Malcolmson, M.D., and Mrs. Malcolmson. *Affiliated:* Mr. Herbert T. Owens and Mrs. Owens, Miss Faye Fisher, Rev. A. F. DeCamp and Mrs. DeCamp, Mr. A. E. Lucas and Mrs. Lucas, John A. McAnlis, D.D.S., and Mrs. McAnlis, M. A. Thompson, M.D.

PYENGYANG: ancient capital of the northern kingdom, 50 miles up Taitong River from Yellow Sea; 125 miles northwest of Seoul; largest church center under the Board; population, 60,000; station opened, 1894. Missionaries—Rev. Samuel A. Moffett, D.D., and Mrs. Moffett, Rev. William M. Baird, Ph.D., D.D., and Mrs. Baird, Rev. W. L. Swallen, D.D., and Mrs. Swallen, Miss Margaret Best, Rev. Charles F. Bernheisel and Mrs. Bernheisel, Miss Velma L. Snook, Rev. W. N. Blair and Mrs. Blair, Mr. Robert M. McMurtrie, Miss Anna S. Doriss, Mr. R. O. Reiner and Mrs. Reiner, Rev. J. Gordon Holdcroft and Mrs. Holdcroft, Rev. E. M. Mowry and Mrs. Mowry, Rev. Charles L. Phillips and Mrs. Phillips, Miss Helen W. Anderson, Miss Alice M. Butts, Rev. Floyd E. Hamilton and Mrs. Hamilton, John D. Bigger, M.D., and Mrs. Bigger, Mr. Harry J. Hill and Mrs. Hill, Mr. Dexter N. Lutz and Mrs. Lutz, Rev. Stacy L. Roberts and Mrs. Roberts, Miss Anna L. Bergman, Mr. David L. Soltau and Mrs. Soltau, Miss Effie Swier. *Short Term:* Mrs. Mary K. Thomas.

TAIKU: population 60,000; 77 miles inland from Fusan, and 155 miles southeast of Seoul; station opened in 1899. Missionaries—Rev. H. M. Bruen and Mrs. Bruen, Rev. Herbert E. Blair and Mrs. Blair, Rev. Walter C. Erdman and Mrs. Erdman, Archibald G. Fletcher, M.D., and Mrs. Fletcher, Miss Harriet E. Pollard, Miss Martha Switzer, Miss Gerda O. Bergman, Rev. Harold H. Henderson and Mrs. Henderson, Roy K. Smith, M.D., and Mrs. Smith, Rev. A. G. Welbon and Mrs. Welbon, Miss Etta B. Grimes, Rev. George H. Winn and Mrs. Winn. *Short Term:* Miss Ella M. Reiner. *Affiliated:* Rev. James E. Adams, D.D., and Mrs. Adams.

SYENCHUN: in the northwest of Korea, 50 miles from Yalu River, about 225 miles northwest of Seoul; station opened, 1901. Missionaries—Rev. Norman C. Whittemore and Mrs. Whittemore, Rev. Cyril Ross, Ph.D., and Mrs. Ross, Miss Jane Samuel, Rev. George S. McCune, D.D., and Mrs. McCune, Rev. Henry W. Lampe, D.D., and Mrs. Lampe, Miss Blanche I. Stevens, Mr. Edwin L. Campbell and Mrs. Campbell, Miss Vera F. Ingerson, R.N., Miss Hallie Covington, Samuel P. Tipton, M.D., and Mrs. Tipton, Miss Faye E. Edgerton, Douglass B. Avison, M.D., and Mrs. Avison, Rev. Alex. A. Pieters and Mrs. Pieters.

CHAIRYUNG: 140 miles northwest of Seoul, 60 miles southwest of Pyenyang; station opened, 1906. Missionaries—Rev. William B. Hunt and Mrs.

Hunt, Miss Katherine McCune, Miss Anna M. McKee, Mrs. Anna S. Harvey, Rev. Edward Adams and Mrs. Adams.

CHUNGJU: about 100 miles south of Seoul; opened, 1907. Missionaries—Rev. F. S. Miller and Mrs. Miller, Miss Lillian Dean, Rev. T. S. Soltau and Mrs. Soltau, Miss Alga C. Johnson.

KANGKAI: about 250 miles north of Seoul; opened, 1908. Missionaries—Rev. Clarence S. Hoffman and Mrs. Hoffman, Rev. Archibald Campbell and Mrs. Campbell, Miss Jennie M. Rehner, R.N., Miss Hilda Helstrom, Miss Lizette Miller, Rev. Roy M. Byram and Mrs. Byram.

ANDONG: about 70 miles a little east of north of Taiku; opened, 1910. Missionaries—Rev. John Y. Crothers and Mrs. Crothers, Rev. Rodger E. Winn and Mrs. Winn, Rev. Wallace J. Anderson and Mrs. Anderson, Miss Marjorie L. Hanson, Miss Ranier J. McKenzie.

HINGKING (In Manchuria among Koreans): P. O. Hingking, Manchuria; opened, 1918. Missionaries—Rev. Welling T. Cook and Mrs. Cook, Rev. Lloyd P. Henderson and Mrs. Henderson.

DEATH: Mrs. Horace G. Underwood, M.D.

RESIGNATIONS: Rev. E. F. McFarland and Mrs. McFarland, Rev. Charles E. Sharp and Mrs. Sharp, Mrs. A. M. Sharrocks.

TRANSFERS: Miss Etta B. Grimes, from Pyengyang to Taiku; Rev. A. A. Pieters and Mrs. Pieters, from Chairyung to Syenchyun; Rev. Geo. H. Winn and Mrs. Winn, from Kangkai to Taiku.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. Charles L. Bernheisel and Mrs. Bernheisel, Rev. J. G. Holdcroft and Mrs. Holdcroft, Rev. S. A. Moffett, D.D., and Mrs. Moffett, Rev. Charles L. Phillips and Mrs. Phillips, Mr. R. O. Reiner and Mrs. Reiner, Rev. W. L. Swallen, D.D., and Mrs. Swallen, Rev. Charles A. Clark, D.D., and Mrs. Clark, Miss Marion E. Hartness, Rev. E. W. Koons and Mrs. Koons, A. I. Ludlow, M.D., and Mrs. Ludlow, Rev. Geo. S. McCune, D.D., and Mrs. McCune, Rev. A. A. Pieters and Mrs. Pieters, Rev. Cyril Ross, Ph.D., and Mrs. Ross, S. P. Tipton, M.D., and Mrs. Tipton, Rev. Herbert E. Blair and Mrs. Blair, Miss Ella M. Reiner, Mrs. A. G. Welbon.

HISTORY.—The first step toward establishing missions in Chosen (formerly Korea) was taken by the Scotch United Presbyterian Mission in Manchuria, in 1871, Rev. John Ross, D.D., translating the Gospel of Luke into Korean. Dr. Ross and his associates visited Chosen and baptized a number of converts. In 1880 a Korean nobleman, Rijutei, went to Japan, where he accepted Christ and appealed for missionaries. The first missionary was H. M. Allen, M.D., who reached Chosen in 1884; he was appointed physician to the United States Legation and ultimately went into government service. A few months later J. W. Heron, M.D., and Rev. H. G. Underwood, D.D., established a mission at Seoul for the Presbyterians, as did the Methodists for their Church. Other missions established in Chosen were the Australian Presbyterians in 1889, Southern Presbyterians in 1891, the Canadian Presbyterians in 1898, and the English Society for the Propagation of the Gospel. The translation of the New Testament was completed in 1900 and of the Old Testament in 1911. Both the American Bible Society and the British Foreign Bible Society work in Chosen. Another society which has been very useful is the Korean Religious Tract Society, which was established in 1890; the Y. M. C. A. has also taken up work in this country. There is no story of modern missions more remarkable than that of the Korean Church. The first church was organized in 1887. In 1890 only 100 converts were reported, while now the number is about 200,000. The quality of the church in its evangelistic zeal and simple primitive piety is remarkable. The different Presbyterian Missions in China unite in cooperating with the Presbyterian Church of Chosen, which was established in 1907. All of the missions in Chosen, except

the Society for the Propagation of the Gospel, work in union. The station of Fusan has been handed over to the Australian Presbyterians. The last station to be opened is that of Hingking in Manchuria, in 1918.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Chosen. Price, 15 cents.

SEOUL STATION

A valuable sidelight on the whole situation in Korea is furnished by the following quotation from the Japan Advertiser of May 27, 1921. It is part of an interview with Professor Frederick Starr, of Chicago University, who said that he had been "tremendously impressed by the fact that for the first time the Koreans had begun to do things for themselves, that they seemed awake to their opportunities. He did not attribute this to the rule of Japan, saying that the cause of the change in Korea was beyond him to fathom."

As Dr. Starr has been visiting Korea almost every year since 1912, his observations are of more than passing interest. There is a new spirit, a new hope, a new desire for self-determination in more than politics. We live in a new age in Korea today.

In the death of Mrs. Horace G. Underwood (Lillias Horton, M.D.), on October 29, 1921, there passed away one of the great missionary pioneers who laid Christian foundations broad and deep. She sailed in January, 1888, under assignment to the Korea Mission, and was the first woman physician in Korea, and therefore had to encounter not only appalling sanitary and disease conditions, but an ignorance and superstition regarding the nature of disease and its remedies that might have discouraged a less dauntless soul. She quickly attracted the attention of the Royal family, and the Queen was so impressed by her intelligence, skill, and winning personality, that she made the young missionary her personal physician. March 13, 1889, she was united in marriage with Rev. Horace G. Underwood, the first ordained missionary of any denomination in Korea. An account of their remarkable wedding trip would be a story by itself. The late Dr. F. F. Ellinwood spoke of it as "a story not of honeymoon experiences, but rather of arduous and heroic itineration."

During her long missionary service of 33 years, she had the joy of seeing the remarkable development of missionary work in Korea. She arrived in the day of small things when there was only a handful of Christians, but when she died the number exceeded 200,000, and the work of the mission had grown to large proportions. In much of this wonderful development she had an influential part. She was greatly beloved by the missionaries and other foreigners and was revered by the Koreans as a veritable mother in Israel.

EVANGELISTIC

Living in the capital, the center of this little country, the most immediate interest of the missionaries is the welfare of the six city churches. Five of them have their own pastors.

Rev. C. M. Cha was ordained by Presbytery in 1916, acted for a year as co-pastor in one of the country circuits, has since been pastor of a country field, and has now been called as the first pastor of the old *West Gate Church*. He continues to act as Moderator of the Session for his former churches, and two good helpers do the work under his direction. The congregation has passed the 300 mark, the budget system is bringing in money enough to pay the current bills and leave a balance in the bank.

The *Central Church*, too, is taking a spurt. While their pastor, Rev. S. J. Cha (no relative of the other man), was serving his two years in jail (Independence Movement) they were not as aggressive as usual. But now they are making up for lost time. This church has put in seats and electric lights, and taken down the central curtain between the men's and women's sides of the church.

The series of revival meetings conducted by Rev. Kim Ik Tu, Moderator of the General Assembly, in the Central Church was the greatest thing of the kind ever seen in Seoul.

Tong Mak is so near the city that it is always counted with the city work. This church has been assigned a single woman worker this year, for the first time.

Country Work.—Altogether 76 churches have been cared for, 257 days have been spent by the missionaries in the country and 4,150 miles have been traveled.

A revival was held in every one of the churches, lasting from two to five days, and conducted by the pastor and helper of the district, the missionary, and usually as many as four or five officers from neighboring groups. There were over 200 people reclaimed for the church or brought in new during these revivals.

The money released by the self-supporting churches in the South District has enabled the missionaries to put a helper-evangelist in this new circuit.

One building was torn down in another district and moved to *Kun Ha Ri*, the natural center of the district, once the county-seat. There it has been rebuilt to house the growing congregation, and the former church, now too small, is being made over into a house for the helper.

While the routine work was carried on by the men, with the help of the Korean pastors, the women have had their share, particularly in classes.

Supplementing the *Training Classes* the missionaries have made a beginning of *correspondence study of the Bible*, using the course prepared by Dr. Swallen. Comparatively new forms of work, that are nevertheless proving their value as the years go by, are the *Extension Sunday Schools*, and the *Sunday Morning Bible Classes* in English for young men.

Bible Training Classes for Men.—This year Presbytery decided not to hold the big annual Bible Class. Instead it was decided to lay more stress on the General Officers' Class, and the Bible Class Committee. In making up the program for the class, the Koreans determined that all the teaching should be done by foreigners. They said: "You teach us and we will go out and teach the district Bible classes." The class "went big" in every sense. The "Six Counties" of the West held a circuit class, at Yong Dong Po.

Publicity.—

Newspaper evangelism has been tried to good effect in sections of Japan proper, and conditions in Chosen are even more favorable. There are scattered communities of Japanese throughout the country, and among them could be found a good many lonely hearts. Newspapers are read voraciously, and Christian articles would not be overlooked. As the limited missionary force cannot hope to cover the whole field through itineration, but must depend on places where contacts have been established, the most economical way of working would doubtless be the establishing of contacts through newspaper evangelism and then following up such leads with correspondence and such itineration as is possible. This is, therefore, one part of the program for the coming year.

EDUCATIONAL

This is a more or less arbitrary classification, to cover the work done through the schools. The missionaries agree that if the school work is not "evangelistic," and if the itinerators' mission is not "educational," and if the hospital is not both, in its ministry of healing, they are failing to do their duty.

Chosen Christian College.—This is the first time in the history of the college when the hundred mark in attendance was passed. It is a joy to see so many young men present, but it is also a great responsibility. It will not be possible to do highly satisfactory work until the new buildings are completed, and the students and faculty can be together on the college grounds.

After more than a year's effort the government gave permission to revise the courses of study, with Japanese reduced to two hours a week and English increased to eight hours. Including the present year 26 have been graduated. Of the 23 graduated up to last year, 2 are deceased, 11 are teachers in Christian schools, 2 are studying, 3 are in secretarial work, 1 is a magazine writer, 1 is in business, 1 is in prison, and 2 are unemployed. Of the 26 graduates, 10 are from the Literary Department, 10 from the Commercial, 3 from the Mathematics and Physics, and 3 from the Agricultural. It is noticeable that of the 10 graduates from the Commercial Department, only 1 as yet is in business.

Three times a week, from 10:40 to 11:10, voluntary devotional exercises are held in the Assembly Room of the college, which are attended by a very large proportion of the students. On two days of the week all the students are divided into six Bible classes taught by various professors and these are well attended.

Women's Academy.—The faculty is now headed by Mr. T. K. Syhn, a graduate of the John D. Wells Academy, and of the Sapporo University in Japan, who speaks Japanese as well as he does Korean. There is also a very spiritually-minded Japanese young woman who has won the respect of her fellow teachers and the love of the students.

The dormitory is positively packed. Ninety girls occupy the second floor of the building that was built to accommodate 100 on both floors. But what can be done in the face of the great avalanche of students, but stretch all the accommodations to the limit?

The students' *Christian Association* has had charge of all the student activities, both religious and social. Their devotional meetings on Sunday afternoons are attended by all the dormitory students, and are very inspiring because of the conscientious preparation that the girls make for taking part. Their missionary contributions each month are being saved to send an organ to the missionaries of the Korean Church in China. At Christmas time they sent a box of children's clothes to a Korean pastor in Manchuria.

John D. Wells School.—The record of the year enumerates six big things: The *biggest enrolment*, the *largest attendance*, the *most teachers*, the *highest salaries*, the *largest payroll*, the *most fees*.

"Recovery" is the dominant note of the past year. Recovery from the big "Strike" of 1917, which left the school with almost a new student body, and many changes in the teaching staff, and recovery from the effects of the first agitation for independence, in 1919. For the first time the school is caring for its full quota of students, with room for possibly 20 more in the fall. In addition to the 22 regular rooms, one double room is used where some poor boys live and cook their own food.

During the year it has been made clear that preferential treatment will be given to schools that "separate religion and education," though the new regime has revoked the former rule which called on all schools to "conform"

to this plan before the end of March, 1925, so that we can continue on our present basis. But the government, as it has a perfect right to do, gives the advantage to the "conforming" schools. It made a grant of \$100 to each such school for the purpose of sending teachers to Japan proper on an educational excursion.

The *Educational Investigation Commission*, composed of 18 Japanese and three Koreans, has had two sessions in Seoul. The young men of Korea have made it very clear to the Commission that in addition to making the course for Korean schools in no way inferior to that for Japanese schools, they want two things and will not be satisfied without them: The right to teach Korean history as they understand it; and the right to have all teaching of Koreans by Koreans, done in the Korean language.

The oldest student is 22, and the youngest 12. There are boys from every province in Korea. The largest number is from Whang Hai (72), nine came from Siberia, and one from the historically famous city of Nikolaevisk.

Primary Schools.—Two of these schools are held and are union work. At the one inside the West Gate special gifts amounting to \$275 made it possible to get 30 new benches, enlarge one room, and remodel another just in time to be literally swamped by the tidal wave of students that struck all the schools this spring. When the waters settled we found ourselves with over 300 students. The school pays 48 yen a month toward the Union Primary School held in connection with the Central Church. That school, which is conducted by the Southern Methodist Mission and our own, enrolls 230 pupils. The school children form an important part of the Central Church congregation.

MEDICAL

Severance Union Medical College; Severance Hospital; Nurses' Training School.

The past year has been a successful one from several stand-points. The volume of patients at the hospital has exceeded that of previous years; the financial receipts have been gratifying; and the equipment of the institution has been considerably added to. The *Medical School* has overcome the difficulties in taking in an entrance class, and the prospects of securing more liberal treatment from the government are much brighter.

In the dispensary, a total of 54,311 treatments were given, an increase of 2,187 over the previous year. The receipts show a healthy increase. The property has been maintained in good shape, the hospital, nurses training school, and parts of the dispensary and college having been painted and kalsomined, and the clean appearance of the hospital especially brought many favorable comments from the numerous visitors who passed through Seoul during the year. A good deal of repair work was done on our workers' houses.

The equipment of the institution has been added to. The new washer and extractor for the laundry have been installed and are doing good work. Our present X-ray plant has been sold to another hospital and another larger plant is on the way out. There recently arrived 35 beds and mattresses for the hospital, provided by Mr. Severance and Mrs. Prentiss, and the customs finally admitted them free of duty. A large sterilizing plant is also coming from America, which will add immensely to the efficiency of our work.

The Siberian Commission of the American Red Cross made a most welcome gift to the hospitals in Korea, the bulk of the distribution of which was undertaken by members of the Severance staff. The institution also received as a gift an ambulance of the riksha type, the most of the funds being provided by Koreans interested in the cholera emergency hospital, to which members of our staff gave help when it was being organized last August. This gift is an expression of their gratitude.

Nurses' Training School.—This department has had perhaps more vicissi-

tudes than any other during the year. A strike occurred and all of the pupil nurses were required to apply anew. Some were not taken back. At the time of this report there were 6 graduate nurses and 22 pupil nurses.

The fame of "*Severance*" is apparently being noised abroad, for an unusual number of members of the Diet, heads of government departments, and prominent men visited the institution, their coming usually being heralded by telephone from the Government General.

Women's Bible Institute (Union).—No longer is it the older women who come to study to be Bible women, but those in their twenties. Often those come wishing to study only Chinese, English, arithmetic, and music, not knowing it is a Bible Institute. Everywhere one finds this desire to study *something*. It may be said to be a national movement at this time.

Pierson Memorial Bible School.—The work has gone on as usual, the Bible being taught to the young lay workers preparing for Christian service.

LITERARY WORK

Mrs. Underwood, as in former years,* continued her work of translation, and of revision of the Psalter—as her time and strength would allow.

Bible revision has been the most interesting part of Dr. Gale's work. It was rumored abroad that the Revision Committee was making drastic changes in the text of the Old Testament, which was perfectly true. In order to insure the necessary amount of conservatism in the matter, the Bible Committee elected Messrs. Engel and Erdman to the Board. It turned out a very happy choice, as both these gentlemen are good scholars and specially well equipped to enter into just such work with interest and skill.

PYENGYANG STATION

UNION WORK.—*Union Christian College; Union Theological Seminary; Union Woman's Academy; School for Missionary Children.*

Mission work in Pyengyang and vicinity is marked by changes. The days of doubling the church rolls in a single year; of great crowds weeping together on account of their sins; of 2,000 or more people standing in their church buildings, for lack of space to sit down, while a foreigner preached to them on such themes as sin, repentance, faith, and the judgment to come; of people traveling all night long in order to be present at the Sabbath services; such days seem to have been succeeded by more ordinary ones. These are the days of Y. M. C. A. organizations; of huge meetings addressed by young men who have been to America and who have come back to tell "how they do it there;" of immense assemblies for athletic meets, followed, it may be, by a grand row at the end. But they are also days of steady increase in church attendance, of increased demand for books, of renewed interest in education, and of Forward Movements within the Church.

EVANGELISTIC

In the evangelistic field the year will go down in the annals of the station as the year of the Forward-Movement-Evangelistic Campaigns. Beginning with meetings in the seven Presbyterian churches of Pyengyang City, a one or two weeks' campaign was held in practically every one of the 300 or more country churches and groups in Pyengyang territory.

* Report written before her death.

Preceded by two months of cottage prayermeetings, *the city campaign* above mentioned was characterized by early morning prayermeetings, personal evangelism, full churches, and a large number of inquirers. Korean pastors and foreign missionaries preached night by night in the seven churches, the speakers for each night being previously unannounced, but the strength of the campaign lay in the personal work done by the Christians in the afternoon hours.

The well-known pastor of Central Church, while in solitary confinement for 18 months, awaiting trial, studied through the whole of the Old Testament seven times, and the New Testament 13 times, outlining every chapter and many sermons. He read the book of Revelation 800 times, committing it to memory. Seven times a day he gave himself to prayer for his people and for the missionaries.

Country Work.—Itinerators during the spring report an increase of 30 to 100 per cent in church attendance. In one district, in each church on an average 18 people were examined for the catechumenate, and 12 for baptism.

Arrests and beatings have continued in distressingly large numbers in many counties. Church leaders and officers have been taken to county jails; taunted with the words "Jesus' Church is composed of low-down, evil men;" beaten with great clubs, and then pronounced "innocent" and allowed to go free, or else sent elsewhere to jail. Women, also, in all too large numbers, some of them with little babies on their backs, have been taken to county jails, kept there a number of days, and sometimes cruelly mistreated before being released or sent elsewhere to jail. The missionaries are anxiously looking forward to the day when the reforms shall be extended to the county seats and to places far distant from large cities.

Sunday School Work.—Korea is known as a country in which "all the Church is in the Sunday School." Next year is to be devoted to a great Forward Movement in Sunday School efficiency and attendance, and the General Assembly's Committee is already hard at work on plans for the campaign.

Bible Institute.—The Men's Bible Institute, which meets for six weeks in the winter, had a record-breaking attendance of 245. Six men were graduated, having completed courses in six terms of study, covering practically every book of the Bible. This Institute is designed particularly for the training of church officers.

Work for Women.—

Evangelistic work for women has been continued along the usual lines, which are: *Bible Institute work*, *Bible Training Classes* in city and country, Sabbath Schools, and house-to-house visitation.

The changes that have taken place during the past year are an indication of how very rapidly things move here in Korea. A year ago three of the large city churches were without pastors, now all three pastors are in their churches and working as hard as if they had never had from one to two years' prison experience. A year ago the missionaries were shocked and distressed at the proposal of the Academy Girls to go on a speaking tour to country churches; now, young men and women are giving concerts and other evening programs together in churches and schools, and the same missionaries are bearing the innovation with calmness and apparent enjoyment. A year ago the Sabbath School for women at Central Church numbered not quite 400; today it numbers 600.

The *Bible Training Classes*, held in the city, have been well attended, and there was a larger attendance from some of the country districts than formerly. After the Sabbath School class, the *Workers' Normal Training Class* was held, and 127 women were in attendance. It was decided to make evangelism the main topic for the country classes this year. A *class for pastors' wives* had 12 in attendance, a smaller number than had been expected after hearing the need of such a class being urged by some of the pastors.

A tribute should be paid to the faithful Korean Bible women and church helpers, and to the large number of volunteers among

our women who conduct their own missionary societies, who teach Sabbath School classes, and who assist in conducting country classes, and to the faithful servants in our homes. Were it not for these faithful women, the work as outlined could not have been carried on.

A *Young Men's Christian Association* was organized in Pyengyang in the spring of 1921, with 200 members, and a movement is on foot to obtain a building for the Association. According to statements made by members of the International Association, the local members themselves determine the real character of the organization in each locality.

EDUCATIONAL

Union Christian College.—The great zeal for education now throughout all Korea among the young people has been felt in the college as well as in the other schools. The students come from 10 out of the 13 provinces of Korea and also from Manchuria. The college is thus reaching a wide constituency, its graduates being scattered all over Korea and Manchuria. It is believed that they have done their share in upholding the honor and traditions of the school and in advertising it.

Fourteen students finished their studies this year, making a total of 94 who have been graduated from the college.

A company of about 15 students made a six weeks' evangelistic trip up the east coast of Korea. They brought back wonderful reports of their trip, of the great crowds to which they had preached, and the number of people who had expressed a desire to lead a Christian life. This made the name of the college known from one end of the country to the other.

Union Theological Seminary.—The Theological Seminary is not primarily either a purely station or mission affair, but is controlled by the Presbyterian Council composed of the four Presbyterian Missions.

Since its beginning the seminary has graduated 275 students, who are now mostly pastors throughout Korea, Manchuria, and Japan.

A Bible Dictionary is being translated by the members of the faculty and is making some progress. The Theological Review, published by the faculty, has closed its third year. Dr. Engel has resigned the editorship and Dr. Baird has been chosen as editor.

Union Academy for Young Women.—The work in the Academy has been carried on under difficulties. There has been a better spirit in the school than has been known for some years past. It speaks well for the Korean faculty that they stayed on with the school, even though the equipment has not been what it should be, and when teachers in other schools have been receiving larger salaries for the same kind of work. A class of 14 fine girls were graduated, 8 of whom went to other schools as teachers, 3 went to Japan to study, and others are home.

The girls have been learning something of self-sacrifice and service for others; 65 yen were sent to Peking for famine sufferers, later 25 yen and a generous supply of clothing were sent for the Korean sufferers in Manchuria. The girls earned most of the money by self-denial, doing without their weekly meal of meat and white rice for two weeks, and also by cooking, and making soap and handkerchiefs for sale. They have also given one girl her board in the dormitory and have contributed money to buy a 300 yen organ for the school. The missionary society is supporting a Bible woman, who spends her time working in non-Christian villages.

The Boys' Academy.—This has had a prosperous year. Owing to lack of room, half of the students are taught in the morning and half in the

afternoon. Mr. Mowry, whose work is now in the college, but who was also managing head of the Academy last year, says: "There are more students in the Academy from outside of South Pyeng An and Whanghai provinces, than ever before. Some of them walked from the farthest northeastern part of the country."

Lulu Wells' Institute (Young Women).—This helps to give some education to young women, who cannot for various reasons enter the Academy for a long period of study. The school also, through its industrial department, makes it possible for women without homes, or who have not proper protection, to earn their living, and also enables them to receive instruction in Bible study and other subjects.

City Schools.—The Presbyterian churches of the city support and control what are practically four schools: a high school for boys and a high school for girls, a primary school for boys and one for girls. In these there is a total enrolment of 896. This number of pupils would ordinarily be considered a great educational opportunity, but for lack of workers we have not a single missionary to act as teacher. At the churches' request, Dr. Baird has acted as advisory principal during the past year.

Kindergarten Schools.—The five kindergarten schools have been in session seven months of the year, and another has been started. Han Kyeng Sil, who was sent to Seoul to study kindergarten methods, graduated in March and began work in the schools April 1st. She spends one day each week at each of the five schools and conducts teachers' meeting twice each week. It is more and more apparent that there must be some way provided for training young women for kindergarten teaching in the schools here and in other places.

School for Missionaries' Children (Union).—This school and the dormitory in connection with it are very important, not only for Pyengyang Station, but for the other stations as well. The dormitory family has numbered 19 during the year.

MEDICAL

Union Hospital with Methodists.—

The name chosen for the union institution was the "Hall Memorial Union Hospital" in memory of Dr. J. W. Hall, who commenced the medical work of the Methodist Station in 1890.

Dr. Bigger, with his family, reached here from Kangkei in September, 1920, and commenced work in the Union Hospital. Dr. Anderson has also been appointed to Pyengyang by the Methodist Mission, and union work is now being splendidly carried on in what was the Methodist Hospital. There was a little resentment in the native Methodist church at first, because their hospital was merged in the union, but that seems to have entirely disappeared. It is gratifying to see the renewed Christian interest and enthusiasm developing under the new regime.

LITERARY

Considering the large number of persons reached, the 10-sheet tracts, prepared by Dr. Blair for use in the evangelistic services of the Forward Movement, were away and ahead of all the other literary work of the station. The Christian Literature Society printed 1,200,000 copies of these and they were used by the Christians broadcast throughout Korea, in proclaiming the glad tidings of salvation.

Dr. Baird has been engaged in the preparation of the Universal Bible Dictionary. Books mentioned in last year's report have been completed and others undertaken. *Æsop's Fables* and *Why I Left Buddhism and Became a Christian*, which were reported as finished last year, have all been published during the year by the Christian Literature Society. A little book by C. H. M. on the Forgiveness of Sins, two by Brooks on Christ and Sinners and

CHOSEN STUDENTS



Pupils of John D. Wells' Academy, Seoul, Chosen



Girls arriving at opening of term at Pyeng Yang Academy, Chosen



Field Meet of Boys' Academy, Taiku, Chosen

Christ and the Bible, two by McConkey on Faith and Prayer, and several small tracts and articles, have been translated. Dr. Baird has also commenced work as Editor-in-Chief of the Theological Review, published by the Theological Seminary. This is a quarterly containing about 125 to 150 pages, requiring a large amount of time for its preparation. Two books by Mrs. Annie L. A. Baird have been reprinted. These are *The Book of Songs* and *The Human Body and Its Health*. Dr. Bernheisel reports that his book on logic was published during the year. There was also published a tract, *The Living Way*, prepared by Mrs. Rose M. Baird.

TAIKU STATION

There is a population of about 2,000,000 in the Taiku-Andong field, two-fifths of all that the entire mission has assumed evangelistic responsibility for; while there are only about eight Christians to every 1,000, and one church in every 30 square miles. It is time for the mission and the Church at home to come face to face with the fact that the great mass of North Kyeng Sang's population has been left to plunge on down to perdition unchecked. Despite the shortage of workers the established work has prospered.

EVANGELISTIC

A Sunday visit to the four city churches show them spilling their Sunday Schools and congregations all over the courtyard. A 1,000 yen addition is planned for the *Third Church*, now that the new manse is provided for.

The *Second Church* will seat only about three-fourths of the members at present, despite the children of the church being told to stay at home; not to speak of the hundreds of students and new believers who are continually coming to worship.

But a glimpse of one missionary's work among the women of the First Church shows the great need of keeping the mothers in-Israel reaching upward for the best. Superintending their *Sunday School*, conducting a monthly teachers' meeting, and social calling on delinquents and backsliders, radiating friendliness in the home, giving advice on the care of babies; all contribute toward the life more abundant.

Through the courtesy of officials, some fifty Christian men and seven women have been visited weekly in the prison; only the matter of an hour or two for the busy missionaries and the Korean man or woman who accompanied them, but there is no question as to the joy and comfort it brought to the prisoners, and who can compute the harvest to be reaped from the generous supply of books sent in through the Bible Society and private gifts!

There is a great field for work among the Japanese, the young men of the city, and for social service among the factory hands whose life is a virtual slavery. Four Japanese churches are found in the city, but attendance at the Presbyterian church is pitifully small, although the pastor is a cultured Auburn Seminary graduate. Here and there out in the country a Chinaman or a Japanese is found worshipping with the Koreans.

The 43 country churches comprising the best organized district in the Taiku field have pressed on with such courage and vision and harmony toward the goal of self-support and self-propagation, that it has set the pace for the entire Taiku field. A gain of 60 per cent has been made, but the fact that 15 of the 70 churches have started up in the past year makes mere percentages pale into insignificance in the light of God's marvelous grace. Seven years ago there was but one organized church, now there are 16 with elders or elders elect, two supporting their own pastors. The six circuits have become 15, entirely self-supporting. Among these 70 churches 16 have erected neat, commodious structures, some of which are already proving inadequate. By way of contrast, picture the old church at *Eternal River*, a straw roofed hut costing 12 yen, and the new 7,500 yen edifice complete in every detail. The results of the work done among the country churches has been full of encouragement.

Bible Institutes, etc.—These Institutes for men and women are flourishing. The outstanding feature of the fall term was the organization of a missionary society with a budget of over 100 yen to send out a Bible woman to the unevangelized. Classes for *Bible Study* were held in Taikū as usual for the whole district. A central *Sunday School Institute*, held March 9th to 13th with two special speakers, had an attendance of 200 delegates and echo meetings were held in the country.

EDUCATIONAL

The young people are now most zealous for education. The mission schools overflow with scholars, and night schools are being opened in city and country churches for the benefit of young people, especially the girls who otherwise would have no chance for an education.

Boys' Academy.—While there is a manifest desire for an education among the youth of the Church, the boys hoped to be able to cut it out according to their own generous standards and not limited by the rule which has to stretch the mission's grant of 2,000 yen plus uncertain gifts to cover a minimum budget of 6,000 yen a year. Their third attempt at a strike resulted in the abrupt closing of school two weeks early. When the surprise of their bluff wears off, they will have many good precepts imbibed in the school to lead them back.

Sin Myung Girls' Academy.—The self-help department has had a successful year. They not only help provide funds for their expenses, but are learning valuable lessons of application and industry. Classes in Korean cooking and in the adaption of our foods have been started.

MEDICAL

A timely gift of 1,000 yen put the hospital in repair after a long period of disuse, city water was installed, and a working force of 30, from shoe-boy up to two Korean doctors, was finally assembled. The one great handicap, the absence of the nurse, Miss Reiner, on health leave, was greatly lessened by Seoul's generous loan of Miss Esteb for six weeks.

The plant can be characterized by the one word "inadequate." Four doctors treating 60 to 100 patients daily in four tiny rooms, makes the dispensary addition the most pressing property need. Money is in hand for the erection of the isolation ward required by law. A new hospital building and charity wards are none the less needed, but a gracious work of saving human wreckage has been vouchsafed us. There is a recorded conversion of 92 persons. The staff is organized for more properly conserving evangelistic results, going out two by two each Sunday to assist in the services in three country churches which have been hospital by-products, and gaining funds sufficient for one-half the support of a trained worker whose business it is to follow patients to their homes and preach in the heathen villages.

The *Leprosarium* seems prospering with some 180 inmates. A home for some 15 untainted children of lepers is being built on land adjoining the hospital—just a bit of the love that reaches out into the streets and lanes to rescue those who would otherwise sooner or later be ranked among the "unclean."

SYENCHUN STATION

New features in the year's work at this station include:

1. *Young women's societies* like the Y. M. C. A. which have been started all over the country and in several places have held night schools for women and girls.
2. *Cooperative work* for the girls' school; Koreans pledging capital in cooperation with the mission.
3. *First brick church building* erected by Korean money, at Sin Euiju.

4. *First Y. M. C. A. building* erected by Korean money now in process of construction in Syenchun.

5. After 10 years' missionary work in the Island of Sindo in the Yalu, the Koreans have undertaken *full support of their own helper*.

6. A preacher supported by missionary funds raised by Koreans in one of our counties reports *groups of Christians* at each of 30 stations on the railroad between Mongnechung and the Siberian border.

EVANGELISTIC

Churches.—Despite the imprisonment of the two pastors, the local churches have not only been maintaining their ordinary activities, but making actual progress. Two strong helpers have been elected as elders, and, having been previously ordained, were installed. Including these two men, five elders in the North Church and three in the South have been elected during the year. A pleasing feature of the work has been the more frequent exchange of church officers who have conducted public worship.

Men's Local Work.—This year 800 tickets were sold for the February class for men. It was conducted very efficiently by the chairman of the Program Committee, who is the Korean pastor of a country church. The *Men's Bible Institute* continued five weeks. Seventy were enrolled in two classes.

Country Work.—The second year of the forward movement has made real progress because it has gone on notwithstanding many pastors and helpers were in prison. In most places where meetings were held the response was encouraging. The difficulty came in following up the work, often in the absence of missionary and pastor and helper. One of the burned churches has been rebuilt during the year.

Sunday Schools.—

In each local church the children, women, and men meet successively, making three Sunday Schools to each church, because the buildings are not large enough to accommodate at one time all who wish to study. Also the Boys' Academy Sunday School meets separately. There is an average combined attendance of 2,700 in these schools.

Work for Women.—

Classes for Sunday School teachers and workers were held for 25 days in the fall. Thirty-two women studied in the Bible Institute for 10 weeks and 3 were graduated. At the spring class for women 1,160 women and girls were counted in attendance one morning. There are two weekly preparatory classes for women Sunday School teachers, in addition to one for men teachers.

EDUCATIONAL

Boys' Academy.—The enrolment has been the largest in the history of the school; between 100 and 150 were turned away. The students come from the following provinces: South Chulla, South Hamheung, South Pyengyang, Whanghai and North Pyengyang.

In the self-help department not as many boys are used in the shops as we would like, but with a deficit piling up it was impossible to do more. A new industry, however, has been started—that of making bull carts and of making repairs on the same. This is bringing in good profits and would spell better days for the shops if only the foreman kept on. As for the dairy and work department farms, an agreement has been made with two Koreans whereby they have taken over the whole work for one year, and in return keep in employment 50 boys.

In athletics, the boys sent a team to Pyengyang for the football contest,

meeting all the expenses. This money is collected as a tax—50 yen per student at the beginning of the term. They also had a big field day, the expenses of which were met by the foreign community.

In missionary work, the students do not show the enthusiasm which they have in past years. They have subscribed 200 yen for their missionary in Chungju, but it seems hard to collect even that.

Louise Chase Institute.—The demand for an Academy for young girls has been overwhelmingly strong, and the interest of the Koreans in the education of their daughters has taken very concrete form in a movement for the establishment of an Academy which they offer to help finance in cooperation with the mission. Word from the officials that they cannot let the present school go on with such a large student body and so much in the way of a curriculum, without coming under the rules and regulations for schools and being registered with the government, has brought matters to a head, so that a joint committee has met and worked out a plan for an Academy for girls to be supported jointly by the mission and the local churches. The hope is that, after the charter is granted and the school started, it will become a full Academy.

It is expected to maintain the industrial work and emphasize it. It is to have a large place in the curriculum for both girls of slender or more ample means. Owing to difficulties in soliciting money according to the laws of the land, it is proposed to lend to the school the site and buildings now used by the Louise Chase Institute. If this plan of cooperation with the Koreans in managing this school proves successful, it will be another step in advance in developing the Christian constituency along lines of self-reliance and self-support.

MEDICAL

The doors of the hospital were kept open this year in spite of the shortage of funds and workers and the impoverished condition of the people generally among whom the mission works. It has been a hard pull financially.

The greatest difficulty has been in collecting hospital bills. The Koreans are hard pressed financially these days and the charity patients are increasing rapidly, especially among the country people. This is due mainly to the fact, owing to short crops the past two years, that most Koreans contracted heavy debts when the price of rice was high and are having to pay back this year when rice is cheap.

One of the greatest drawbacks to the work has been the loss of Dr. Kim, who had been with the hospital for 16 years and who had grown to be the mainstay in the work. He was arrested in September, 1920, in connection with the alleged bomb plot in Syunchun and was sentenced in April to three years hard labor. From the evidence given in court the missionaries believe him absolutely innocent. A young doctor just out of school has been secured to take the place of old Dr. Kim. He is a bright, energetic fellow, well recommended.

One of the greatest needs in the way of equipment is a small electric light plant for the hospital. Lighting the hospital with lamps as is now done is a very dangerous method in the hands of Koreans who are not accustomed to using American lamps.

CHAIRYUNG STATION

Everywhere throughout the province are seen signs of God's work in the hearts of men, breaking down opposition, arousing conscience, leading from darkness into light, and comforting and strengthening His children. True, the unspeakable sufferings of many of the people who, hoping against hope, still keep on struggling for political freedom; the financial depression greatly affecting the ability of the Christians to keep to their mark in the support of the

work; the disappointments owing to the lack of consecration on the part of some helpers and pastors; the inability of the missionaries to answer all the calls that have kept coming to them from all the corners of the field, have made them wish at times for supernatural intervention, as was granted in the apostolic times. But "God works in a mysterious way His wonders to perform," and instead of what would have been a natural retrogression of the work a wonderful development has been witnessed, both in the growth of the Church and in its consecration.

EVANGELISTIC

From all directions come reports of many new believers, chiefly gained through the special evangelistic campaigns; of new outstations started; of former outstations set aside as separate groups; of additional helpers employed; and of church buildings enlarged and newly erected. These and other manifestations of the work of the Holy Spirit, too subtle to analyze, have given us great encouragement in the midst of political troubles, financial depression and encroachment of the world upon the church.

The three itinerators have tried to visit each church under their supervision at least twice during the year, but for two of them that has not been possible, due in one case to the extensiveness of territory and in the other case to work outside the station.

For men the *Summer Class for Leaders* and the *General Winter Class* have been conducted. Of recent years both of these have shown a lack of interest on the part of the men. The chief reason is probably the fact that we have had great difficulty in securing special teachers that would attract the people.

The *Men's Bible Institute* had this year a greater attendance than at any time since founded. No doubt many of these came not so much for the sake of studying the Bible as in order to escape for a time the dullness of their home life. Some trouble was, therefore, experienced in handling so many unaccustomed to school discipline. But the word of God was taught to them patiently and prayerfully, and it is believed that they have profited by the five weeks of study and daily chapel exercises.

Institute for Sunday School Teachers.—This fills a very real need, for many earnest workers who are unable to leave home for the full time of the Bible Institute avail themselves of this shorter course.

Work for Women.—

The Bible instruction for the women has centered in the three Institutes and General Class held in Chairyung, and in classes conducted in the country churches. A month's Bible Institute for girls between the ages of 15 and 20 was held for the first time in the history of the station. The close and continued contact with those girls during that month brought the realization of the great deficiency of their home training, and caused the women missionaries to resolve anew to help the mothers in their great task of bringing up their girls.

A *General Class for Women* was held with an attendance of about 450, which surpassed the attendance of several years past. The spirit of earnestness and prayerfulness on the part of those who gathered was an inspiration to the teachers.

A special feature in the country classes has been the praise services held at the close of the classes, at which special offerings were made by the women. The use of the money was various—purchasing bells, enlarging the church buildings, employing Bible women, paying church debts, buying stoves for the churches, sending promising women to the Bible Institute, etc. About 20 classes were held and some 3,000 women reached by personal contact, intercession, and instruction in the truths of God's Word.

EDUCATIONAL

There is scarcely a church now where at least one *primary school* is not under its care. The policy of admitting into these schools only children of Christians is not strictly adhered to, so that these numerous primary schools are a strong evangelistic agency.

CHUNGJU STATION

EVANGELISTIC

Over 20 years ago the Gospel of Jesus Christ was first preached in this province. A Gospel whose creed is "Love one another," and whose teaching is "All men are created equal in the sight of God" is not an easy one to believe for people who have always considered themselves higher and better than their inferiors and have had no associations with them. However, a few of the aristocrats have believed, among them the Vice-Governor of the province. His influence helped greatly in building up the City Church, which now has a membership of 400 and is the second largest church in the Presbytery. Throughout the province groups of believers began to appear, until now there are two organized churches and about 40 groups, the nuclei of future churches.

With the calling of a new pastor, a new flame of enthusiasm is looked forward to in the *City Church*. The young men have already taken a fresh start, being much helped and encouraged in a special class started for them by Mr. Soltau. Five of these men have recently pledged themselves for definite work for the Lord.

The province is divided into three circuits, the northern, southern, and eastern. Rev. F. S. Miller has charge of the northern circuit and temporary charge of the southern until the arrival of another worker. Each has been itinerated twice this year. In these sections seven new groups of believers have sprung up, a beautiful harvest due to the patient sowing of seed these many years. Many of the churches have felt the pulse of the revival year and taken new courage and a fresh start. The great need is evangelistic workers to come in and continue the good work begun until each little body of Christians becomes a fully established church.

The third circuit, which formerly was worked by Mr. Kagin, was taken over by Mr. Soltau upon his arrival at the station. The Christians of these places seem discouraged and have failed to appreciate what the church of God can do and is doing in other parts of Korea. A week's retreat was planned for all the colporteurs and evangelists of the three districts. One of the results of the evening discussions was that all present pledged themselves to begin systematic tithing and a fund was started to which all are to subscribe monthly. This fund is to be used for the future training of church workers and leaders in the district.

Sunday Schools have been held in nearly all the churches with the primary departments in many of them reaching the children from non-Christian homes.

Three special *Bible Training Classes* and a *Woman's Bible Institute* have been held. The men's class of leaders was well attended in the early fall and in the winter class the usual enthusiasm prevailed. Dr. Sharp's assistance was greatly appreciated. The number of women studying in the winter class was 200, an increase over the past two years. Plans are being made for the fall term and for the opening of a Men's Bible Institute. Plans are also being drawn for an Institute Building and appropriations requested from the mission for this very urgent need. Gratitude to God goes up on all sides for this new start in the systematic training of workers for His kingdom. Miss Dean spent five weeks of her time teaching in the Taiku Bible Institute, and one week in the large city class at Chairyung.

EDUCATIONAL

Boys' School; Girls' School.—The Boys' School has the regular primary grades with three years of the middle school course, while the Girls' School has only the primary department. The attendance has far exceeded that of former years, reaching the 100 mark. These schools are chiefly supported by the City Church. Reinforcements in the teaching staff and enlargement of buildings are crying needs in this department of work.

MEDICAL

At the time of the report the station was eagerly awaiting word from Dr. Purviance as to the possibility of his return to reopen the *hospital* and dispensary. It was hoped that a nurse might accompany him.

KANGKAI STATION

EVANGELISTIC

Four new groups were visited during the year at *Ni Pyung* in Chasung, at *So Puk Su* in Hoochang, at *Tuk Dum*, and at *Chong Kai Kol*.

Wiewon circuit is reported in bad shape because practically all the leaders have either been arrested or have fled to escape arrest. The congregations are very much discouraged. In the *Chasung* circuit things are about as usual; the hard times affecting the financial affairs quite considerably. In the other circuits there is a steady growth, except at *Tangchin*, where there is a potential church if only a capable and Spirit-filled leader could be found. Our greatest need in a material way is for more and better trained native leaders or ordained men. We are asking for a third evangelistic man, since our present two men are overworked.

As to the *local church*, the growth has been very gratifying; 30 adults were baptized and 49 admitted to the catechumenate, making the largest number received at any one time in the history of the church. The pastor, unfortunately, has spent the greater part of the year in prison.

Bible Institute.—The work this year was most enjoyable. The station feels again the need of emphasizing the importance of securing immediately the funds for rebuilding the Bible Institute building. Before this is done the building cannot be properly furnished, and besides, the present building is a source of danger to any number of people meeting there.

The *General Class* for Bible study held in Kangkai in February was well attended, with 464 on the roll. There were four *district Bible Study Classes* held throughout the territory this past year with a total attendance of 2,874.

Sunday Schools.—

Organized children's Sunday Schools are found in the larger centers only. Since the coming year is to be particularly devoted to Sunday Schools throughout Korea, it is hoped for some building-up in this work. In Kangkai City the attendance at the children's Sunday Schools is about the same as last year's, but in the women's, as much as 30 per cent increase is shown.

Work for Women.—

Miss Helstrom spent 18 weeks in the country, holding 13 classes in which 576 women studied one week's time. The traveling in fall and spring is done by a pack-pony, which is more or less precarious and uncomfortable according to the weather and the disposition of the pony. In winter the traveling is done more comfortably, though very slowly, by bull sleigh.

EDUCATIONAL

There are seven church *primary schools* throughout Kangkai territory and a *Boys' Academy* here in the city, which all have government permits.

The Academy has 36 enroled, and the attendance at all the primary schools was increased, in many cases doubled, and in that of the local girls' school, tripled. There is a great eagerness for education among the young people just now. A new Academy building is absolutely necessary.

MEDICAL

Kennedy Memorial Hospital.—

It was with the help of a Korean doctor and the fame of Dr. Bigger's surgical ability that the work has grown so splendidly, but now with the foundation of Dr. Bigger's surgical ability pulled out from under, Kennedy Hospital is somewhat in the position of Potter Memorial Institute, which on account of a shaky foundation has been propped up with heavy timbers for the last three years. Let us hope that the likeness will go no further, and that this next year will see the hospital resting again upon the solid foundation of a permanent new American doctor. It is the surgical work that has to suffer most. The close of the year finds us with one Korean doctor, not the one, however, who started the year. He has left us to be police doctor and receive a better salary, even though he had been especially trained for work in Kennedy Memorial Hospital.

ANDONG STATION

The most noticeable feature of this year has been the revival among the old aristocratic class. When they saw in 1919 that some of the Christians were not forgetting their country in adopting a foreign religion, but were willing to shout and even suffer for it, their disdain was changed to at least a secret admiration for the Church. When many of their own young men were thrown in prison and came out after months of contact with Christian prisoners, not only firm believers in, but zealous witnesses for the Gospel, they again rubbed their eyes and took notice. And soon there were churches springing up in famous old "Yangban" towns.

EVANGELISTIC

Preaching bands from academies, churches, etc., made a tremendous impression in all the towns they visited. While they reported many converts, their work was chiefly loosening up the hardened soil and sowing the seed, leaving the watering to the Lord and the harvest to later gleaners. A series of revival campaigns was conducted in the fall in county seats and in other towns. Three of the former at least were greatly helped. Another means that the Lord used in bringing about this revival was the work of special evangelists from outside. Altogether the revival resulted in 25 new churches and about 1,600 new adherents.

All opposition to the Church has not ceased, nor has the progress of the past year been achieved easily. There is sometimes bitter, even violent opposition by parents, relatives, and friends against those who desire to become Christians. School children have been threatened by their teachers. Lower officials in government offices are given to understand that their resignation will be expected if they join the church. New believers are often bullied by policemen until they fear to attend church. New groups have been harassed by police and even forbidden to hold services because they were not yet registered as a church. Subscriptions to a new church have been ordered returned to any donors whose names were not on the church roll. But none of these things can stop the progress of the Church of Almighty God.

The Advanced School in Chairyung has been enlarged, several new buildings have been purchased, and the grounds have been improved. At *Sariwon* a 10,000 yen school building has been erected. And at *Sinchon* a similar building is under construction.

An entirely new feature of the work has been the *Christian Endeavor*

Societies which were organized, first, in the Andong City Church, and then in many of the country churches. Youth in any land must have some outlet for its enthusiasm and here, especially since the political awakening, it is necessary to direct this into the right channel to save the young people from serious trouble. The Christian Endeavor has been a great blessing to these young people even in these few short months and culminated in a convention in Andong, attended by 70 delegates from 17 churches.

Bible Institute work also is comparatively new. Begun for the first time in the spring of 1920, there were 130 students studying in the fall term, stretching the sleeping rooms and the temporary recitation rooms to their capacity.

The *Bible School for Women* also has met an urgent need among women and girls who would otherwise be unable to attend either a day school or a regular Bible Institute. Here for a month and a half each, fall and spring, the Bible and a few secular subjects were taught to the women.

MEDICAL

Cornelius Baker Memorial Hospital.—

Dr. Smith's insufficient strength to carry the burden of the ever-growing work, and the mission's decision to transfer him to Taiku to relieve Dr. Fletcher, who was working under similar conditions, resulted in the closing of the hospital. Recently the station had to request the renewal of the hospital permit from the government. When an official came to inspect the building, he remarked: "We have no such plant and equipment among all our government hospitals in Korea." An isolation building for contagious cases is needed to comply with government regulations, and it is hoped this may soon be provided from the homeland and the hospital used to its fullest capacity in bringing the healing touch of the Great Physician.

HINGKING STATION

The past year has been one of good health, busy days, trouble and distress, with some joy thrown in. A few weeks were passed pleasantly and profitably at *Sorai*. A trip was made to the east from *Moukden* as far as *Wangchungmun*, visiting churches and viewing conditions after the Japanese invasion.

EVANGELISTIC

On the 23rd of October, 1920, Mr. and Mrs. Cook left *Moukden* on the same train that bore the 500 Japanese soldiers on their fateful expedition of slaughtering the innocents. The fact that our trip unpremeditatedly lay in the wake of the expedition gave us unusual opportunities for observing the havoc and cruelties perpetrated. Thirty-eight Christians are known to have been killed; of 22 elders, 6 were put to death, while 6 places suffered loss of churches by fire or tearing down.

With the pastors banished, the helpers in hiding, elders killed, and members terrorized and scattered, the Church is paralyzed and has not yet recovered its equilibrium. Due to bare necessity, having received no salary since autumn, five of the pastors resigned in March. Financial assistance was given by the Euisan and other Presbyteries, but little is to be hoped till the next harvest is gathered.

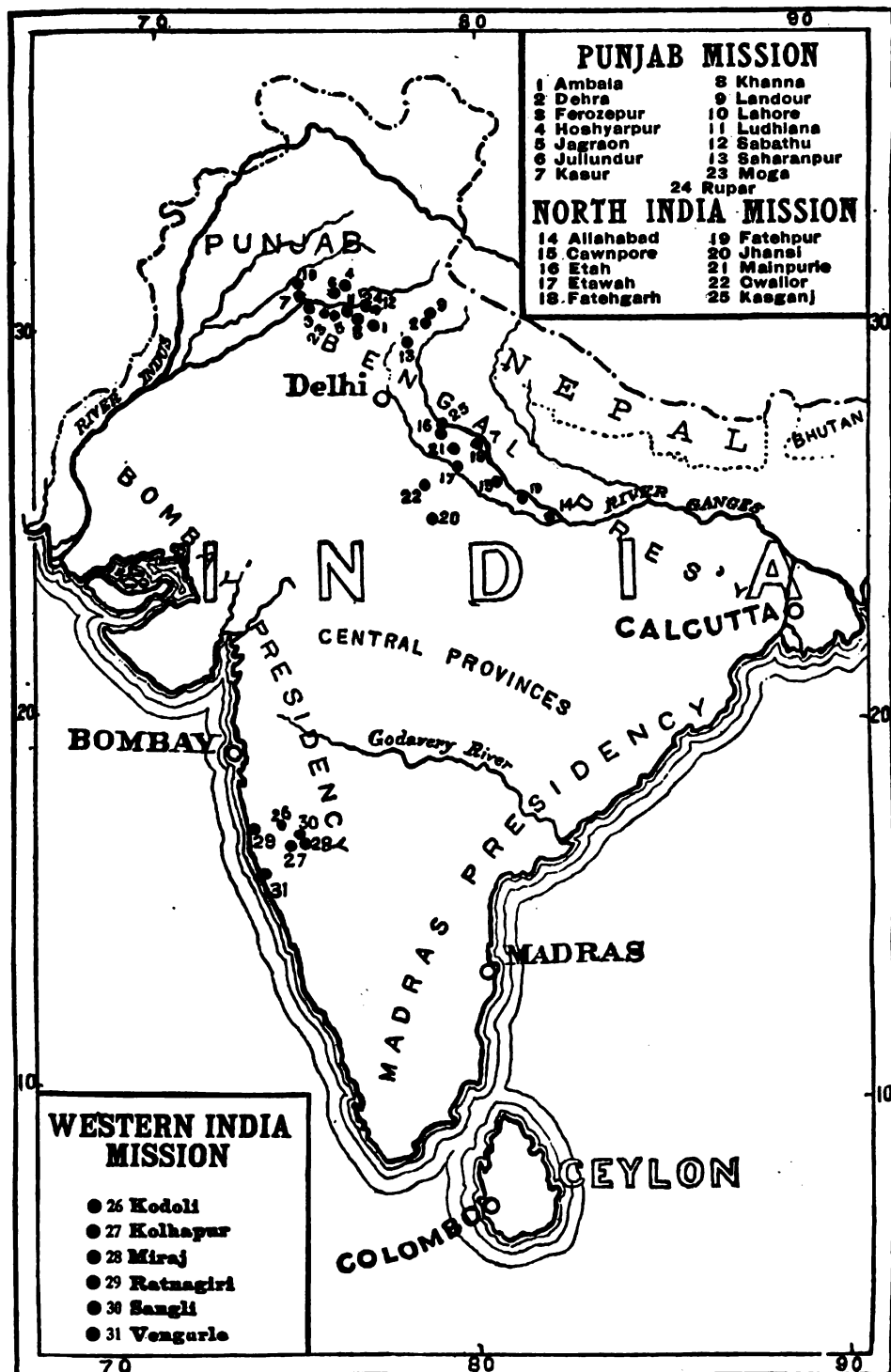
The Korean *Famine Relief* work around *Moukden* took a great deal of time and conference, and there is still a responsibility to see that the distributions are equitably made. One month was spent on a trip among the churches, some of which had never before been visited by a foreign pastor. Needless to say, the long-awaited-for

visit was greatly appreciated by the Koreans. The loss of Mr. Soltau to the work in Manchuria is a great disappointment to the Korean Christians who have looked forward to his coming. They have begun, however, the process of extending their affection to Mr. Henderson.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Seoul.....	31	37	176	107	83	3,180	245	729	5,383	Yen 16,173	21	684				
Pyongyang.....	99	38	431	293	250	15,862	1,749	4,893	40,405	66,471	123	6,825				
Taiku.....	46	20	223	216	216	5,459	635	2,652	20,335	33,255	105	3,022				
Syenchun.....	67	21	273	173	173	13,256	1,931	5,455	31,554	48,015	105	4,146				
Chairyung.....	57	7	238	175	161	9,148	1,294	2,357	22,925	37,387	96	4,883				
Chungju.....	10	6	31	36	36	643	63	238	2,319	3,380	3	173				
Kangkai.....	20	9	41	100	100	2,462	294	1,063	4,066	5,399	8	458				
Andong.....	20	8	119	116	116	2,129	273	1,004	6,047	10,262	48	2,110				
Hinking.....		4	31	34	34	1,566	308	434	2,593	3,051	38	305				
Totals 1922.....	350	150	1,563	1,250	1,169	53,705	6,792	18,825	135,627	Yen 223,393 Gold \$111,697	547	22,606	*8	*2,982	*6	*95,841
Totals 1921.....	350	147	1,114	1,185	1,153	52,420	5,169	15,740	103,025	Gold \$101,983	357	12,463	8	4,179	5	112,522

*Figures given for entire mission.



MISSIONS IN INDIA

NORTH INDIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

ALLAHABAD: capital of the Northwest United Provinces; at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; station begun, 1836. Missionaries—Rev. J. J. Lucas, D.D., and Mrs. Lucas, Mr. Sam Higginbottom and Mrs. Higginbottom, Rev. C. A. R. Janvier, D.D., and Mrs. Janvier, Mr. Charles D. Thompson, Jr., and Mrs. Thompson, Winfield P. Dudgeon, Ph.D., and Mrs. Dudgeon, Mr. James C. Manry and Mrs. Manry, Miss Mary P. Forman, Leslie A. Kenoyer, Ph.D., and Mrs. Kenoyer, Miss Mary A. Kirby, Douglas N. Forman, M.D., and Mrs. Forman, Miss Miriam McGaw, Mr. Wirth F. Ferger and Mrs. Ferger.

SPECIAL TERM MISSIONARIES IN AGRICULTURAL INSTITUTE, ALLAHABAD: Mr. Robert H. Hannum, Jr., Mr. William Brewster Hayes, Mr. Thomas Heath, Mr. Ervin L. Peterson, Mr. and Mrs. Mason Vaugh, Mr. C. A. Warburton, Mr. and Mrs. Carl C. Wisner.

MAINPURI: 225 miles northwest of Allahabad; station begun 1843. Missionaries—Rev. W. T. Mitchell and Mrs. Mitchell, Rev. John H. Lawrence, D.D., and Mrs. Lawrence, Rev. Alfred W. Moore and Mrs. Moore, Rev. W. F. Johnson, D.D., Miss Maye A. Dennis, Miss Harriet M. Lockrow, Rev. H. E. Campbell, Miss P. K. Hall, Rev. Wm. H. Hezlep and Mrs. Hezlep, Miss Mary E. Johnson.

FATEHGARH: 160 miles northwest of Allahabad; station begun, 1844. Missionaries—Rev. C. H. Bandy, D.D., and Mrs. Bandy, Mr. Fred R. Collins and Mrs. Collins, Miss Emily N. Forman, Miss Mary Lovett, Mr. George Dunbar, Miss Louisa Lee, Miss Sarah L. McRobbie, R.N., Miss Adelaide Woodard, M.D., Miss Bessie J. Byerly, Rev. Walter L. Allison and Mrs. Allison, Miss Anna R. Clark, Rev. Ernest P. Janvier and Mrs. Janvier, Rev. John E. Wallace. *Special Term:* Mr. W. D. Griffiths.

FATEHPUR: 70 miles northwest of Allahabad; station begun, 1853. Missionaries—Rev. Ray C. Smith and Mrs. Smith, Miss Edith H. May.

ETAWAH: on the Jumna, 200 miles northwest of Allahabad; station begun, 1863. Rev. Edward R. Fitch.

GWALIOR: about 215 miles west of Allahabad; work begun, 1874. Occupied as a mission station, 1911. Missionaries—Rev. Henry Forman, D.D., and Mrs. Forman. *Affiliated*—Miss Adeline W. Owen, Mr. and Mrs. Carl C. Wisner, Miss Agnes G. Hill.

JHANSI: 200 miles west of Allahabad; population, 52,000; station begun, 1886. Missionaries—Miss Bessie M. Lawton, Allen R. Pittman, M.D., and Mrs. Pittman, Rev. Ralph D. Cornuelle.

ETAH: about 240 miles northwest of Allahabad; station begun, 1900. Missionaries—Rev. A. G. McGaw and Mrs. McGaw, Mr. Arthur E. Slater and Mrs. Slater, Rev. Roy T. Meeker and Mrs. Meeker, Mrs. J. N. Forman, Miss Elizabeth D. Galbreath, Miss Iva Maye Fish, Miss A. G. Jones.

CAWNPORE: about 120 miles northwest of Allahabad; occupied 1901. Missionaries—Rev. S. M. Gillam and Mrs. Gillam, Rev. James Watt and Mrs. Watt. *Affiliated*—Mr. William H. Wiser and Mrs. Wiser, Rev. Robert H. Robinson and Mrs. Robinson.

KASGANJ: 245 miles northwest of Allahabad; occupied as a mission station, 1911. Missionaries—Rev. Glenn B. Ogden and Mrs. Ogden.

SAHARANPUR, at Theological Seminary: Rev. Joseph L. Dodds and Mrs. Dodds.

DEHRA DUN: Miss Mary Fullerton and Dr. Anna Fullerton.

LANDOUR, at Woodstock College: Miss Edith Jones, Miss E. M. Schweigert, Miss Jane W. Tracy, Rev. Allen E. Parker and Mrs. Parker.
At the Isabella Thoburn College, Lucknow: Miss Wilma E. Eustis, Miss H. A. Downs.

RESIGNATIONS: Preston H. Edwards, Ph.D., and Mrs. Edwards, Mr. H. T. Avery and Mrs. Avery.

RETIRED FROM SERVICE: Mrs. J. N. Forman.

TRANSFERS: Miss Harriet A. Downs from Mainpuri to Isabella Thoburn College (Lucknow); Rev. and Mrs. William H. Hezlep from Jhansi to Mainpuri; Mary E. Johnson from Saharanpur to Mainpuri; Rev. and Mrs. Robert H. Robinson from Mainpuri to Cawnpore; Rev. and Mrs. Allen E. Parker from Allahabad to Landour; Miss Edith H. May from Gwalior to Fatehpur.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Mr. and Mrs. A. T. Avey, Miss Emily N. Forman, Miss Mary P. Forman, Rev. and Mrs. S. M. Gillam, Rev. and Mrs. William H. Hezlep, Mr. and Mrs. Sam Higginbottom, Miss Harriet M. Lockrow, Mr. and Mrs. J. C. Manry, Mrs. W. T. Mitchell, Rev. and Mrs. A. W. Moore, Miss Sarah L. McRobbie, Miss Adeline Owen, Mr. and Mrs. Robert H. Robinson, Mr. and Mrs. Charles D. Thompson, Mrs. W. H. Weiser, Miss Adelaide Woodard, M.D.

HISTORY.—The upsetting of a Ganges boat and the consequent loss of some parts of a printing press detained Rev. James McEwen, of the Ludhiana Mission party of 1836, at Allahabad, the capital of the Northwest Provinces; the opening for work seemed so promising that it was decided that he should return and settle there. In 1902 a college department was opened in connection with the Boys' High School at this station, which has since become Ewing Christian College. Other features of the station have been the Sara Seward Hospital for Women and the Boarding School for Christian Girls. Shortly after the occupation of Allahabad, *Fatehgarh*, with the native city, *Furruckhabad*, three miles away, was opened, 1844, with a Boys' Orphanage as its main work, the result of the great famine of 1837. During the Mutiny of 1857, Messrs. Freeman, Johnson, McMullin, and Campbell, with their wives and two little children of Mr. and Mrs. Campbell, joined the English residents in an attempt to escape down the Ganges from the unsafe fort at *Fatehgarh*. They were captured at *Bithur*, marched eight miles to *Cawnpore*, occupied as a station in 1901, and shot on the parade ground with 100 others, under the orders of the infamous Nana Sahib. Other stations occupied before the Mutiny were *Fatehpur* (1853), and *Mainpuri* (1843). Evangelistic work, especially among the villages, has been prominent here. Rev. Joseph Warren began work in *Morar*, the capital of Gwalior, in 1874. After the death of Dr. Warren, Mrs. Warren continued Sunday School and evangelistic work, refusing to leave even when the British troops were withdrawn from the territory. *Gwalior* was made a station in 1911.

At *Jhansi* (occupied in 1886), an important railway center, surrounded by a vast, unoccupied field, a large school for girls has been conducted, besides an extensive zenana work. At *Etah* (occupied in 1900), there has been a great ingathering into the Christian Church from the outcaste people, and special work for these peoples is carried on also at *Mainpuri*, *Etah*, *Fatehgarh*, and *Kasganj* (1911).

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of North India. Price, 15 cents.

ALLAHABAD STATION EVANGELISTIC

City Church.—A large part of the year the church in the heart of the city of Allahabad is open for evangelistic services and for the sale of the Scriptures and distribution of Christian literature. During many years it has been customary to have a week or more of special evangelistic services. This year the services were often interrupted by cries of "Mahatman Gandhi ji ki jai," with the mob spirit ready to break out. On one or two nights Gospels were bought and torn up or burned in front of the church. This is one of the signs of the changed times and the non-cooperation spirit in India. The Christian religion is looked upon as foreign, and hence the spirit of antagonism and the effort to destroy it. This is nothing new, however, in the history of the Church.

When Maulvi Sultan Mohammed Paul was transferred last year to Allahabad, it was hoped that he would give much of his time to evangelistic services in the *City Church*, but his presence, as a well known Moslem convert and Arabic scholar, filled the church with an angry audience bent on crying him down, largely because they had come to recognize their helplessness in meeting his arguments, drawn as they were from the Quran itself and from learned Moslem commentators. Hence, after a few attempts to secure a hearing for him in the *City Church*, it was thought best for him to confine his efforts to personal work, visiting the homes of thoughtful Moslems and meeting them in the *Katra Church* and at his home.

Jumna Church.—The *Jumna Church* ministers to a congregation that is in some ways unique in North India. The church consists mostly of students who come from almost every part of India, some from as far as Fiji. The full membership of the church a year ago was 39, today it numbers 79. On several occasions there have been complaints of lack of room. Some non-Christian students have been attending the services. The pastor is assisted by seven elders and three deacons. The church has two *Sunday Schools*, one on each side of the river.

Quite a number of villages within a few miles of *Katra* have been visited by Mr. Girdhari Lal, who has given his mornings largely to the villages and his evenings to the *City Church*. The big tent was pitched as usual on the *Mela* ground at the junction of the Ganges and *Jumna*, and there day after day during the month of Magh (January-February) the Gospel was preached, Scriptures sold, and tracts distributed to the pilgrims, thousands of them from faraway places all over India.

Outstations.—

All credit for any progress at *Karma* and *Sirsa* is due to the Indian preachers stationed at the two places. The missionary in charge has seen the men only once a month, and talked the work over with them. In *Sirsa* the work has largely been that of friendly visiting with all classes in the city, preaching in the bazaar in the evenings, and selling Scripture portions and tracts. The pastor also has a school in one of the *chamar* villages.

In *Karma* the pastor spends the greater part of his time preaching in the different villages and using the lantern slides. *Karma* is a trading center, so on bazaar days many people come from distant villages to buy and sell. This furnishes a splendid opportunity for the work the preacher is doing.

Work for Women.—

Zenana work has been carried on in about 12 homes. Two of the pupils under Mrs. Janvier's care were Mohammedans. The Bible woman reports 19 homes visited. The Blind Asylum has also been visited.

DISTRIBUTION OF LITERATURE.—18 books and tracts on religious subjects, in Urdu, Hindi, and English, have been published

and sent through the post office to hundreds of government officials, Hindus and Moslems, whose names appear in the Civil List of the United Provinces. These silent messengers are entering many homes and places barred to the preacher and teacher.

EDUCATIONAL

EWING CHRISTIAN COLLEGE

The year has been an anxious one. The hope that the College, under the new University Scheme might be allowed to preserve its autonomy and continue in affiliated relation to the university, even though located in the university town, has so far received no encouragement; and so far as human vision goes, there is no escape from the scheme that resolves the college into two parts, the Intermediate College, which is really an advanced high school, and the Internal University College, which is no more than a hostel for university men, in which supplementary and tutorial instruction will be given. It really becomes a question whether students will be found willing to live so far away from the University, the lectures of which they must attend.

The opening college year brought with it a drop of nearly 20 per cent in attendance. The attendance was seriously affected by the fact that both the University Department of Economics and Muir College have for the first time adopted the policy of allowing law students to attend M.A. lectures. Further explanation of the decrease is to be found in the loss of Professors Thompson and Manry, who went on furlough in the spring, and in the general restlessness caused by present political conditions. Probably the extraordinary rise in prices is also a contributory cause, for practically all educational institutions have been hit. The university examination results this year were among the most satisfactory.

The year was free from serious sickness, the resident physician not only being in a position to deal promptly with cases that arose, but devoting special attention to preventive treatment and discovery of causes of disease. Another factor in good health was the general interest in outdoor sports. The teams had a successful season, the hockey team particularly so, being either winner or runner up in all the local tournaments.

In the year under review there was accommodation for 200 students in the different hostels. There were 20 Christians, 22 Mohammedans, and 158 Hindus. Up to the time when students left after their intermediate and B.A. examinations, there were not more than half a dozen vacancies at any one time during the course of the year. Each hostel has a common room which is supplied with newspapers, magazines, and games. Towards their maintenance the college grants one rupee per student from the reading room funds. These rooms were well used, not only for reading and playing games, but also for meetings, debates, etc. The management of these common rooms is solely in the hands of the students themselves. The Bible class work and the personal contact with students continued much as usual.

Agricultural Institute.—This year has witnessed a good increase in the number, as well as an advance in the scholastic ability of the agricultural students. Twenty-eight are Christians, 16 Hindus, and 2 Mohammedans; 12 are from the U. P. and 34 from outside. Kashmere, Assam, Mysore, Naw-anagar, and the Fiji Islands are represented. There is an encouragingly large number of men who are training for teachers of mission agricultural schools, thus pointing to what will probably be the biggest opportunity in the future. One of our students belonging to the group of six Indians sent from Fiji for training, was baptized during the year.

Financially, the year has been a good one; the payment of debts, except the government loan; the raising of an endowment of \$50,000, the securing

of a like amount for the purchase of land, the raising of funds for the erection of two new bungalows, for a laboratory and lecture building, and promise of good sums for maintenance. The third bungalow and second cattle shed have been completed and Converse Memorial Hostel almost so.

The year, on account of early cessation of the rains in August, 1920, has been a poor one for crops. But the present kharif crop is one of the most promising the Institute has had. The dairy has passed through the year with fewer losses from disease and more satisfactory turnout than ever before. Mr. Pederson has entered his work as agricultural chemist, and Mr. Hayes as horticulturist. Mr. and Mrs. Vaugh were expected to arrive after a month or two, he to take the engineering work.

The students secure good positions without much difficulty. There is a large demand for men who will take positions of greater responsibility than our two years' course prepares them to take, so we feel that for the training of leaders more time and better facilities are needed than we can now command.

During the year two short courses for mission workers, one in January and one in September, were held; 22 men were present in the first and 12 in the second. In January a workers' conference was held, in which men from various missions and the Y. M. C. A. discussed problems of agricultural education and rural uplift.

Wanamaker Girls' High School.—The school closed the year with no decided increase or decrease in enrolment to be reported. But there has been an encouraging increase in the number enrolled in the A and B Preparatory classes and in the seventh class. Six Wanamaker girls passed the Anglo-Vernacular middle examination last year, and five are girls who have come from middle schools.

The Indian staff has been improved by the addition of two teachers holding the English Training Certificates. Six members of the present staff are former pupils of the school. For the first time, at least for several years, there are non-Christian girls enrolled in the upper classes. One Hindu girl is enrolled as a boarder in class 5, and two Brahmo-Samaj girls enrolled as day pupils in classes 6 and 7, respectively.

Perhaps the greatest satisfaction in the work comes in the knowledge that Wanamaker girls are every year going out to serve, to give of that which they have received. Of the 12 girls who have left the school from class 10 in the last two years, two are taking further training, one in college and one in teachers' training school, and ten are teaching, nine of them in mission schools, one in Wanamaker, three in Rakha Girls' School, and five in other mission schools of primary and middle grade.

Jumna High School for Boys.—The last year was hard in many ways for the school, with a new principal, new headmaster, and the spirit of non-cooperation rife. There was a restlessness and indifference among the students that made the work difficult.

Quite a number of boys were lost on account of non-cooperation, but many came back later. After January first the boys began to settle down and really try to work, but it was too late for many of them, and the results from the S. L. C. class were very poor. Since the beginning of the new school year, however, everything has been in much better shape. The spirit among the students and teachers is splendid. Mr. Dharam Das, the headmaster, is getting hold of things and doing his work well. In the Bible study classes the boys seem really interested and willing to learn. The impending changes in the university system makes it very probable that an intermediate college, and the Jumna H. S. will be reduced to a middle school.

Jumna Hostel for Non-Christian Boys.—The spirit of non-cooperation made the work in the hostel difficult. Dissatisfaction was in the air and the boys made the most of it. The climax was reached when they decided to strike, and on a very trifling pretext they all walked out one evening. The guardians were informed of conditions, but no effort was made to induce the

boys to return. They finally grew tired of shifting for themselves, and cheerfully they performed the tasks that were given them for punishment. Quite a number of the boys attend the voluntary Sunday School classes regularly, showing a real interest in the work.

Katra Middle School (Boys).—The efficiency of the school is largely due to the ability and faithfulness of Mr. Pratt, who has served the school as headmaster for more than 25 years. The Government Educational Department has raised its grant-in-aid the past year, an increase of Rs. 912.

The Bible instruction for the greater part of the past year has been given to the whole school, teachers and pupils, in a Bible class the first half hour of the day's session. This class is regarded as one of the great opportunities of filling the mind and heart of the pupils with the words and promises of the Lord Jesus. The government grant is given with full knowledge that the Bible is taught to all the pupils attending the school.

Jumna Primary School.—Several changes have been made in the primary school since the beginning of the year. The third class, consisting of ten boys, was transferred to the Jumna High School, where they were under very efficient instruction. This eliminates all English teaching from the primary school, and two instructors, a Pandit and a Moulvi, can handle the remaining classes. Mrs. Ralla Ram takes Bible classes three times a week. Use is made of Mrs. Eddy's Bible Stories for Beginners, and the sand table. The Bible lesson is always one which interests the boys very much.

MEDICAL

Dispensary on college grounds. Dispensary at Leper Asylum.—The actual medical work was started on November 1, 1920, in a small bath room in Prof. Thompson's bungalow, which was used as examining room, dressing room, and laboratory, and where a motley crew of missionaries, their servants, college and school students, and members of the surrounding community were seen and treated. In the meantime, with a lack of speed that was at times exasperating, the premises now occupied were gradually being put into shape and equipment and supplies collected.

A simple plan had already been adopted: establishing an examining room and chemical laboratory in the college, equipping the college infirmary to take care of patients, equipping and stocking the "Farm Dispensary," and building up the medical work at the Leper Asylum, so that at all three places it was a matter of taking over and building up already existing lines of medical work. Eight months of actual work have seen these objects accomplished to a fairly satisfactory degree, thanks chiefly to the fine spirit of cooperation manifested by every missionary in the station and by certain members of the college staff, who by reason of their special training have been of inestimable value.

The dispensary is reaching in a fairly satisfactory fashion the inhabitants of nine or ten villages lying within a radius of five or six miles. Coming from within that distance, the patients are seen frequently enough to make the work from a medical point of view well worth while, but in the case of the 20 per cent who come from villages situated from 5 to 30 miles from the dispensary, the benefit derived by patients is very questionable.

The medical work for students has been most generously supported by those most interested and responsible. In fact it has been the college work that has made possible the many extra little pieces of work for the community at large.

MAINPURI STATION

EVANGELISTIC

The Church.—The church has had no pastoral care for the past three years. The congregation is made up of teachers, students, and missionaries. It is a rare thing for non-Christians to attend a service.

District Work.—The visiting staff was about the same as the previous year. An extended report of the work was not available, owing to the absence on furlough of the missionaries in charge.

Work for Women.—

The zenana work has been carried on with the assistance of two faithful Bible women in four sections of the city, *Gola Bazar, Old Mainpuri, Katra,* and the city proper. 162 women and girls read in 105 homes. Of this number, 46 were Mohammedans and 116 Hindus; 107 were married, 7 were widows, there were 47 girls and 1 boy; 41 read the Bible, 101 a catechism of the Christian religion, 75 studied Hindi, 61 Urdu, 25 Roman Urdu, 13 English, and 45 a Temperance Catechism and literature. Many temperance books were given to the husbands or brothers through the wives and sisters. Nearly all of the women learned to write and studied arithmetic. With very few exceptions, the friendliness throughout the city has been all one could ask for in such uncertain times in India.

EDUCATIONAL

High School (Boys).—The teacher was a Hindu who had graduated from college less than a year before. He was persuaded that he could serve his country better by leaving an established school that was working with the government, to become a headmaster of a school of non-cooperators. He later saw his mistake and repented and left the so-called National School.

The Conscience Clause, the making of Bible teaching voluntary or losing government grant, is the prominent thing that causes anxiety just now. To leave out direct Bible teaching to all pupils would mean a compromise that would have its effect on non-Christians and would be especially deadening to Christians. In spite of the fact that attendance in Bible classes is compulsory, there are 53 more boys in the high school than the number enrolled in the government high school.

Christian Boys' Vernacular School.—There are six classes in this school with three full time teachers, a Bible teacher, and one who teaches Hindi one period daily. There has been an average attendance of 600.

The boys and Christian teachers have a garden in which they do all the work, drawing the water for irrigating, purchasing their own seeds, and selling the produce.

Central Training School.—Young men and women from among the village Christians are sent to Mainpuri to the Training School. Most of these men come knowing very little and with very little apparent ability; they begin to read haltingly and they also begin to take on a new look. These same men in three years get an education that puts them in most cases among the educated people of their villages. There is little to tell about the routine work of the school. The schooling days of the men are limited. The children of these men and women students who are old enough to profit, are in Miss Downs kindergarten, and here they are getting an opportunity such as their parents never had.

One of the men was set apart to work in the nearby villages among the sweepers who have not yet become Christians. He succeeded in getting 50 or more ready for baptism, and because of his work the opposition in other villages is much less. The women take great interest in the religious activities of the school and church. Each week they hold a religious service which is lead by one of the training or high school teachers.

LITERARY

Dr. Johnson had prepared during the year two books, *Miracles and Parables*, to be printed in both Urdu and Hindi; also the *History of Israel from Judges to Kings*, to be printed in Hindi. These books will go to press shortly. There are five new books in the press, one of them being the Gospel of Mark in village Hindi, which completes the translation of the four Gospels. Three small tracts were written for the North India Tract Society.

One of India's greatest needs is good literature for both Christians and non-Christians.

FATEHGARH STATION

EVANGELISTIC

Rakha Church.—The church is not and has not been self-supporting, about one-half of the expenses being born by the church and one-half by the mission. The church has been without a pastor for the last 18 months, during which time the arrangement for Sunday services has been in the hands of the stated supply.

Bharpur Church.—This church is self-supporting, with 53 communicant members. The congregation consists of members of the Christian compound community, some six or eight people living outside, and boys of the Industrial and Boys' Boarding Houses. The distribution shows that a large part of the congregation consists of boys and small children. Steps are being taken to divide the whole congregation into districts, to be put under the care of different elders who will be expected to serve in every way those under their charge and to help in the building up of a larger membership.

District Work.—Working with the missionaries have been 3 ministers and their wives, 3 licentiates, 6 village pastors, 10 preacher teachers, and an "other worker," making a total of 26 workers. This in a territory of over a million souls cannot be considered as an overmanned field.

The number of villages in which Christians are found is not actually known, but it is not far from 750 or 800. Neither can the exact number of baptized people be reported. In the government census of 1911 there was a Christian and Bhangi population, combined, of 9,200, and since there are practically no Bhangies now unbaptized, it is felt that to place the Christian population of the district at 7,500 is not an extravagant guess.

There are 12 village churches with a membership of nearly 2,600. There have been more encouragements this past year than usual. The church sessions have pretty nearly supplanted the old panchayats. Many people attended a service at least once during the month. The Christian Mela Convention was attended by slightly over 300 people. The encouraging thing about the mela was that the people started with the intention of making it a self-supporting affair. They did not succeed, but nevertheless contributed about one-half the cost. The community has given towards its own work Rs. 1,008 of which we have record. This makes this a record year. Another year of cooperative banking has been experienced. There are now eleven of these banking groups in the Fatehgarh District. Thus far these banks have for the most part been a veritable boon to the people.

The *Village School* work has been carried on from 12 centers. The policy has been to open up a school only where it was thought that teaching could be continued right through to the end of the course.

Among the Upper Castes.—This work for the higher castes and Mohamedans was begun by Mr. Janvier last November when with the help of the pastor of the local church at Barhpur, he began holding services in the city church at Farrukhabad. At times there were good crowds and attention, but the work was much interfered with by the non-cooperators of the city, so that it seemed best to turn the energies in other directions. This was done by visiting in the homes of a few friends made in the city, and by preaching in the villages easily accessible from the mission compound. The reception was in most cases very friendly for both the messenger and the Message. This work has been taken up again since Mr. Janvier's return from the hills.

EDUCATIONAL

Christian High School (Boys).—The enrolment has dwindled steadily for six or seven years. Each year has seen a decrease over the previous year, till

now there are only 164 boys enroled. This means a decrease in the income from fees, but more than this it means that fewer boys are coming under the school's influence. The many national and other schools that have lately sprung up have accounted for a good deal of the decrease, while the country-wide agitation against the British Government and things Western, has created a prejudice against the school because it is a Christian school. One other factor should be mentioned, and that is that the school is unfavorably situated for drawing boys. It is about one mile from Furrukhabad and two miles from Fatehgarh, from which places it draws most of its students. With a good government high school in each of these cities, competition is keen, for it is only natural that the boys should prefer to patronize the schools nearer by. The second baptism within three years from the Mohammedan boys of the school occurred last year. This boy attended the Bharpur Primary School for several years, and has been with the boys of the Christian boarding house a great deal.

Christian Boys' Boarding House.—For a second year one of the high school teachers has supervised the study of the boys, and this has been a great improvement over the former method of putting some of the older boys in charge. It has made for better work, so that last year there was a higher percentage than usual of passes among the Christian boys. This year more boys also are earning either pocket-money or money for their clothes.

Rakha Girls' School.—The school has experienced a year of mingled difficulty and encouragement; encouragement because of the growth of the school, difficulty due to the shortage and illness of the teachers, straitened finances, and cramped accommodations.

There are over 100 children in the three lowest classes, each class being divided into two sections. In the government examination this year, the candidates who appeared from this school have registered no failures, all of the candidates having passed in the first or second division, and about 50 per cent have stood high enough to receive government scholarships. During the year there have been the following organizations in the school, in addition to the daily Bible classes; a *Junior and Senior Temperance Society*, four *Christian Endeavor Societies*, a *National Missionary Society* organization, and two communicants' classes. Nineteen girls have united with the church this year on confession of faith.

Furrukhabad City Girls' School.—After Mission Meeting last year, the Furrukhabad City Girls' School opened up with the brightest of prospects. There was a steady increase in attendance, which reached the highest in December and January, with 136 on the roll. After the summer vacation everything seemed to change. People greeted the teachers with "Gandhi kijai." A priest prevented a number of the children from coming to school. Many of the girls who had been our friends went past us on the streets with noses in the air and non-cooperation written all over their little faces. In spite of non-cooperation and the heavy rains, however, the school has been having an attendance of between 50 and 70 daily. At present there are 18 girls in the upper classes. The school now has the services of a Bible woman. She teaches one period in the school. The zenana work is opening up and a number of the old pupils of the school are willing to continue their studies.

The school is housed in one of the cottages that belong to the high school. Although the cottage is too small it is rent-free. During the sunny weather most of the classes are held out of doors and all is well. During the rains the situation is more difficult, for all classes have to be held in the little house. The class that was sent to the high school was as large as usual.

Fatehgarh Industrial School.—The subjects taught are: shoemaking, carpentry, blacksmithing, stonecutting, canework, casting and moulding, drawing, reading, writing, arithmetic, history, and geography. Drill under a competent instructor is given two hours a week. The boys spend four hours a day in industrial work and four in literary work. Outside school hours they take a keen interest in games. The moral tone of the school is good. Ten boys intend joining the church this year.

MEDICAL

Emma F. Salisbury Hospital for Men, and Sarah Seward Hospital For Women.—On account of ill health, Dr. Woodard had to go on furlough early in January. Miss Janhi Nath, the compounder, went with her to America, and her absence, together with the absence of Miss McRobbie and Miss West, left a very limited staff. Dr. Elizabeth G. Lewis, of Ambala, took charge about the middle of January.

In spite of limited numbers and lack of training, the staff has done good work. They are keen on learning and insist upon having classes as regularly as possible. It is hoped that Dr. Woodard's plan of training evangelistic workers in compounding, so that they may do simple medical work in the villages in connection with their teaching and preaching, may prove satisfactory. An attempt has been made to keep a part of the hospital purdah for the benefit of the Mohammedan women and as a protection to the Rakha school girls who are often sent into the hospital. For this purpose a bamboo fence covered with matting was built from the rear verandah, inclosing well and cooking places, and the end of the verandah facing the men's ward was bricked up.

FATEHPUR STATION

The effect of the present state of India on the work and the reduced purchasing power of the rupee, have greatly affected mission work during this past year, as during other years. It is more difficult to conduct the boarding schools, the preachers find it very difficult to live on their even increased salaries, and all through the district the people are so occupied with the question of daily bread and clothing that they do not feel like giving much attention to the Gospel message. The political state of India, however, has not affected the work in Fatehpur as much as in some other districts.

EVANGELISTIC

Church.—

A new pastor was secured and his coming has been a great help to the church. In the matter of gifts the church has nearly doubled its offerings. There has also been an increase in the church membership. The church, as well as all the work in Fatehpur, has suffered a great loss in the death of Miss Ellen H. Todd, of the Woman's Union Mission. Miss Todd, although not a Presbyterian and not a member of our own mission, gave herself without stint to the work of the church in Fatehpur. She not only worked among the people of the Woman's Home, but also among the families of the Fatehpur Christians, taking a keen interest in the welfare of all, specially in the work among the people of the church. They were very near to her heart and she constantly gave her time and thought to training them in spiritual things.

District Work.—For the most of this last year there have been workers located in nine outstations. Two of these places are new. One at *Ghasipur* was opened during the winter by a graduate from the Theological Seminary. Ghasipur is the capital of one of the townships of this district and is a splendid center, both because of its political position and its commercial importance, for mission work. It is in the center of the canal district, and the population of the villages all about is dense. The other sub-station occupied is *Khaga* which is also the capital of a township of the district. Khaga is one of the more important railway stations of the district, and the center for reaching a large part of the southeastern end of this district. Fairly good roads radiate from Khaga in several directions. In *Husainganj* the work among the chamars continues in a quiet way. There have been a few baptisms again this year.

NORTH INDIA
DISTRICT ITINERATING



In Camp. A locality is chosen from which 25 or 30 villages may be easily reached.



Homes of the village Christians.
Always on the outskirts of the town.



Group of women graduates of the Mainpuri
Training School and woman's department of
the Saharanpur Theological Seminary.

EDUCATIONAL

The Christian Boys' Boarding School.—During the first part of the year some boys who were attending the town school played truant for a considerable number of days. They then decided that they could not stay in the school. Not only did these 3 boys leave the town school, but a good many Hindu and Mohammedans also left. Three boys of the school have united with the church during the year. Many of these boys are the sons of Christian fathers who were taught trades in Fatehgarh during the years 1900-10. The tendency of families in these big cities to send their boys to Fatehpur seems to open a wide door, and it looks as though Fatehpur might be the most advantageous place for the mission to develop a school that would cater specially to these boys. Most of them are from the homes of working men who do not receive large incomes, and if their boys are to be saved to work for the Church in India it looks as though the mission would have to be to some extent responsible for their education.

ETAWAH STATION

EVANGELISTIC

The entire work at this station is under the oversight of the Indian pastor, Rev. Edward R. Fitch. The evangelistic work of the year was conducted with the aid of 2 ordained ministers, a licentiate, 3 village pastors, 6 training school men, and 2 chowdhries (clan heads), and the educational work mainly with these very workers, as they found time. There is one central school at *Garhia*. The students there have made good progress.

The Central Church.—The church has shown its activity in temperance and in giving. The National Congress Committee in Etawah are trying their best to make the district "dry." Though the church did not approve of the methods adopted, it has helped to disseminate temperance literature everywhere possible, and explain the evils of intemperance to the public. Several have been reformed from their evil habits. The church also has doubled its contributions during the past year and efforts are being made to increase the amount still further.

Village Work.—Work in the suburbs was carried on very effectively and quietly by ordinary talks. Tracts and handbills were sold and distributed in the bazaar. A great deal of personal work was done in the shops and wherever possible.

A village carpenter who was employed for a time in the mission compound for repairs in the hot season heard about Christ. He bought a tract, took it home to his village in the evening, and after his dinner began to read it by lamplight. He read it aloud according to the custom. A few came to hear him at first, and gradually almost the whole village turned in and he read the tract on to them till midnight. Night after night this was repeated, people taking a great deal of interest. Later four of the villagers decided to accept Christ as their Savior. For family reasons they could not come out. They continued to read the Gospels and Christian literature. At *Ushrashar* a Bania (trader) who was an inquirer deferred his decision to the arrival of his guru (Religious Teacher) as he desired to hear his opinion. A few days later the guru arrived. The preacher was sent for at 9 A. M. and questions which were weighing heavily on their minds were asked. Two other Hindus joined them and they talked on, each succeeding hour increasing in interest, till dawn. They were all convinced and the guru said that Christianity alone was the true religion by which they could be saved. Because of caste and their relatives they said they could not profess openly. "Suffer me to go and bury my father" is the excuse of many such. Caste is a great help in the mass movement, but it is a source of great hindrance in individual cases.

Mass Movements.—The mass movement among the chamars has not progressed as well as it ought to. The social gatherings during marriages in the summer months proved too great a temptation to many. While some yielded and a few led dual lives, the rest have remained steadfast.

The mass movement among the sweepers made fair progress. The spiritual life in some of the unorganized churches was remarkable. At *Beerai* the members have decided to pay a larger amount to the church than they had done hitherto. What is better yet, when one of their number returned home from the army an agnostic the others decided to pray for him and are doing their best to bring him back.

Itinerating.—

A commodious tent was of great help in touring in the whole district. Some of the villages which were not reached the last two years were visited this year. The routine of the work was about the same as in previous years. The villages which were a few miles away from the camp were visited early in the morning, the mid-day was set apart for the examination of school pupils and of the candidates for church membership, afternoons for addresses in the bazaar or visits in suburbs, and evenings for magic lantern meetings. Conferences were held at every halt on the last day of the trip. There was freedom of expression in these conferences, and one had the opportunity to know their moral and spiritual standards and to set up before them the right standard.

The kind of temptation the village Christians are subject to may be illustrated by the following instance. Punnu, of Bachori, was persuaded in a weak moment by his Hindu friends to vow a goat to the village goddess because of the prolonged illness of his wife. When the preacher heard about it, he rebuked him for it, as certainly Punnu knew better. The Hindus that stood by remarked that, "Once vowed, for ever vowed; the goddess cannot be trifled with." His wife and his eight-year-old daughter heard the preacher's talk and expostulated with him during the night. In the morning Punnu took the goat to an adjoining village and sold it. When the preacher came on his next visit, the little girl greeted him at the entrance and said, "Father has broken his vow to the goddess. He has sold the goat for Rs. 10.... He prays with us as before."

GWALIOR STATION EVANGELISTIC

Evangelistic work has been carried on regularly, preaching and talking with people being kept up at the rented shops in the cities of *Lashkar* (the capital city), *Old Gwalior*, and *Morar*. Such preaching and conversation, with the accompanying distribution of Christian literature, has done much to spread the knowledge of Christ and to do away with prejudice. This, so far as the men on our staff are concerned, is the principal work in Gwalior.

The English services on Sunday evenings have been continued for the small English community. But the Bishop of Nagpur, at the request of the Resident, has given permission to have these services in St. Peter's, the beautiful little church in the civil station, and hence they are not now held in the mission house as formerly.

Work for Women.—

A woman evangelist, Miss Biswas, has visited and taught in zenanas in *Lashkar*, and during a part of November and December, Miss Hill and Miss Biswas made a tour in the villages. This camping season was cut short by illness. Mrs. Otto and Mrs. Angelo have carried on evangelistic and educational work in the homes of the people in old Gwalior and Morar. Miss Hill carried on evangelistic work in *Simla*, more especially among the society ladies of the station, during May, June, and July, homes being opened to her for these services, including that of the Commander-in-Chief at *Snowdon*, and those of other officials.

EDUCATIONAL

Girls' High School.—For a long time the mission has felt the need of a girls' high school, one more especially for the daughters of the official classes

and gentle folk. Such a school was begun early in January of this year by Miss Hill, in her own house in the heart of the city of Lashkar. Mrs. Forman helped in the work of the higher classes, and Mrs. Pendleton, a trained teacher in the Beacon Method, took the little children. Miss Emily Sharman, of a prominent Christian family of Rajputana, who had been teaching in Queen Mary's High School, Delhi, was secured as headmistress. Voluntary help has been given regularly by a young Hindu lady, and by Mrs. (Dr.) Stephens, an old and true friend of every good work for the women.

Sirdars School.—Following the death of Pandit Bhanu Parhsad, the Principal of the Sirdars School, Mr. Forman was appointed by the Maharaja, Principal of the school. This school is for sons of the Sirdars of the State, a school of about 65 pupils. Mr. Forman has, with the approval of the Executive Committee of the Mission, accepted this appointment. This is a school that prepares for no outside examinations, but has for its sole purpose, preparation for life. This is an attractive feature of it. And the dominating influence and often absolute control these boys and young men will have when they come into their heritage, upon perhaps hundreds of thousands of the three millions of subjects of the Maharaja, makes the opportunity to mould their characters in any degree one to be coveted. The letter of acceptance of this position includes the following statement:

"I have been assured that His Highness knows that I am not a proselytizer, but yet that I believe in God and the Christ, the Savior of men from evil, and that I am a missionary, so he accepts me for this post as I am, that I may freely try to make these boys and young men better and purer, honorable, God-fearing men. I would like for my motto and theirs, 'In all things be men,' for to be godless is not to be manly—So much for my work in the school. As for my work outside the school, as a missionary I shall be free to use my leisure time in teaching the people as heretofore."

The fact that this statement was accepted without demur gives strong hope of a useful work in the school, and with it of an increasingly close association of our mission and its work with the people of Gwalior.

JHANSI STATION EVANGELISTIC

Ranipur Church.—A pastor has not yet been secured for Ranipur Church, but J. David, one of the older preachers, has been acting as supply, and Rev. Cornuelle, now the Moderator of the Session, has administered the Lord's Supper and performed one marriage ceremony.

At the beginning of the year there were difficulties and misunderstandings, and the church was in a most regrettable condition. In December the members of Jhansi Station cooperated with other members of the Missionary Union in a series of meetings led by Dr. Stanley Jones for both Christians and non-Christians, in the hope that it might solve the question of bringing well-grounded unity into the divided community.

Allahabad Presbytery considered the Jhansi situation in the spring meeting, and then appointed a commission to prepare for the consideration of the question at the next meeting. Ralph D. Cornuelle was appointed as Stated Supply and Moderator for one year, with a committee of three elders to help in keeping up the work of the church until a session satisfactory to Presbytery should be chosen and installed. The church was poor financially, its records were inaccurate and filled with a burden of things having to do with the late differences, and the committee found no small task before it. But the church work is picking up again, and as wounded feelings are healed and the interest revives, the church can grow again.

Sunday Schools.—

For the greater part of the year there have been four *Sunday Schools* meeting regularly. The largest one is at the City Church, and has met regularly each Sunday afternoon just before the church service. The average attendance

for the year has been 153 pupils and 13 teachers. Teachers' meeting for the preparation of the lesson has been held regularly on Thursday evenings. The *Talpuri* School averaged for the year 85 pupils and three teachers. The *Hayward Market* School averaged 20 pupils and one teacher; the *Orcha Gate* School, 65 pupils and two teachers. Considering the situation in the church, the year's work in the Sunday Schools is very encouraging.

Bible Class.—The background of misunderstandings among the people brought about the postponement until the latter part of the year of any constructive Sunday School work, but the women's Bible class, preceded by a half hour's class for the little children, has continued every Wednesday throughout the year until it was merged in the Sunday School recently organized.

District Work.—Chatar Paul has been assigned to *Barwa*, *Sagar*, *Sakrar*, and outlying villages. Parshadi Lal had been stationed in *Prithipur*, having charge also of *Palra* and all nearby villages. Samuel Fellows has been transferred to lonely *Gursarai*. Dhani Ram has been loaned to the Jhansi School to demonstrate weaving to the school boys. Gafur Masih and Clare Hendricks remain at Ranipur, and J. David at Man Ranipur.

During the recent census there was quite a bit of intimidation from Hindu landlords, with the result that many Christians were afraid to register as such, so for this reason the records are not all complete. It was a privilege during this last touring season to visit several villages never before visited by any missionary or mission worker. During this camping trip 23 towns and villages were visited (six new places), four villages which had never before heard the Gospel were visited, tracts and Gospel portions to the number of about 600 were sold, and the names of more than 50 new inquirers whom we wanted to remember in prayer were noted. This tour was made right across country where nothing but oxcarts could navigate and where it was necessary many times to walk. The winter rains came rather unexpectedly one night and blew the workers' tent down flat, so that they had to run into a nearby temple and camp with the cows. This delay turned out to be very profitable because of added opportunities of talking with the villagers who crowd the tents daily.

Work for Women.—

Non-cooperation has to some extent hindered the work amongst the Jain and Baniya women. When the movement began the Jain women gave up their reading entirely, giving various excuses. But from remarks that were passed it was evident that all six of them had stopped on account of the non-cooperation movement.

All the women who have been reading with Miss Tresham for the past year, with one exception, have made good progress; several who began with the alphabet are now in the second and third books and are getting on well. The one exception is a woman whose health is not good and who is not very young; she finds it difficult to remember. They all like to sing bhajans and enjoy the picture and Bible story. Some say they do not believe in their gods since they have read or heard of Jesus Christ.

EDUCATIONAL

Boys' Middle School.—The school has weathered a difficult year, but it has come out rather well. With the unrest prompted by the non-cooperation movement and its attack upon government-aided schools, there was a certain amount of dissatisfaction among the boys, though there were comparatively few lost from the rolls. However, the opening of the National School was probably a large factor in preventing the usual recruiting of new boys during the year to take the place of those who naturally leave the school every year.

Under the new headmaster the diaries required by the Department of Education began to be used, and in addition to these, notebooks were provided for teachers to keep their own notes and plan their work for each day. The Inspector made his first visit and said that he was satisfied with the condition

of the school. The Bible work is better than it was, though only a limited amount of special attention had been paid to it thus far. A temperance contest was held in September and the papers were sent to other schools to be graded.

Boys' Boarding School.—The year has been difficult for the Boarding School on account of the unsatisfactory staff of the school during the preceding year. And the hostel has been criticized with some severity. For with strikes and non-cooperation fostered by the late masters, the inability of the House Father to take proper care of things while there was sickness in his family, and the center of the Manager's attention being in the Middle School, the Boarding school has been more or less neglected during the year. But things are very hopeful now.

Girls' Schools.—In Jhansi there are three girls' schools: the large central school in the city for all who will come, a branch school for Mohammedans in Hayward Market, and one for Hindu girls in Talpuri. The missionary in charge gives most of her time for five days of the week, to teaching and supervision of the Central school, and Saturdays to inspecting and helping in the two branch schools. In the Talpuri School chief emphasis is laid on Bible teaching, hygiene, and temperance instruction. The work of the Hayward Market School is practically the same as in Talpuri, except for writing. The Mohammedan parents prefer more time spent on sewing, and no writing is taught. They do not want their girls to know how to write letters.

In the central school the staff is composed of six Christian teachers and one Hindu widow as helper for the kindergarten teacher. In female education *Bundelkhand* has been one of the most backward sections of India. So the opening of this first year high school has stimulated a new interest through the school and is reaching to all parts of the city. It is amusing sometimes to hear girls from the first and second standards and above counting how many years it will take them to pass the middle examination and reach the high school. In homes where a few years ago Miss Lawton had to beg them to allow their girls to learn to write and read, these same parents tell how they plan to send their daughters to college when they have finished in the mission high school. Can it be the beginning of a new day for the girls of Jhansi?

TEMPERANCE WORK

The missionaries of the station have taken part in temperance work in the community. Some of them served on a committee appointed by the Jhansi Missionary Union to answer the questions given out in regard to revision of the excise laws. An appeal was sent in asking for the privilege of local option. A public meeting was held in the city to organize a campaign. A committee of 141 Indian men (Hindu and Mohammedan) and one missionary woman was appointed to plan for and push the campaign, but the political situation compelled them to drop the plan. Only the mission school has entered the contest so far. The temperance work is done regularly in the mission schools.

ETAH STATION EVANGELISTIC

The church has kept up its regular services during the year and they have been very well attended. One can hardly say that the spiritual life has been well maintained, but may express the opinion that it has improved.

A short questionnaire was sent around to the families of the church which brought back the declaration that almost all the families have family prayers. On the other hand, almost all confess to remissness in Sabbath observance. For the most part there has been faithfulness in the matter of giving, although some, which alas, included a few of the officers, were far from being faithful. A new start has been made. Four families and one young man declare it their rule to give a tenth.

Encouragements.—Idolatry is decreasing decidedly. In a meeting for intercession recently, the names of 19 people or groups of people were given for whom prayer was asked that they might give up idolatry. A higher and more Christian standard of justice is noted in their panchayats. There is very marked improvement in the spirit of reverence and attention at all meetings, and it is not all formalism.

The status of women is gradually changing. Formerly younger wives were with great difficulty induced to come out of their houses to attend the worship out in the door yard. This backwardness was due to their social ideas as to what was proper. That has almost disappeared. The willingness of so many of the men to pass on literature to their high caste neighbors is also encouraging. This fact constitutes them a very important factor in the work of evangelizing the rest of the population.

There are two *Sunday Schools* in connection with the church. There are nine *Christian Endeavor Societies* in the station, with a total membership of about 170. The *Women's Society*, under Mrs. McGaw's guidance, in addition to its weekly devotional meetings, have meetings for sewing, in which some of the members learn to sew while all unite in making garments for the widows and poor, and in raising funds for other work. The *Boys' Societies* do regular missionary work, visiting nearby villages for the purpose of preaching and distribution of tracts and Gospel portions. Two *Temperance Societies* have been organized this year, one for women and girls and the other for the boys.

District Work.—The pastoral district work has been woefully neglected this year, as well as in part of the previous one. Miss Galbreath, because having to go alone and because of the disturbed state of the country, was counselled by some of the mission not to itinerate and then later was hindered by the theft of her horse, while the McGaws arrived from America late and had their transportation troubles too.

The staff of village pastors and teachers was decidedly reduced in 1920, but when a conference of the workers, together with a number of village elders and Chaudries, was held Christmas week, 1921, there seemed to be a spirit of expectation that the former number would now be restored. Financial reasons were given to prove that was out of question. Quite recently the workers gave in the names of 51 men, volunteers, who conduct worship in their homes or among their immediate neighbors, and most of them do some preaching among non-Christians also. These and others are willing distributors of hand-bills and tracts if they can be kept supplied.

All who have been long connected with this work are impressed with the evidences of a gradual change in the attitude of the high caste neighbors towards the Christians and toward Christianity. In many places now they are willing to call them Christians and to omit the old term, "Bhungee." Two high caste school teachers were met on the roadside by a Christian. One of the Hindus told the other one to give the Christian a drink. This request was naturally objected to, but the other insisted, saying, "This is a Christian, the Christian religion is good, and we are all of one blood."

The village Christian communities are grouped in eight circles or churches. The largest of these, with over 1,500 Christians, has an ordained man in charge. The next one, with over 1,000 Christians to be shepherded, is cared for by one of these village Christians themselves. A third circle, with over 1,000 believers, is in charge of an old man, a proper candidate for retirement. He has one employed helper and two elders. Because of inability to secure houses for some of these workers in the villages, three of these overseers have to live on the compound in Etah. One of these has to travel over 20 miles in a straight line to get to the more distant part of his field. Services, largely of the nature of Sunday Schools, are held with a fair degree of regularity in 31 centers.

EDUCATIONAL

Girls' School.—As the new year begins and new children come it never seems as though anything new could happen, but before one realizes it, a new child has presented a new problem which must be faced and worked out.

During the year there were five weddings. The first double wedding of

the school occurred in December. The brides looked very gay in their brilliant red skirts (full 12 yards wide), blue jackets, and green veils. Of course, bracelets, anklets, and toe-rings did their part to make the occasion a festive affair. When the oxcart arrived to take the girls to their new homes and we noted the manner of their departure, we felt that now it could not be said that this school spoils girls for village life. Surely, girls who had never been away from home could not have acted more properly, for their wailing could be heard for a full quarter of mile.

A new plan is being introduced, namely, the cottage system. Owing to the type of buildings, it has been impossible to try this system fully, but some of its methods are being adopted. One week the older girls of two rooms will be entirely responsible for the cooking; another room will be responsible for a clean school; another, for another part of the work. The occupants of rooms will be responsible for their own beds, clothing, and the cleanliness of their own rooms.

Boys' School.—The results of the school as a whole have been quite fair. There were 66 passes out of a total of 77 examined. In the government primary examination for the fourth class 4 boys out of 6 were successful. There are 61 Christian and 34 non-Christian boys in the school. The question of changing the character of this school has been under consideration for some time. The plan recommended is the transferring of the present vernacular middle school to the compound where the boarding hostel is situated, and the development of the school into what in general is called a vocational middle school.

Little effort was made last year to increase the number of boys in the hostel because of lack of funds. Consequently the average number was only about 45. Apart from some minor difficulties, the daily life of the boys has continued happily under the management of Mr. and Mrs. Parshad (house-father and mother). They take special interest in the educational and play life of the boys as well as in their spiritual life. Manual training and industrial work has been introduced with the little funds in hand. Boys who have never handled tools learn to put a bolt and nut together properly and to use them in joining pieces of wood and metal in such a way as to construct miniature chairs, tables, ladders, etc. Some of them show a touch of mechanical ability in constructing from a copy on paper. Two of them have gotten as far as constructing a miniature monoplane. Wood work has not been given as much attention as is hoped for later with added funds. Gardening will be more fully developed during the winter. Each boy has a plot of his own. The boys also have a pen of chickens, and most of the older boys have several settings of Mr. Slater's eggs during the year. The money made by the sale of the chicks is theirs. In the evening after the work the boys have a period of play when football, cricket, hockey, basketball, volleyball, badminton, top and marbles, etc., are available.

Two of the older boys in the boarding hostel are outstanding examples of the transforming power of Jesus Christ. These two boys were deeply touched by the Spirit in a series of evangelistic meetings held last November. Their lives were further touched by subsequent meetings and convictions. They became greatly interested in the life and experiences of Sadhu Sundar Singh. The Bareilly Convention afforded them a chance to see and hear the Sadhu, and they returned from that Convention with the fire burning more strongly in their hearts. During the summer they went out preaching and witnessing for Christ. Their experience has strengthened their characters and faith and the influence of these boys on the rest is a cause for thanksgiving.

The Poultry Farm.—After an absence of nearly two and a half years from the station, Mr. and Mrs. Slater reached Etah once again on December 24, 1920, and took over the work of the Central Poultry Farm and its extension work in the district. The work has been carried along the same lines as in the past, but added equipment has made much for efficiency and allows of a larger work. The Ford car and trailer, a gift from friends at home, has been invaluable in enabling Mr. Slater to get out in the villages, to start and oversee the extension work, and at the same time transport fowls and eggs to be sold to the public to the railway station 18 miles distant.

A very valuable addition has been about 100 pedigreed utility chickens from the U. S. A. Most of these were given by the churches of State College, Pa., all denominations uniting and cooperating with the College Poultry Department. 500 husky full-of-pep chickens were successfully hatched from them. There has been a keen and growing demand for eggs for hatching, from the village people and also from the public. Who shall be supplied first? On file Mr. Slater has applications for eggs at Rs. 1 each (\$4.00 per dozen). In his district register he has village Christians waiting to be supplied at the uniform rate of one anna per egg (24 cents a dozen).

CAWNPORE STATION

EVANGELISTIC

The Cawnpore Church, under the guidance of its young pastor, has continued to make steady progress, its membership having risen to almost 100, while the entire community it serves numbers 500. The finances of the church have been put on a much sounder basis through a plan of systematic giving. Five men, as fine Christians as we could meet anywhere, are serving as elders and are leading and ruling the church well. The *Sunday School* every Sunday morning is superintended by one of the young elders of the church.

The *Juchi* congregation that is forming itself into a church, has been passing through the trials that every infant organization has to endure. It has called its own pastor and has been for a year, with the help of the Mission Committee of Presbytery, financially independent of the mission. The evangelistic work among non-Christians has been carried on with a band of six trained preachers distributed in the working classes. Two preachers are laboring among the leather workers, one among the weavers and leather workers, one among the Christian servants, one among Christian mill employees, and one among the high castes. One of those preaching to the leather workers makes regular visits to Cooper Allen Mills settlement. He has made himself quite popular by teaching the people the story of Christ through his songs accompanied by his India banjo. This is the beginning of an effort which must supplement the work of our welfare missionaries if the people are fully to understand the true significance of our efforts on their behalf.

The sale of Bibles and religious literature has been taken out of the hands of a regular Bible Society colporteur, and each one of six preachers is now engaged in this work. The *Rafa-i-Amm Christian Association* has entered a new era in its existence. It has emerged from its sectarian state as an institution under Presbyterian management and has become a union organization in which the S. P. G. and Methodist Mission and the Indian Christian Association are cooperating with the intention of making this institution, not only a center for young men, but for the entire Indian Christian community. This organization is to provide a social center where young men of all classes and religions may meet for intercourse, recreation, and study, under a direct Christian management. The name, Christian Rafa-i-Amm Association, was chosen because it means a Christian Association for the welfare of the public. While the missionary in charge is responsible for the general oversight of the work, the management was placed in the hands of a fulltime secretary, S. Crawthers, who had previously been sent to Allahabad to receive training for this kind of work.

EDUCATIONAL

In *Allenganj* and *Robertsganj* we have been able to considerably strengthen the work of the Methodists, who have been in charge of *girls' schools* there for many years.

In *Robertsganj* there is also a boys' school with an entire non-Christian staff, which is under our supervision. This school would profit with more time from a missionary. Night schools have also been started, but they too need more supervision.

In the compound lately acquired from the government, 13 outhouses have

been fixed to serve as a temporary dwelling place for young men employed in the mills. The government is about to erect four large industrial schools a short distance from the mission compound. If suitable accommodations could be had a large number of students and Christians could be housed, young men who are occupying good positions in the mills.

MEDICAL

In this work we are cooperating with the S. P. G., women doctors, and Dr. Mukerje, the Christian assistant surgeon, who formerly gave so much help in Farrukhabad, the entire woman's staff and compounder in Allenganj, a health visitor, nurse, and compounder in Robertsganj. A special effort is being made to reduce the high rate of infant mortality. Great progress has been made in receiving the confidence of the village women and the indigenous midwives. Mothers, too, are learning that our Christian medical women are their friends.

OTHER WORK

Cooperative Societies.—The Hindi Cooperative Society, run in cooperation with the Cawnpore Woolen Mills, which is under the guidance of the mission is fast becoming a very useful organization. The shops have been closed because of the leakages due to dishonesty and inexperience. The loan work is fast increasing, especially the fortnightly loans that are issued to workers who have slipped behind financially. Emphasis the next year is to be put on home building and buying, which among the better-paid workers may lead to better results in the future than endless expenditure on weddings, feasts, etc.

KASGANJ STATION

The past year has been, economically and otherwise, a difficult year for the village Christians of Kasganj district. Two preceding years of semi-famine had reduced greatly their incomes through allowances from their overlords. In many places where they had little fields of their own the crops were failures or half failures. In numerous instances there has been real distress, while in large numbers of others hunger has at times been no stranger. The prices on hogs have been good, but the prices on everything else have been higher still. Malaria has been very prevalent, almost epidemic, all over the district for the last few months, and cholera has taken its toll. Then, too, this has been a year of testing in the form of continued effort on the part of Gandhi followers to get them to forsake the foreign religion and become "members," as they say.

EVANGELISTIC

Church.—

During the year a small but comfortable open-air church has been built on the Kasganj compound for the Kasganj church, mostly from funds obtained from private sources. It is a square, flat-roofed structure, open on all sides like the arches of a verandah. A six-foot wall surrounds it and encloses a garden space, while it keeps out distracting noises and sights and at the same time permits of all the light and good air that is required. Even so small and unpretentious a building in its green garden setting helps very much in the development and maintenance of a spirit of reverence. While there has been no regular pastor during the year, the church has been well looked after by Rev. Karm Ilahi and others. Contributions have been good as usual; and some non-Christians have been attracted to the services. A little band of women members has met regularly under Mrs. Ogden's leadership, for work and prayer and social life.

The camping season began with a camp at *Aliganj* and one at *Raja ka Rampur*. In all, seven camps were made, the last one ending in the middle of March. In spite of the non-cooperation agitation throughout the districts, we

were caused no trouble except in one place, where some over-zealous fellows threw down the tents which the men were erecting in the missionary's absence.

Camping this past year was marked by the keen interest of non-Christians in the Gospel message and literature. The stereopticon was a great drawing card, as was the new Ford which was made possible by the gifts of home friends. One feature of the work in each camp was the demonstration of the Griffin plow. In all, three were sold during the winter, one to a Christian and two to non-Christians. One real obstacle in the way of the Christian villager of the sweeper class buying this plow is the fact that he is afraid of being beaten and misused by higher caste villagers for daring to get above his place and procuring something so much better than they possess.

Needs.—Kasganj needs its own school or schools of a semi-industrial type if it is going to begin to do for its 4,000 boys and girls what it ought. There are many big boys and girls who would attend such schools close to their homes, who find it impossible to go farther away. In the summer school two new things were tried. One was a handloom for weaving ordinary native cloth. It was found that this loom, though very simple and comparatively inexpensive, is not suitable for a short term school like the one held in Kasganj each warm season. The boys were able to learn to wind their own reels and bobbins and prepare the warp. But there was not time for them to go on to running the loom. Nor is this simple hand loom very practical for the individual man in the village. It requires a bigger outlay than he is able to afford for the loom, reel winding machines, warping machine, etc. Only cooperative groups, where from five to ten families work together and divide up the different kinds of work, will find the handloom effective. Our two looms were worth while, however, as an attraction to non-Christian men of the city. From the time the machines came till the school closed, almost daily from five to twenty men came to see the loom, men who had never come to the compound before. We felt it was worth while to get into touch with these men, even in this way and for this short time. Each day a good Rama Swami (darzi) tailor came to sit with the boys, and for an hour and half to teach them the use of needle and thread. The boys liked this work very much and made remarkably good progress in the short time they were at it. Of them all, the happiest boy to go back to his village was one who had made his own shirt with the help of the teacher. He wore it with a feeling of real pride.

The people of Kasganj, missionaries, Indian workers, village Christians, and townspeople, are all hoping that the mission will take seriously in hand the matter of establishing the *Female Dispensary* which, in principle at least, has been long sanctioned for Kasganj. It is becoming increasingly a matter of hope deferred that makes the heart sick. Kasganj's dispensary could be developed alongside the Etah dispensary, and Kasganj could supply the living quarters for the doctor or nurse. Five bigas, or about one acre of land, has been secured on permanent lease during the past year, and there is every hope of getting more and as much as is needed, since the District Collector has taken the matter in hand and has promised to get land for the station. But what is needed now is for the mission to give greater emphasis and definiteness to the dispensary plans, and to take such action as will make it possible to solicit funds at home and go after a doctor.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Allahabad.....	2	21	91	3	2	221	52	44	882	4,471	9	880			2	4,300
Mainpuri.....	4	14	50	13	1	239	12		229	1,000	7	559				
Fatehgarh.....	15	17	64	4	1	2,701	223	25	402	1,874	17	711	1	840	1	9,330
Fatehpur.....	9	3	13	2	1	68	14	70	99	1,011	1	31				
Etawah.....	12		17	17		387	36	80	659	244	9	81				
Gwalior.....	1	3	4	1		25			68							
Jhansi.....	7	4	32	23		47	34	73	1,232	129	11	358			1	3,914
Etah.....	5	10	59	41	1	1,064	94	151	234	1,196	17	370				
Cawnpore.....	1	6	9	2	1	94	25		35	918	2	27				
Kaeganj.....	18	2	30	19	1	500			22	390	9	98				
*Saharanpur.....		2														
*Dehra Dun.....		2														
*Landour.....		5														
Isabella Thoburn College.....		2														
Totals, 1922.....	74	91	369	125	8	5,339	490	443	3,862	Ra. 11,231 Gold \$3,744	82	3,095	1	840	4	17,544
Totals, 1921.....	59	89	432	134	9	5,196	519	336	4,186	Gold \$3,590	104	3,126	1	926	2	28,019

*Assigned by North India Mission for special work.

PUNJAB MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

LUDHIANA: near the river Sutlej, about 100 miles southeast of Lahore; station begun, 1834. Missionaries—Rev. E. M. Wherry, D.D., and Mrs. Wherry, Miss Mary C. Helm, Rev. J. H. Orbison, M.D., and Mrs. Orbison, Rev. Howard E. Anderson and Mrs. Anderson, Miss Sarah H. Shields, Rev. Henri R. Ferger and Mrs. Ferger, Miss Emma Morris, Miss Ruth E. Bergevin, Miss Bertha Orbison.

SAHARANPUR: 215 miles southeast of Lahore; station begun, 1836. Missionaries—Rev. H. C. Velte and Mrs. Velte, Rev. Christian Borup and Mrs. Borup, Rev. John E. Ross and Mrs. Ross, Mrs. E. L. Peterson.

SABATHU: in the lower Himalaya Mountains, about 170 miles southeast of Lahore and 70 miles east of Ludhiana; station begun, 1836.

JULLUNDUR: 110 miles east of Lahore, 25 miles north of Ludhiana; capital of Division of Punjab by same name; station begun, 1847.

MUSSOORIE: 15 miles east of Dehra and 325 miles southeast of Lahore; station begun, 1847. Missionaries—Rev. Elmer E. Fife, D.D., and Mrs. Fife, Miss Henrietta J. Inglis, Miss Mary Wyckoff, Miss Nellie H. Ferger, Miss Mary Ida McGee. (Special Term Teacher, Miss M. J. Johnson.)

AMBALA: 170 miles southeast of Lahore; station begun, 1848. Missionaries—Miss J. R. Carlton, M.D., Miss Mary E. Pratt, Miss Ada D. Avers, Rev. C. W. Forman, M.D., and Mrs. Forman, Miss Margaret Stuart, Miss Elizabeth E. Douglas, Miss C. I. Newton, Rev. Frederic J. Newton and Mrs. Newton, Rev. Burl T. Schuyler and Mrs. Schuyler, Elizabeth G. Lewis, M.D.

LAHORE: the political center of the Punjab, 1,225 miles northwest of Calcutta; station begun, 1849. Missionaries—Rev. I. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. E. D. Lucas and Mrs. Lucas, Rev. W. J. Clark and Mrs. Clark, Miss M. J. R. MacDonald, Rev. C. Herbert Rice and Mrs. Rice, Rev. Arthur E. Harper and Mrs. Harper, Mr. P. Carter Speers and Mrs. Speers, Rev. Ross L. Wilson and Mrs. Wilson, Mr. James M. Benade, Miss Eva I. Smith, Rev. John B. Weir and Mrs. Weir, Rev. Herbert A. Whitlock and Mrs. Whitlock, Miss Hladia Porter, Rev. H. D. Griswold, Ph.D., and Mrs. Griswold. *Affiliated*—Miss M. Rose Greenfield.

DEHRA: 320 miles southeast of Lahore; station begun, 1853. Missionaries—Miss Elma Donaldson, Miss Eula H. Sleeth, Miss Anna Benade, Rev. Martin R. Ahrens and Mrs. Ahrens, Miss Mary H. Black, Miss Mary V. De Witt.

HOSHYARPUR: about 95 miles east of Lahore; station begun, 1867. Missionaries—Rev. A. B. Gould and Mrs. Gould, Miss Amanda M. Kerr, Miss Lena A. Boyd, Rev. Ralph B. Nesbitt and Mrs. Nesbitt.

FEROZEPUR: 50 miles a little east of south of Lahore; station begun, 1882. Missionaries—Miss M. M. Allen, M.D., Miss A. B. Jones, Rev. J. V. Barrows and Mrs. Barrows, Miss Marian E. Skinner, Miss Clara Lloyd, Rev. Herbert J. Strickler and Mrs. Strickler, Miss G. O. Woodside.

KHANNA: 125 miles southeast of Lahore; station begun, 1908. Missionaries—Rev. John Wick Bowman and Mrs. Bowman.

RUPAR: 120 miles east of Lahore; occupied as a mission station, 1910. Missionaries—Rev. R. B. Love and Mrs. Love.

MOGA: 60 miles a little east of south of Lahore; occupied as a mission station, 1911. Missionaries—Rev. William J. McKee and Mrs. McKee, Rev. Verne E. Coapman and Mrs. Coapman.

KASUR: 70 miles a little east of south from Lahore; station begun, 1914. Missionaries—Miss S. M. Wherry, Rev. F. B. McCuskey and Mrs. McCuskey, Mrs. U. S. G. Jones, Rev. Frank Bowman Llewellyn and Mrs. Llewellyn.

JAGRAON (outstation): Missionaries—Miss Carrie R. Clarke, Miss Mary E. Paisley.

RESIGNATIONS: Rev. A. D. Swogger and Mrs. Swogger.

TRANSFERS: Miss Ruth E. Bergevin from Dehra to Ludhiana; Rev. John W. Bowman and Mrs. Bowman from Ludhiana to Khanna; Miss Lena A. Boyd from Ludhiana to Hoshiarpur; Miss M. V. DeWitt from Lahore to Dehra; Miss Nellie H. Ferger from Saharanpur to Mussoorie; Mrs. U. S. G. Jones from Saharanpur to Kasur; Rev. F. B. Llewellyn and Mrs. Llewellyn from Lahore to Kasur; Rev. Ralph B. Nesbitt and Mrs. Nesbitt from Lahore to Hoshiarpur; Rev. Frederic J. Newton and Mrs. Newton from Kasur to Ambala City; Miss Mary E. Paisley from Ludhiana to Jagraon; Miss Emily L. Peterson from Jagraon to Saharanpur; Rev. Burl T. Schuyler and Mrs. Schuyler from Jullundur to Ambala City; Rev. Herbert J. Strickler and Mrs. Strickler from Khanna to Ferozepur; Rev. Herbert A. Whitlock and Mrs. Whitlock from Ludhiana to Lahore.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss A. D. Ayers, Miss L. A. Boyd, Dr. J. R. Carleton, Miss M. C. Helm, Miss A. B. Jones, Rev. and Mrs. F. B. McCuskey, Miss M. E. Paisley, Miss E. H. Sleeth, Rev. and Mrs. A. D. Swogger, Rev. and Mrs. E. M. Wherry, Miss S. M. Wherry, Rev. and Mrs. H. A. Whitlock, Rev. and Mrs. Ross L. Wilson, Miss Mary Wyckoff, Rev. H. C. Velte.

HISTORY.—It was before the organization (1837) of the present Foreign Board, and while the Western Foreign Missionary Society was still in existence, that Rev. John C. Lowrie and Rev. William Reed, with their wives, were sent to India to lay the foundation of Presbyterian work. The section of the particular field was left to their judgment after consultation in India. Leaving America in May, 1833, they reached Calcutta in October. *Ludhiana*, then a frontier town of the Northwest Provinces, was selected as the first center. Mrs. Lowrie died of consumption before the party left Calcutta. Mr. Reed developed the same disease and with his wife left for America but died en route. Rev. John C. Lowrie arrived in the city to begin work in November, 1834, and the first reinforcements came in December, 1835. From the first, energetic evangelistic work has been carried on. The next station in order of occupation was *Saharanpur*. Here was established, in 1836, the Boys' Orphanage, from which have gone forth distinguished evangelists. The Theological Seminary was established in 1884, and has trained effective preachers. *Sabathu* was occupied in 1836, partly because its location would prove useful as a sanatorium for sick missionaries, and as a center for work among the hill tribes. It is the home of one of the largest leper asylums in India. No sooner had the victory of the English in the first Sikh War been announced than an assistant. Rev. Golak Nath, the first convert baptized at Ludhiana, and the first native minister of our Church in India, went to *Jullundur*, occupied 1847, and there labored faithfully for nearly half a century. *Mussoorie Station (in Landour)* 1847 is the seat of Woodstock College. Its primary object was to educate the children of our missionaries, but it grew into a school for the instruction of Europeans, Eurasians, and native Christian girls as well. *Lahore*, 1849, was entered immediately upon the annexation of the Punjab by the British, the missionary receiving the cordial sympathy and support of such distinguished Christian officers as Lord Lawrence, Sir Donald

McLeod, Sir Herbert Edwards, and Sir R. Montgomery. A Boys' High School was founded in the early days of the mission. The Mission School, which later became Forman Christian College, opened with 15 students. It has become one of the largest colleges, government or missionary, north of Calcutta. The president and usually four of the professors are Fellows of the Punjab University and have had a large share in shaping education in the province. The peculiar interest attaching to *Hoshiarpur* (1867) is that it has been entirely under the control of native workers until very recently, the late Dr. K. C. Chatterjee being in charge for more than 40 years. Other stations of the mission are *Ambala*—opened in 1848; *Dehra* (1853) where is located the famous Girls' High School; *Ferozepur* opened in 1882 with its Hospital for Women; *Khanna*, begun in 1908; *Rupar* and *Moga* begun in 1910 and 1911 respectively; and *Kasur* in 1914.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Ludhiana. Price 15 cents.

GENERAL STATEMENT

One hesitates to express any impressions at all, after only these few months in India, so reluctantly I would set down the following:

1. *The complexity and the diversity of the conditions in India.* We have traveled from Colombo to the Punjab and from Calcutta to Goa, and have talked with all sorts of people from the lowest out-castes to the best educated Brahmans, and missionaries and European and Indian officials, both in British India and in the Native States, and we have heard so many opinions from so many competent observers that we could cite testimony in support of almost any view as to present conditions and future prospects.

2. *The general order and steady progress of the nation.* Evidently the most responsible people of India do not anticipate any period of disorganization and destruction. They are building homes, investing capital, projecting undertakings, altogether on the assumption of the continued security of life and property and the orderly and progressive development of India. All men should work together in good faith and hopeful trust, and no one should be smitten with fear or discouragement regarding the future of India. Indian and European alike should work together, as the great body of the best men are working together, for the good of India.

3. *The roots of Christianity are planted naturally and indestructibly in the soil of India.* The service which Christianity is rendering to India is unmistakable and it is not unappreciated. Nobody could travel about, as we have done, and observe Christianity at work with its uplifting and illuminating power, and be in any doubt as to the service which it is rendering in India. The recent action of the Madras Legislative Council, in overwhelming by a great majority of Hindu votes the proposal to abridge the freedom of missionary institutions in making their distinctive contribution to the life of India, is significant, and one may hope more truly representative than any of the currents of antagonism.

4. *Our own faith in the regenerating and transforming power of the Gospel has been fortified and deepened.* We have seen the dark faces it has lightened and the low lives it has raised up, and we

believe more firmly than ever, if that were possible, that the power by which God raised Christ from the dead is abroad in the world today and is at work in India.

ROBERT E. SPEER

Sept.-Dec., 1921.

EVANGELIZING IN THE CHURCHES OF INDIA

Word comes to the Board from the Missions of India of the increasing interest in the India Church as to self-support and self-government and as a result of these the churches are not reporting their statistics as fully as formerly to the Missions. This accounts for the fact that in the Reports for a considerable number of the stations there is no report of the church work.

While this situation creates a problem for the Board, it is indicative of the progress which is being made in the independence of the Native Church and is what inevitably must be expected as a result of national self-consciousness and the creating sense of self-responsibility.

LUDHIANA STATION

EVANGELISTIC

The work in the district has gone steadily forward under the guidance of Mr. Anderson. A glance at his itinerating diary will be of interest:

When Ghulan Masih became a Christian his wife would not cook for him for sixteen days. Their little son asked him why he sat in one corner and ate the corn grains, instead of eating the big round mealcakes with him and mother. The bitter Mohammedan housewife rebuked the child, and said that father had become a lowcaste. She used the hateful word "Chuhra," or sweeper. "Do you like to be a sweeper?" the little fellow asked his father. "Yes indeed, son, it's fine," was the reply. When night came on the husband was given an old wornout quilt and told to roll up in that in his corner. But again the child piped up: "Papa, your quilt is all torn and dirty. Why is that?" "That's the kind of quilt that sweepers use," was the cheerful reply. Again came the boy's question, "Do you like being a sweeper?" "Oh, yes indeed, son," was the same happy answer. Patiently he lived through the sixteen days, despised by his proud wife, who never spoke to him during that time, and bombarded by questions from his bewildered small son. Today that woman herself is a strong Christian, and that wee lad is happily studying in our mission school.

A shepherd in the field had everything ready for the missionary's visit, food was prepared and waiting. Dinner over, he quietly said: "Now we are all here gathered together to hear what you have to tell us." A cloth was spread on the ground, the shepherd father and son sat on one side, the son's wife with her tiny baby on the other. And we brought forth the big colored picture of Christ, the Good Shepherd who giveth His life for His sheep. How wise the Lord was to use an illustration that such lowly ones as these could readily apprehend. "My sheep hear my voice and I know them, and they follow me," He said. "Why, of course," said Bhagat, "so do mine." And he sprang to his feet and made a queer clucking sound, and straightway his flock crowded round him and he reached down and patted them gently. Then he challenged me to call them, and not one stirred. Then Basant Singh tried, and they remained motionless. "Another they will not follow." So the lesson was clear as crystal to this shepherd lad and his father. What was to hinder them from obeying the call of the Good Shepherd? Water was brought, turbans laid aside, and there in the Sabbath stillness of departing day four

wandering sheep were taken into the fold. One could almost hear the sound of rejoicing in the heavenly choir.

ZENANA WORK.—The Bible woman has visited each of the houses open to her once a week and has had eager listeners. Most of the houses have been those of Hindus, but this past year those of three Mohammedans have been added to her list. Since the war they seem to be much more ready to assent to her teaching. They say, "Now we can see what you have been teaching all these years is being fulfilled." "The true prophet spoken of in our scriptures is your Christ." Mohammedan women have said to her, "Look at the trouble our Prophet made for us by allowing more than one wife." When death occurs in the family of one of her pupils, she sits among the women who gather and gives them the comforting message of the Gospel.

EDUCATIONAL

City Mission High School.—The year's record has been specially marked by two things, namely, a steadier and keener effort on the part of the Christian staff to win the boys to Christ, and yet at the same time by a decided rise in numbers, bringing the enrolment up to nearly 700.

The teaching of the Bible in all the classes has been maintained with even increased earnestness. We have determined not to "sell our freedom" in this matter. The endeavors of the Non-cooperators to open a "National" school in the city have proved a complete failure, and our hold on the loyalty and confidence of the public has been strengthened. Two of the Christian teachers are superintendents of our hostels, and they have the responsibility of supervising and guiding the conduct of over 80 boys, mostly Sikhs, who are naturally more inclined to give attention to athletics than to their studies, yet at the same time they furnish about the best material for character-building. All of the teachers take part in the City Sunday School and in systematic Bible teaching. Although attendance is optional, over 300 boys are present Sunday after Sunday, and about a dozen of our non-Christian teachers also come. Sometimes the boys bring their friends who read in other schools. A certain number of our boys would like to become Christians, but at their age it is almost impossible for them to do so, for legal and other reasons. The impressions now made, however, will not be effaced.

Christian Boys' Boarding School.—This school primarily aims at preparing boys for lives of Christian service. The past year twenty-one of the boys have joined the church of their own accord, there having been absolutely no pressure on them. A number of boys have gone on to College and to the Seminary.

Sadhu Sundar Singh was one of the old boys of this school. Many of the finest Christian leaders of the Punjab and North India look upon it as their alma mater. At the last Annual Meeting it was decided that the school, predominantly Christian, should be built up. The property will be sold and new buildings erected that will give an equipment second to none.

It is not hard to teach reading and writing. The children of the primary department are quick, read readily, and when suitable material is provided they enjoy it. It is not hard for them to learn to like good clothes. It is harder for them to learn the lessons of economy which must be learned, and of hard work, if they are to dress and eat well at their own expense and not at the expense of others. At least half of the boys come from the lowest strata of society, yet at present their parents are engaged in many different occupations, as teachers, preachers, shoemakers, carpenters, soldiers, auctioneers, shopkeepers, police, and so on; all occupations which would have been closed to them before. These boys will inevitably stand higher in their respective occupations as a group than their parents have done. And it is the task of this school to see that that position is held with higher ideals of duty.

City Girls' School.—The past year makes one think of a patch-work quilt, the dark colors predominating, these being the days when the attendance dropped from about 90 to 22 because of political agitation in the city, when the tongawala refused to bring the girls, and bulaniwalis were careless about going for the old girls and were not trying to bring in new ones, and days when teachers and girls were ill.

Mrs. Orbison visited the homes when the attendance dropped, and persuaded the parents to allow their children to return, and now our attendance is 72. The tongawala was made happy with a raise in pay, and a friendly scolding made the bulaniwalis do better work.

A Mohammedan teacher who was with the school 30 years ago when it started, is still there and calls herself the Mother of the school. She is not able to do much in the way of teaching, but her loyalty is a great help. Not long ago she bravely went into a mosque school and took away two girls who had been persuaded by the maulvi to leave our school.

Nothing would do some of the Sunday Schools in America more good than to visit this school during the Bible period, and listen to the Bible stories being told with the greatest of interest by these bright-eyed little ones. One of the tiniest tots recently in telling the story of the baby Moses, put in this little original touch of her own—"And when they opened up the basket, there was the little baby Moses sucking his thumb!" At the Christmas exercises last year the children dramatized the story of the Good Samaritan. Their lives are so much brighter because of the word that they have hid in their hearts.

Jagraon School.—Progress has been made in the work of the school during the past year. One of the chief hindrances to greater success, however, has been the frequent changes in the teaching staff. Out of seven teachers now in the school, five are trained. The attendance has fallen a little below the usual, due to the limited accommodation for boys, making it necessary to turn away a number who wished to enter. The first class to complete the middle course appeared for government examination in March. Two of the three were successful. One is taking teacher's training at Ambala and two are teaching in this school.

A man trained at Moga makes possible some training of the pupils, particularly boys, in gardening. This gives the boys an outlet for their energies which is both useful and productive. It is the plan to give the girls also some theoretical and practical instruction along this line and that of chicken raising.

The Bible teaching is almost entirely done by the missionaries. The daily half-hour *Bible classes* are supplemented by special classes held on the Sabbath. One is for the older girls, another for the children of the intermediate grades, and a story-telling class for the little ones is conducted by a teacher. We have weekly meetings of the *Senior* and *Junior C. E. Societies*; and during the cool months evangelistic work was carried on in nearby villages on Sunday by members of these societies.

The children are generous and hearty givers. Their offerings through the Sunday School, C. E., and Women's Missionary Society have amounted to Rs. 28-8-0. Several children took home mite boxes and raised in small coins about two rupees, which in their poverty is a large gift.

SAHARANPUR STATION EVANGELISTIC

District Work.—Although anti-foreign feeling and opposition to the government is so common in India today, yet Indian workers and foreign missionaries have given their message throughout the district without being molested. Every place the missionary goes, in Saharanpur City and in the villages, he has been treated with courtesy by non-Christians. The war has done much toward breaking down old customs. All over men are found who have been to Mesopotamia and to Europe in war service. One village Christian gave

three years of service in France during the war. The thing that impressed him most during these three years was the cleanliness in the city of Paris. We told him, "Some day India will be as clean as Paris." His answer, "Not in my lifetime," was true, but he is doing at least a little in making one corner of his own village a cleaner place.

The work at *Rampur*, one of the large towns, has been reported for several years as very encouraging. A few months ago all the resident members of the new church, except the mission worker and one other elder and their wives, decided to give up Christianity. One immediate cause of their denial was that the Chamars (leather-workers), one of the lowest castes, forbade them to draw water from the Chamar well if they remained Christians. Simeru, a Rampur boy of about thirteen years, had been two years in the Mission Boys' School at Khanna. When he came home for the summer vacation, he found his mother and stepfather among those who were denying Christ. He was asked to give up being a Christian and to take part in an idolatrous feast. He refused, saying, "I am commanded not to eat it." He was asked, "Who has commanded you not to eat it?" He answered, "God." Simeru returned to school at Khanna, a Christian, as he had been before.

Jiwan, a village Christian boy of about seventeen years, was taught by the worker last year to read. One reason that he gave for wanting to learn to read was that he might teach others. He had no thought of becoming a teacher on a salary, as many have, but simply wanted to help others to learn to read. He has helped in teaching a Mohammedan boy to read the New Testament, and is now teaching his brother and some of his boy friends. Some of the Christians, like the children of Israel, go back into idolatry, but it is a privilege to help those who are willing to be helped. Recently in a village Christian home death had come. Because they had given up idolatry and were genuine Christians the missionary was able to give them comfort, and it was a real privilege.

EDUCATIONAL

Theological Seminary.—India is passing through a great crisis; the Indian Church and the Mission in India, too, have to face a difficult situation. At this time consecrated young men with great visions are needed. But such men are not coming into the Seminary. Although there is a great need for highly cultured pastors and evangelists in India, yet there is very little demand for such men. Churches cannot bear their burdens and the Missions can find places only for a limited number. On the other hand, there are many openings in other directions for capable Indian Christian youths.

As the North India Mission decided to open a village pastors' class at Mainpuri, and as there is not much demand from the Punjab Mission for this class of men, at the end of the last session the Board of Directors resolved to discontinue this class. Hence, when reopening the Seminary at the beginning of last October, only the Licentiate Department remained, with a very limited number of students. Besides intellectual drill in the classrooms, the students were also trained in practical work. They preached in villages and mahallas, conducted Sunday Schools among the city Christians, visited individuals, and sold copies of the Bible, Testaments, and hundreds of Scripture portions (specially Gospels) and tracts.

Women's Training School.—The year opened in the Women's Training School for the wives of Seminary students with 20 women and 39 children; later two women dropped out. The year has been much interrupted by sickness, especially during the months of December and January, when for nearly seven weeks no classes were held. But in spite of all these interruptions the women have done good work.

City Day School (Non-Christian Girls).—Usual occurrences and steady

daily work have marked the work of the school during the past year—interrupted, as usual by both Hindu and Mohammedan festivals. From many causes, sickness, removal from the city, graduation, marriage, and Non-cooperation, the number of girls in the upper classes has decreased, but the number of beginners has increased. One of our "old girls," a Hindu from a well-to-do family, who finished school about nine years ago, was having a festive time and feast in her home in honor of the first coming of her brother's bride to live in the home. Kalianmala remembered her old school, even though she knew only one of the present teachers, and she invited all the staff, including Christian teachers and missionary, to come and help make merry. She sent her own carriage and nothing was too good when they arrived. While the guests were eating sweets the little bride sat near, shyly looking on, and Kalianmala and her other guests stood around telling about the old school days, and her intention that her little three-year-old daughter, too, should be a Mission school pupil, even though there is a good Hindu girls' school nearer her home.

Industrial School.—The school is now entirely industrial, and no boy under the age of 12 is admitted. The change has left a small family, but the number is continually increasing. The moral and spiritual tone has been good throughout the year; all the boys are Christians, and are endeavoring to live good Christian lives. Several new boys came from good homes and have had a good influence. The desire for good industrial training is growing, and it is hoped the institution may in the near future be equipped to meet all the needs of a growing, awakened Christian community. The government has shown an increasing interest in the school. The grant-in-aid was increased by 100 per cent and a special grant of Rs. 500 for much-needed tools was given. The grant-in-aid which for years has been given to the Orphanage was not cancelled, but transferred to the industrial school.

Many pieces of very fine furniture were turned out during the year. A Hindu gentleman, who came to the school one day to have his motor car repaired, was so taken with the furniture making, that he wanted to buy it all, and was greatly disappointed to hear that all was being made to order, and he could not have any of it. The new garage has been in great demand; as many as four cars have been in at a time for repairs, rebuilding, and storage. Our need is for one good Ford car and one good lorry, to enable the boys to become drivers as well as mechanics. The demand for well-trained motor drivers and mechanics is great, the pay is good, and the opportunity ought to be given to the Christian boys.

Several of the "old boys" have been demobilized from service in Mesopotamia and have returned with years of fine experience and something saved. Another is in a business of his own, the proud possessor of two motor cars, a monthly income of Rs. 400, a wife, and three children. One is to remain with us as drawing master.

MEDICAL

Leper Asylum.—The Leper Asylum is supported partly by the Mission to Lepers and partly by government, and is supervised by the Punjab Mission.

In spite of the very hard times in the homeland, extra help was received this year from London. For some mysterious reason the Non-cooperators seem to have settled on the poor lepers as the ones to boycott and cause trouble. For months there was great trouble in getting their supplies to them. At last, in desperation all the lepers were allowed to go in a body to the bazaar to make their own monthly purchase. This caused great commotion, and settled the trouble for the time being. The trouble, in spite of all promises, was repeated later. Five of the inmates have been baptized, and all are Christians with the exception of two. The weekly Sunday services have been enjoyed by all. They love to sing, and try their very best, but it is pathetic to hear them.

JULLUNDUR STATION EVANGELISTIC

District Work.—Scattered among 157 villages are 4,000 Christians. For this large number who follow the Way, there are only 20 evangelists.

There is the problem here of 1,000 children growing up untaught in the simple fundamentals of Christian faith; the problem, also, of reconstructing a policy pursued hitherto regarding non-Christian schools. The time has come when the non-Christian schools in a district like Jullundur, which is right in the midst of a mass-movement area, should have a large percentage of village Christian boys. Some sort of a vocational system could be introduced to advantage. In order to bring the scattered Christians together so they may come in touch with the city Christians, *jalsas* are sometimes held. These are financed by leading non-Christians as well as by Christians. During these days of festivity, religious discourses are carried on by prominent members of the church and are much appreciated. Under the same canopy are also held village councils, which have always been a power for good. In one conference there were present, besides village Christians, the pastor, evangelist, elders of the city church, and the guest of honor, Dr. J. C. R. Ewing. The outlook in the district is most hopeful.

Phillour Outstation.—The 13 workers and the missionary started in, with the help of God's grace, and levelled "blows" somewhat in the following directions. They distributed the Word in large and small portions in over 100 homes; visited the sick; taught the young, whenever possible, and urged them to take up regular training in a school; witnessed before those who have not yet accepted Him; urged the Christians to give of their substance; and strove energetically to block the old hideous customs of marriage and introduce the method of true followers of our Lord. Twice the solemn and beautiful ceremony of the communion of our Lord was administered, and at these times four new members were admitted to the privilege of this sacred rite. Fifteen new *Sunday Schools* were started, in which over 120 learners gather from week to week. And last, but by no means least, more than 40 new adult converts, besides nearly 60 children, were taken into the fold of the Great Shepherd of the Sheep.

EDUCATIONAL

Boys' High School.—Year before last was the best one in the history of the school. Last year was better than the best, and the present year under review is even better than the very best, from every point of view.

The boys are quite respectful in the Bible periods, and if the teacher is capable, tactful and sympathetic, they actually look forward to that period and respectfully recite the Lord's Prayer with the teacher. The result of Christian teaching is seen in the form of higher standards of truthfulness, honesty, integrity, cleanliness, manliness, and the weakening of caste bonds. Experiments of leaving certain classes without a supervisor at the time of quarterly examinations have been tried with absolute success. In winter the whole school takes part in athletics, especially in cricket. The school won the cricket shield in the Mission tournament last year, and during the past nine years has lost it only once. In the high department ordinary cases against boys are decided by the boys themselves, the teacher referring the matter to the class courts and the headmaster having the power to veto the decision. Three boys are elected by each class to act as police. If a lazy boy plays truant, the police bring him out of his hiding place, be it even three or four miles from school, and the culprit is punished. This system has proved very successful as a deterrent.

Girls' School.—As sometimes happens, an atmosphere of rivalry and even opposition has proved, not a hindrance, but a help to growth. In spite of the establishment of an Arya school in the neighborhood, two girls' schools

have continued to thrive. There has been marked progress in the attendance and a considerable increase of the Government grant-in-aid. Much needed additions have been made to the equipment of the schools in the way of black-boards, maps, and other supplies. Despite the trying conditions all around, the work of these schools has advanced and especially in this continued opportunity of bringing the message of Christ into many homes through these little girls.

MUSSOORIE STATION

Woodstock School and College.—One has only to look around over the present body of missionaries to find, not only in our own, but in sister Missions, a large number of the finest of their missionaries who were former Woodstock students. That Woodstock is growing in importance as an educational center for the "missionary children" is partly shown by the fact that at one time this year these children were 81 in number.

Woodstock has also for years furnished education to the Anglo-Indian and domiciled community, and herein has been the great missionary opportunity of the school and college. In spite of the fact that the college arts classes have been very small, all candidates for examination have passed with credit to themselves and Woodstock. In the teacher training classes, and in arts classes all the candidates passed successfully. The Cambridge students in the high school classes have maintained the same high standard of work as in previous years.

The college girls have a strong Y. W. C. A., the high school girls a Christian Endeavor Society, and the younger children their Junior C. E. The girls in the above-mentioned societies support by their offering a small school for the servants' children, and annual offerings are made to the Bible Society and other worthy objects.

AMBALA STATION EVANGELISTIC

Cantonment Work.—Straight preaching of the Word of God has marked the work in the clubs, hotels, messes, and homes of the humble this year, as in previous years. Every Sunday morning the eager Christians gather for the Sunday School. On Sunday evenings the regular church service has been held, showing signs of growth in spiritual matters.

The sacrament of the Lord's supper has been administered each quarter, and 26 have been received in open baptism. Non-Christian individual friends have been visited and the Gospel preached to them. A cause for rejoicing and thanksgiving and praise to the name of God has been the spirit of giving for benevolent purposes. The Ambala Cantonment Christians contributed towards the support and maintenance of the Ludhiana Presbyterian Home Mission more than \$80. Three marriages were solemnized, and three more are soon to take place. The work is prospering in every way.

District Work.—

It has been a record year for drought and heat. The thermometer went as high as 117 degrees in the shade, and time and again hovered around 115 degrees. It was reported that deer and jackals died of thirst. Full-grown trees shrivelled away. Cattle perished in the parched pastures. The Indian workers don't usually complain much of the heat, but this year their work was much hindered by it. It has been hard to listen to the stories of hardship and poverty, which have been more numerous than usual. But more seriously, it has been a time of unusual difficulty and discouragement. The anti-foreign and anti-Christian spirit of the times manifested itself in the district, chiefly when the government census was taken, as a determined effort was made to

number the Christians as low-castes and thus count them among the Hindus. Sad to say, some, under pressure of fear in the census, denied their Lord.

And yet there has been much to encourage. Two hundred and sixty-two people, of whom 111 were adults, have been baptized, mostly by the Assistant Superintendent, Rev. I. Subad Singh. Twenty-nine were admitted to the communion. This was done at a series of Christmas gatherings in five different villages of the district. The District Committee examined those who had been prepared for full church membership or for the office of lay reader of the Christian community. The communion service was then held, and the new leaders were publicly installed and the new communicants received. Striking instances of zeal and faithfulness among Indian fellow-laborers have rejoiced all hearts. Two of the best workers are the least paid and educated of all, but they seem to love to win men and women to the confession of Christ, and to care for the poor villagers under their care.

Work for Women.—

The work has been carried on with difficulty, owing to the lack of a suitable Bible woman. Zenana work has not been possible, but work among the poorer classes has proved profitable. Several villages should be visited.

EDUCATIONAL

M. E. Pratt Middle School for Girls.—Results in the government examinations have been good. All three candidates who appeared for the Senior Vernacular Teachers' Examination passed. Five took the Middle School Examination and all passed. The seven who were examined by the inspectress for upper primary certificates were passed, but two of these were asked to appear again in arithmetic. Special meetings under the leadership of Miss Woodside were a decided benefit. Seven girls united with the church. The Prayer Band met daily throughout the year, at times in two sections, and God gave many definite answers to the prayers.

Throughout the cold weather, groups of the girls went on Sundays to sing to the patients in the Philadelphia Hospital nearby, a number of the teachers accompanying them by turns. The students also enjoyed visiting the village close at hand, but owing to the pressure of other duties, this important work was very much neglected. The training girls have shown a good deal of enthusiasm in the Sunday School teaching, where they are responsible for a number of classes. All have taken a great interest in the Home Mission work of the Presbytery, remembering it faithfully in the Prayer Band, and giving of their meager means. For this particular portion of the great Missionary Enterprise is their very own, Indian managed and Indian supported. And so they have even given up one meat meal a month, that they might raise a total of \$8 to contribute to this loved cause! Also they have pledged \$1 a month to the National Missionary Society for the school for Christian children at "Bethlehem." A number give to our Women's Presbyterial Society, and, of course, all who have pocket money drop their pice into the Sunday collections.

City Girls' School.—Many of the 112 girls are children, grandchildren, and even great-grandchildren of generations who have studied here and have gone out with something of the school's seal upon them. All are high caste, bright, intelligent; ambitious to fit themselves for some sort of life work. They mean, somewhere, somehow, sometime, to hitch their wagon to a star. One girl did it. She passed her middle examination more perfectly than any other girl in the city. She is not a Christian yet, but is carrying into her future such teaching as she can never forget.

The chief interest, so the infants think, centers around English and singing. The little ones are supposed to come an hour late. Isn't it in the morning when the Bible stories and singing and English come in? Indeed, they cannot afford to miss all that. And by the first tap of the bell a score or two are in place, with shining eyes, ready to begin.

Boys' High School.—The most exciting occurrence of the year was a very

determined effort by anti-government agitators to get all the Mohammedan boys out of the school. One could hardly blame them, for we have the shabbiest old building in town, while the enterprising followers of the Prophet have recently completed their fine new quarters. They concentrated their endeavors in April, for according to education rules that is the only month in the year when a student can transfer from one school to another. Tremendous pressure was brought to bear, in some cases underhanded means being used. Boys were intimidated, parents were misled by untrue statements, and teachers were presented with requests for leaving certificates from unauthorized persons. The situation became most tense when there was a general onrush upon the school property, and we were forced to call in the authorities to preserve peace. However, the headmaster maintained a splendid spirit of tact and patience throughout.

The Deputy Commissioner presided at the prize-giving held last summer, and spoke very appreciatively of the long history and useful service of this, the oldest high school in the city. The Bible is regularly and earnestly taught and many students show much interest in it. There are secret inquirers among the students.

MEDICAL

Hospital.—The patients, never having known such a wonder as an American nurse, will soon all be spoiled by Miss Stuart and will demand nothing less than such care. Her coming has already begun to revolutionize things in the realm where before the rule was pretty much haphazard hit and miss. With 228 operations, nearly 10,000 outside patients, and over 500 more in the hospital, you can readily see where the majority of the efforts have been applied during the past twelve months. Also the people are no cleaner, and they have the same incredible lack of commonsense in the treatment of their diseases. But the five Christian members of the staff are good women and are bravely keeping up the religious services among the sick. And one has carried, not only the gift of healing, but the Message of the Healer of the Nations out among the thousands who come for a day and soon are lost in the throng.

Dispensary.—The medical work of Ambala Cantonment is hardly worthy of being classed with the more pretentious work of the kind carried on under Mission management. It is strictly a dispensary; no operations are performed, and there is no room for in-door patients. The Gospel is preached and medicines administered to patients who collect from day to day. Each time the doctor goes elsewhere the work is closed, and reopened when he returns. All the preaching, prescribing, compounding, etc., are performed by the same individual.

Leper Asylum.—The asylum has been full throughout the year, the average attendance being about 60. A number of applicants have had to be turned away for lack of room; others have been housed on verandahs. Gifts of clothing have been received from leading Hindu men of the city. A Christian leper, named Gulab (the word means "rose"), has conducted a school for his unfortunate brethren throughout the year. Regular religious work has been carried on by the catechist, Abaid Ullah, and the superintendent. Two inmates were baptized during the year. More than one-third of the men are Christians. The lepers give regular offerings to the work of the district.

LAHORE STATION

EVANGELISTIC

Hira Mandi Church.—While no longer filled with traders in precious stones, as in the olden days, Hira Mandi still fulfills the meaning of its name through the Christian church in the midst of the community. In this church are gathered 238 Christians, and in addition there are approximately 30 families in out-stations. Probably the most encouraging sign of vigorous life in the congregation is the progress they are making toward self-support, in spite of their very real poverty.

District Work—Sharakpur.—This has been the best year by far of the six we have known in Sharakpur District, but it is hard to report the reasons for our encouragement. Progress in any parish can seldom be tabulated. A more reverent spirit, a great desire to grow in spiritual things, a greater care for the place of worship, even though it be only a plot of ground under a tree, show big steps in progress, but they will never appear in the statistics of any Mission or Board or Church. Yet it is such things that show the pulse of the Christian communities, even as they do that of the home churches. In the evening, when the Christian men have returned from their field work and had their supper, the missionary frequently gathers a little group together for prayer and praise. There, seated on the ground around a little fire, they talk of the things of God and count their blessings, and these big, crude Punjabi villagers, with a beautiful spirit of worship, learn to talk with and about their heavenly Father. The baptized community increased this year over 25 per cent, being now 4,020 persons living in 92 villages. At the town of Sharakpur is one of the older Christian communities. Here are some 30 Christian families. The Sunday service is still held in the open courtyard, which also serves as the passageway through which all go with their cattle to and from their homes. Some of the cattle are tethered at arm's length from the preacher, while the service is going on. Now these people have come to the place where they want a building for worship. The people have been giving, and some friends in America have contributed money. They now have enough to buy most of the materials, and they plan that all the community shall take a share in the actual building operations. In this way they should complete the building and surrounding wall during this fall. The teachers are profiting by the help of new methods given by the Moga Training School, in institutes, helps for teachers, etc. Two of the teachers have had the full course at Moga. The standard of our teachers and the system of supervision of their work is steadily improving.

Work for Women.—

The homes of a city of 200,000 or so people ministered to by seven Bible women, four of our Mission and three of the Z. B. M. Mission! Is not this a tragic proportion between supply and demand? Yet these Indian Christian women are met with the greatest affection and friendliness, as they go about in their ministry of love in the non-Christian homes. In these days, when the faces in the bazaars are anything but friendly, these Bible women go quietly and courageously in and out, carrying the Gospel message into many homes. Visits are made in homes in the slum district; a Bible class is held for Mohammedan teachers, and a little school for children of the low caste community.

EDUCATIONAL

Forman Christian College.—

The city of Lahore is an educational center. There are seven arts colleges and four professional colleges, besides quite a number of training classes for commercial subjects. Forman Christian College stands in the very center of this educational area, with about 850 students out of more than 7,000 found in the entire city. Lahore is also the capital of the Punjab, and being situated so centrally, it dominates the life of the province in its many different aspects. Last year the political leaders of India made an attack on the educational system, once in October and again in January, and succeeded in partially closing the arts colleges in Lahore for a brief season.

This year there are more students than ever before. The expense of maintaining a college of this type, with higher science teaching and expensive laboratories, is very much greater now than a few years ago.

The halting nature of the changes introduced into the present university

ITINERATING STILL IN VOGUE IN THE PUNJAB



The Ekkha



The Bullock Cart

system, agitation with regard to a conscience clause, the growing necessity of devolving greater and greater responsibility for the prosecution of what has been Mission work upon the Indian Christian Church, have led our Board of Directors to call for a joint meeting of all Mission bodies interested in higher education in the Punjab, together with leading Indian Christians, to meet to discuss proposals looking towards the establishment of a Christian University in the Punjab. If these plans materialize, this College as it now exists will probably disappear.

Kinnaird College (Women).—During the year 1920 Kinnaird College began its existence as a Union College. Beginning with one missionary from the parent society (the Zenana Bible and Medical Mission), the staff was strengthened by the coming of Miss Porter from the American Presbyterian Mission and Miss Honeybourne from the Church Missionary Society, also by the loan of Miss Schaeffer's services (Y. W. C. A.) for one year.

This year no new missionary has been added, but the first annual grant of Rs. 4,000 from the United Presbyterian Mission has been received, and the Methodist Episcopal Mission will cooperate as soon as their recommendations regarding the amount of their contribution to us are sanctioned by their Board at home.

Rang Mahal High School.—It is neither a picture show palace, a paint shop, nor an art gallery, but an old building in the midst of the crowded bazaars of Lahore City, wherein some 950 boys are daily being taught those things which, it is to be hoped, will give the color of Christian manhood to their later lives. The routine work of such a school is bound to be much the same year in and year out.

The Inspector of Schools has already remarked that if conditions continue, the government grant will be cut. An honor has come to the school through the election of the Headmaster, Mr. K. L. Rallia Ram, to the Punjab Legislative Council. He is president of the Punjab Christian Conference, which is doing a great service in uniting the Christian community and inspiring a real spirit of brotherhood and esprit de corps. He is an elder in the Naulakha Church and Moderator of the Lahore Presbytery. He was recently reelected a member of the Municipal Committee, and is now the second Vice-President of the Lahore Municipality. He was the member of the Legislative Council to introduce the resolution in favour of Local Option in the Punjab, which has been accepted by government. Rang Mahal is proud that its headmaster is able to take the place of honor, respect, and influence which he now enjoys.

Kinnaird High School (Girls).—While the school is intended primarily for the education of Christian girls, about 25 per cent of our 118 boarders and 82 day scholars are non-Christians. As a rule, the two classes of girls live and work together on the most friendly terms. One of the greatest sources of encouragement has been the spirit of responsibility shown by the senior pupils. By working under and with their prefects and class captains, the girls are learning how to become the leaders and followers of the future.

City Girls' Schools (Mohammedan).—Eighty-five little girls, two Christian and three non-Christian teachers, and an ancient building of little rooms clustered about an open courtyard are the material assets of the Lahore Mohammedan Girls' School. Pathetically little as may be the secular education which such a small primary school is able to give with its limited resources, yet it is worth all the money and labor expended to see the fifth class girls, for most of whom school life must end after this year, so clean in appearance, so alert in mind, and, best of all, so thoroughly versed in both Old and New Testaments.

Hindu.—The Non-cooperation movement and the establishing of municipal girls' schools in which no fees are charged, have had some slight effect upon the attendance of this school, but the children who leave are ready after

a short time to come back. On prize-giving day each little girl's face brightened as she received her small gift, and doubly happy was each girl who received a larger reward for high scholarship, punctuality, or tidiness!

MEDICAL

Dispensary.—The dispensary, as usual, has had large groups of women and children in attendance all through the year; more Mohammedans than Hindus usually, and many Christians. Last winter, through the kindness of some American friends, new cement floors were put in the five small rooms of the building; and it is planned to rebuild the dispensary, which has become dingy from long use and little money for repairs.

DEHRA STATION

EVANGELISTIC

There are two self-supporting churches in Dehra.

EDUCATIONAL

Education in India is steadily becoming more popular, and one would, therefore, naturally expect a larger roll number from year to year, but other schools are gradually being opened in the neighboring centers, and, consequently, a portion of the supply for the Mission school is cut off. There are no branch schools, and in the main school no first and second primary classes.

Out of 36 boys who were sent up for the S. L. C. examination, 22 passed, i. e. 61 per cent. Remembering that this result was achieved in the United Provinces, it is very gratifying. Including the headmaster and principal, the teaching staff consists of 18 men. Of this number, seven are Christians, seven Hindus, and four Mohammedans. Unfortunately, a great many changes took place in the personnel of the staff, but all places have been filled, though in some cases with men of lower qualifications. The teachers take an interest in the welfare of the school, and are all hearty cooperators.

The *Scout* work was continued. The monthly paper, "Dyb-Dob," is also alive. The boys take an interest in the paper, and are happy when their essays are accepted by the editor for publication. In the Mission Tournament the school won the hockey and the sports shields. A new feature is a number of boards in our hall, presented by the former principal. Three contain the names, respectively, of the hockey, football and cricket captains for the last ten years. One will contain the names of all boys who pass in the First Division of the S. L. C. examination. The most interesting of all is one which contains the name of the best all-round man of each class.

Bible teaching is continued as formerly. The teachers take an interest in the Bible work, and examinations are held in Bible as well as in other subjects. A weekly normal Bible class is conducted in the interest of the Christian masters. The course of study suggested by the Boys' Schools Committee some years ago is being followed.

Girls' High School.—"The aim of the school is to make women industrious, intelligent and pious, fitted for whatever duties or places God in His providence may call them."

The above has been copied from a report of the Dehra Girls' School written 40 years ago. At that time a considerable output of such girls had found their duties and places in homes and schools. The 40 succeeding years have not been less fruitful in turning out the kind of women the school was designed to produce, but differing, of course, in type from that generation, and called to duties and places unthought of in the earlier years.

We have still in the school more than 100 of such women in the

making, splendid material, yielding to the discipline of school life and giving assurance to those who know both them and many of their predecessors that whatever conditions may arise in their country, Dehra school girls will not fail to bear their share of responsibility.

The *United Provinces Association of Women Teachers* met in Dehra Dun, and about 80 delegates were entertained in the school. The older girls formed a committee to wait on guests at table, and numerous were the complimentary remarks passed upon their service. That Indian girls of such a superior type should so happily and gracefully take the place of waitresses was an object lesson worth more to Indian schools than much that appeared on the program. These same girls gave an evening entertainment composed and prepared by one of their Indian teachers. The object was to show by drama and tableau the practical work being done by the National Missionary Society. The costumes, the characteristic discussions, especially the hospital scene, were true to life, while the cooperating English and American missionaries were so splendidly represented as to leave no doubt in regard to the nationality of each. In the closing scene a large white cross was brought to the front, supported by a figure in white, while two little girls, representing angels, stood on either side. The various characters who had opposed the Gospel message came silently one by one, laying the objects in which they had trusted at the foot of the cross, then each took her place behind it with those who had brought to them the Gospel story. The tableau thus formed, composed of about 75 girls, was impressive, and when their voices broke forth in "All hail the power of Jesus' name," the entire audience instinctively arose. The cross, the sweet and appealing faces of the figures around it, the earnest and animated expression and voices of the singers seemed to say, "The place on which thou standest is holy ground."

The National Missionary Society, in which the work of certain districts is done by and supported by Indian Christians, appeals strongly to the girls. The usual contributions to Pastor's Fund and Bible Society have not been neglected, and a voluntary gift was sent through Dr. Coan to Persian refugees. A Hindu girl, who has been a boarder in the school for several years, has been baptized, and five girls from Christian homes have been admitted to church membership.

HOSHYARPUR STATION EVANGELISTIC

District Work.—

In the preaching of the Gospel to Hindus, Mohammedans, and Sikhs we can still say that the common people hear it gladly, but not so with many who are educated or semi-educated. At a recent religious fair of the Sikhs one of our Indian Christian workers reported that one man bought a Gospel, and then in a most insolent manner tore it to bits right before him! This is an absolutely new experience in this district, and it is a straw which shows the direction of the wind. It would not be surprising if, as the Indian element in the government increases, such incidents also increase, until some day a mighty tide of cruel persecution will purge the Indian Church, and leave but a remnant of the faithful.

Recently in a village in the mountains of the District the Brahmins of the place set upon a government doctor (an Indian, too!) and almost mobbed him, because he started to put disinfectant into the well during a cholera epidemic! They believed that he was about to poison the water!!

The village schools have been visited both by the superintending missionary and by a Mission school inspector, and considerable new equipment has been supplied. There has been some improvement, two or three schools out of 11 being now about up to the standard required by the government for receiving grants-in-aid. As yet the two chief obstacles to rapid progress remain, namely, the colossal indifference of the parents to the value of education, and the inefficiency of the average village school teacher.

EDUCATIONAL

Christian Boarding School (Girls).—More fees have been collected and the government grant has also been increased (\$333), but with prices going higher it is increasingly difficult to make ends come even within bowing distance!

The number of children is about the same as last year. There were eight children in the fifth class, six of whom passed. Three have gone to the Middle School at Ambala, one to Jagraon, one to Moga, and one is teaching in the station school. The children have contributed about \$27 to church collections, Woman's Missionary Society, and National Missionary Society. A good deal of this has been earned by pulling pankhas (swaying fans), carrying earth for repair work, etc. They are always eager for work and willing to give, but it is a tax on one's ingenuity to find work that such little people can do. In addition to doing all the work connected with the school, assistance is given in the garden (by the boys), though for that no payment is given.

The main topic of the year has been marriage, asking in marriage, giving in marriage, and in one case, alas, regret of marriage. From the number of proposals received, one would think this a matrimonial bureau! But what paragons the men must be! They all seem to want their wives to be fair, good-looking, good tempered, hard working, neat, willing, clean, etc., etc. There was one exception; one man, on being told that the girl he wanted to marry never kept herself or her clothes clean, said: "Oh, that does not matter she will not want to spend much for soap." So far as is known, they are living quite happily.

The nearby village work has been carried on as usual by the matrons, teachers, and big girls. During the year 21 girls united with the church. Again we ask the prayers of all God's people that we may all be found faithful.

FEROZEPUR STATION

EVANGELISTIC

District Work.—"Great fight among the Christians. Come immediately." Such was a telegram that greeted the district missionary when he was in the Hills for his vacation. Time revealed everything.

Discipline had been so instilled into the hearts of the leaders that they could not bear to see their back-sliding, stiff-necked neighbours giving away their Christian daughter in a heathen marriage right in front of their houses. They remonstrated, then forbade, and "then lay to" with big sticks to chastise the marriage party. And they did it, too, fairly well, and yet not quite as they wished. The marriage party rallied, called in help, and in turn did up their job quite thoroughly. So much so that the zealous, but unwise, leaders spent a week in the hospital and filed a suit in the civil courts against their brethren. In a heathen court, too, "before unbelievers," for the judge was a Hindu! Our Ferozepur pastor and a Mission worker had a mess to settle and dissuade the beaten Christians from taking vengeance. The marriage party had some costs to pay.

But the Lord makes "the wrath of men to praise Him." Later, in camp at this village, the good fruit of these ardent brethren's toil was reaped. They confessed they had gone too far in their righteous anger. The other party needed the discipline, and were given the choice of complete ostracism from the assembly of Christians in the village who stood for Christ and His Word, or repentance and confession. Prayer and patience for several days brought about the result desired, and many others, seeing the settlement, repented and some guests from another village accepted Christ.

The *Christian Endeavor* in its simplest form is proving an effective means of developing and giving expression to rural Christian life. Another factor in the same direction is the *Summer Conference for Village Leaders*. In it they are often asked to lead meetings after careful preparation. After the leader has spoken and opened up the subject, others are asked to give their experience in the same matter, so great enthusiasm is often manifested in the meetings.

Mahatma Gandhi has become amazingly popular among his own people of India. Some have gone so far as to regard him as the reincarnation of some one of their former deities, and now again manifested to save India. To his name has been attached the Victory Cry that belongs especially to India's great religious founders and deliverers.

Work for Women.—

One day in a Mohammedan home, where a large group of women and children had gathered around the missionary, and the old, yet ever new, story of the love of the Father, as manifested in the Lord Jesus Christ, was being told, attention was drawn to a young girl who sat on a low cane stool. The intense interest so manifest in her face marked her as one apart from that friendly, but, for the most part, spiritually unconcerned group. The gray eyes and fair skin betokened other than Punjabi blood. Fatima was one of a family which in former years had taken refuge in the Punjab during troublous times in Afghanistan. On the next visit to her village she handed the missionary a paper upon which was written very beautifully in the Urdu character and in approved Hindustani style, a poem giving practically all the incidents she had heard about Christ. She is married and the prospect for her being able to identify herself with God's people seems not very hopeful, but she is praying, and nothing is impossible with the One we serve.

MEDICAL

Hospital.—The two private rooms built last year are still as popular as ever. The waiting room, now double the size it was, will be invaluable for meetings, classes, and gatherings. The private office is filling a long-felt need, and is a means of increasing the income as rich patients are glad to give a rupee (35 cents) to go to the "private office" instead of the general one. The storeroom is already nearly full, and the new assistant's room will enable us to use the old one for nurses. The nurse from home arrived before there was a place ready for her in which to live, but her room was waiting for her when she came from language school. The new operation room, with its big north window, will soon be ready for the fine, new operating table given by the San Bernardino Sunday School.

The district ladies have been doing evangelistic work among the patients during the summer, meeting the people from the villages, and so linking together their work and that of the medical missionary.

With all these blessings do you wonder that we look forward to the new year with our hearts full of courage and hope.

KHANNA STATION

Khanna has had a very good year. In spite of the station being the experimenting ground of new missionaries, the year has been completed without serious mishap.

EVANGELISTIC

District Work.—

Progress has been rather slow because of the change of missionaries in the middle of the year, and due also to the necessity for the present missionary learning about the school. The district workers have, however, done their work as usual. In one village a Christian young man brought his grandfather for baptism. The old man publicly tore down his old place of worship and declared himself a Christian. That night his small grandson became ill with pneumonia, and the people of his village began to say, "See, it is because you have torn down your idol; now the boy will die." But after two weeks of severe illness he recovered, and the grandfather remained true.

In one of the Native State Stations the Mission worker has been threatened by the non-Christians, but he refused to leave and nothing has come of it. In another village, where there have been no Christians heretofore, a man and his seven sons have recently been baptized. There are signs of a true desire for Christianity in many places.

EDUCATIONAL

Boys' School.—The school has grown, partly by transfer from Saharanpur and partly by the addition of new boys. At present there are more boys than room and money, and still others want to come. What is needed very soon is some more ground, new buildings, and added equipment.

Just now the Weaving Department of the school is very popular, both with the boys and with their parents. Some are learning tailoring and are making up the garments that they wear. They also do the mending of the clothing and the bedding. But more than half of the boys are either helping to prepare thread for the machines, or are actually weaving cloth. The workshop produces enough cloth for the needs of the school and a surplus which is sold outside. Due to the fact that most of the boys are inexperienced, the Weaving Department produces practically no profit, but it is self-supporting, excepting for the salary of the master. Among those who were learning weaving last year, four or five are now working at the trade, all making good wages, certainly more than they can in any other way.

The school in general has raised its standard by the addition of two normal trained teachers during the year. Another is receiving similar training in a government school, and will return in the spring. The District Inspector of Schools claimed to be much pleased when he recently visited the school, so we feel encouraged about the work.

All of the boys earn some pocket money, and use it for Christian giving as well as for personal needs. When the Sunday School and Christian Endeavor Convention was held last spring, the boys voted to send two delegates, and collected part of the money for their expenses.

RUPAR STATION

District Work.—

Even the poorer Christians are becoming wideawake and demanding village schools for their children. Although the general custom is to teach only the boys, the parents are asking that their girls also share their brothers' school advantages. In one village so great is their determination to have the girls taught, that hidebound customs are defied and they let them sit with the boys.

Night schools are coming into vogue. Ambitious young men who must work in the fields all day long have a great desire in their hearts to learn simple addition and subtraction and to write letters to their friends, which usually is done by a professional writer. Now there are other aspirants who want to compete in this race for learning.

Bright-colored Sunday School charts have been a splendid help in teaching the villagers Bible stories, often in their enthusiasm they put in Oriental touches, which do not spoil the fact of the story. Often these pictures are tacked on the walls of the mud hut, and attract considerable attention from all comers.

MOGA STATION

EVANGELISTIC

District Work.—An *evangelistic campaign*, a *Christmas Jalsa*, and a *summer school* combined with Ferozepur District were the three outstanding events of the year.

Village Christians very largely took part in the evangelistic campaign at the Jalsa. A good number of men and some women came from all parts of the district. About Rs. 150 were raised, out of

which about Rs. 20 were left after paying all the expenses. The Jalsa lasted for three days. Beside merry-making, there were three devotional meetings daily. In the Summer School the Life of Christ, Social Teachings of Jesus, the Sunday School and its Modern Methods, Evangelism, Church History, The Book of Daniel, etc., were some of the subjects taught. Each day was begun with a devotional meeting and ended with a conference on topics of interest to the village community.

EDUCATIONAL

Moga Training School.—If you knew there were over 40,000 Christians in the Punjab Presbyterian Church, 96 per cent of them illiterate, with Christian education as their greatest need, would you refuse admission to prospective teachers just because insufficient funds were available at the time to give them the necessary education and training? That was the problem at the beginning of the year. More than 80 additional students wanted admission, and there were no funds available for them. There was joy and thanksgiving when news came from America that the Woodward Avenue Church, of Detroit, had decided to undertake the entire support of Moga Station and to assist in the development of the work here. Not only those at Moga, but the whole Mission rejoiced in this good news, for the Training School aims to assist in the building up of the whole Village Church, and the strengthening of the Training School means help for Christian village education throughout the Mission. With this help at hand, Moga can now do more than ever before to bring about a literate and aggressive Village Christian Church.

Now, what have all these Christian students at Moga been doing during this past year? Evening prayers formerly occupied 15 minutes, but since the pupils have taken charge of this service, all seem to enjoy and listen attentively to even a 45 minute session. The advantages are not only confined to better attendance and interest, but the benefit to character in the development of initiative, planning and organizing, speaking in public, and increased Bible knowledge are very great.

Another interesting feature is the village demonstration school. Here 45 children are gathered in two groups under one teacher, with conditions closely approximating those found in the average village. It is the reading period for the beginners. The teacher takes charge of one section of the class, and teaches an interesting lesson according to the story method. However, perhaps more interesting is the way the other section of the class conducts itself when left alone. Two monitors are appointed, and they call upon pupils by turns to fill in the blank spaces left in a story which has been previously written by the teacher. All the pupils are alert, for they are all responsible for the successful completion of the story, and they are ready with suggestions both regarding the correctness and character of the writing. The normal class students assist in the demonstration school and also go out into the villages and conduct village schools for several weeks.

Each student attempts to earn as much as possible of the cost of his education. Each one works at least 16 hours each week, and some for a longer time. Here is a group of boys under a student monitor breaking up bricks; here another cleaning the roadway and paths; here another mending the students' clothes; over there another working on the school farm. Also scattered here and there are groups of students at work on village home industries. Moga desires to be of help to the whole village Christian community. An annual convention is conducted and agricultural demonstrations given; institutes for teachers and supervisors are held; village schools are supervised and efforts made to promote community work through these schools as centers; a summer school for workers and "jalsas" for Christians are held. A *Village Teachers' Journal* is published monthly. A special training course is conducted for teachers in service, and a circulating library is maintained.

KASUR STATION EVANGELISTIC

Kasur has a large number of *nambardars*, that is, unpaid Christian leaders, between 200 and 300 men; and they are doing something too. A two and a half days' conference was held for them in June, to which came 240, mostly nambardars, and they brought in with them, in the sealed boxes provided, over \$200 in village offerings.

The first meeting was on confession of sin. It was thrown open for them to express themselves. They made it an accusation-meeting. The first part of the next day was set apart to hearing and deciding by committees the most serious of the charges, so we proceeded with harmony and blessing. The villagers took part fairly well in these conferences, all on practical Bible themes which touched their lives. Twenty-seven simple *Christian Endeavor* groups were organized, which have proved most helpful in arousing interest and giving opportunity to the nambardar leaders to express themselves. Some union Christian Endeavor gatherings have been held, too, in which the nambardars spoke with power, and the zeal of many was kindled. Last winter in Kasur over 1,700 people were baptized.

The wants of this community of 11,000 Christians are enough to keep several men busy; their needs might keep several hundred interested. Less than four per cent of these can read. They are like children in some respects. However, the school inspector has organized the fourteenth school. Some of the wives of the workers are teaching and receive \$1.15 per month in addition to their husband's pay.

PRESBYTERY HOME MISSION WORK

Rev. A. Thakar Das and Rev. P. C. Uppal, Superintendents.

Home Mission work has been carried on by the two Presbyteries on our Mission area for many years past. The Mission has given a grant each year proportionate to the funds raised by the Church, the ratio gradually decreasing, till now in the Ludhiana Presbytery the work is entirely self-supporting. In the Lahore Presbytery it is nearly so, and within two or three years it will be entirely so also.

The field of the Lahore Presbytery is about 20 square miles in extent. There are more than 2,700 Christians. The whole field is divided into eight circuits, with eight to 12 Christian groups in each. There are two organized churches. Special effort has been made to develop church life, and, in spite of the famine and other opposition, two more circuits are practically ready to be organized into churches. Christian instruction has been carried on according to the syllabus given to the workers. This covers a portion of the life of Christ and twelve stories from the Old and the New Testaments. There are four day schools and five *Sunday Schools* where secular and religious instruction is given to the pupils. Some 12 boys are also studying in the District Board schools. The women are going ahead of the men, and a branch of the *Ladies' Missionary Society* has been organized in one of the churches. People have been made to realize their responsibility for pastoral support, and, in spite of the difficult times, nearly \$100 has been raised from the field. Two successful Christian melas (fairs) were held during the year, and a few friends from the City Church gave splendid help.

The field has been particularly affected by the political unrest on account of being so close to the capital of the province. The Sikh landholders have done all they could to thwart efforts of the workers, one of whom was actually beaten and ordered out of the village. Considering everything, it has been a very difficult year.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Ludhiana.....	3	15	71	45	1	218	36	626	702	Rs. 1,243	9	1,002				
Saharanpur.....	2	7	34	118	1	114		2	193	912	7	208				
Jullundur.....	3		73	87	1	363	60	719	944	3,174	3	782				
Mussoorie.....		5	24	1		19		7	140	2,335	5	205				
Ambala.....		13	63	22	1	159	46	4	350	1,748	8	676	1	558	2	26,063
Lahore.....	2	22	102	96	1	574	111	300	1,101	5,268	14	1,997			1	10,316
Dehra.....		7	40	2	2	55	4		117	1,688	10	535				
Hoshiarpur.....	4	6	26	13		627	68		396	113	7	152				
Ferozepur.....	4	9	27	57	1	277	56	266	305	1,750	9	129	1	772	1	12,693
Khanna.....	2	2	12	75		48	4		80	96	4	112				
Rupar.....	3	2	10	142		127			110	71	1	17				
Moga.....	3	4	31	118	1	179	5	22	564	797	8	284				
Kasur.....	2	6	32	150		307	26	621	368	606	11	212				
Jagraon.....		2														
Ludhiana Pres.....	4		4	10	1	16			40	222	1	50				
Lahore Pres.....	1		16	47		410	44			298						
Totals, 1922.....	33	100	565	983	10	3,493	460	2,567	5,410	Rs. 20,321 Gold \$6,773	97	6,361	2	1,330	4	49,072
Totals, 1921.....	33	99	575	600	9	3,726	339	1,709	4,419	\$6,480	96	6,507	2	1,312	1	41,660

WEST INDIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; station occupied, 1853; taken under care of the Board, 1870. Missionaries—Rev. A. W. Marshall and Mrs. Marshall, Rev. D. B. Updegraff and Mrs. Updegraff, Miss Clara L. Seiler, Rev. Milton W. Strahler and Mrs. Strahler, Dr. Victoria E. McArthur, Miss Jane A. Thompson, Miss V. S. Strobbridge, Miss Eleanor Gibbons, Miss Sylvia B. Hurd.

RATNAGIRI: 82 miles northwest of Kolhapur and 125 miles south of Bombay; station occupied, 1873. Missionaries—Rev. A. L. Wiley, D.D., and Mrs. Wiley, Rev. E. J. Hendrix and Mrs. Hendrix, Miss Emily T. Minor, Miss Amanda M. Jefferson. *Affiliated Missionaries*—Miss Frances Unsworth.

KODOLI: 12 miles north of Kolhapur; station occupied, 1877. Missionaries—Rev. Henry G. Howard and Mrs. Howard, A. S. Wilson, M.D., and Mrs. Wilson, Miss Sybel G. Brown, Miss Marie L. Gauthey, Miss A. A. Browne, Rev. Alison R. Bryan.

SANGLI: 30 miles east of Kolhapur; station begun, 1884. Missionaries—Rev. J. P. Graham, D.D., and Mrs. Graham, Miss Grace L. Enright, Mr. J. L. Goheen and Mrs. Goheen, Rev. Harry W. Brown and Mrs. Brown, Rev. J. E. Napp and Mrs. Napp.

MIRAJ: about 25 miles a little north of east of Kolhapur and six miles south of Sangli; station begun, 1892. Missionaries—William J. Wanless, M.D., and Mrs. Wanless, Rev. R. C. Richardson and Mrs. Richardson, Charles E. Vail, M.D., and Mrs. Vail, Miss Helen M. K. Kendall, R.N., J. E. Stevens, M.D., and Mrs. Stevens, Miss Florence E. Schafer, Miss Anna E. Burhans, R.N., Miss A. L. Thompson.

VENGURLE: about 70 miles southwest of Kolhapur; station occupied, 1900. Missionaries—Mrs. J. M. Goheen, R. H. H. Goheen, M.D., and Mrs. Goheen, Miss M. C. Rebentisch, Rev. Horace K. Wright and Mrs. Wright, Miss Lena Froese, Dr. Wm. H. Rice and Mrs. Rice, Rev. L. W. Taylor and Mrs. Taylor.

ISLAMPUR (Satara District): about 20 miles northwest of Sangli; station begun, 1919. Missionaries—Rev. E. W. Simpson and Mrs. Simpson, Francis D. Ellis, Jr., M.D., Rev. W. H. Lyon, Rev. Edgar M. Wilson and Mrs. Wilson.

KODAIKANAL: A. S. Wilson, M.D., and Mrs. Wilson.

TRANSFERS: Rev. W. H. Lyon, from Miraj to Islampur; Rev. Edgar M. Wilson and Mrs. Wilson, from Kodoli to Islampur.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss A. A. Browne, Rev. J. L. Goheen and Mrs. Goheen, Mrs. J. M. Goheen, Dr. R. H. H. Goheen and Mrs. Goheen, Miss Amanda Jefferson, Miss M. C. Rebentisch, Mrs. E. W. Simpson, Miss Jane A. Thompson, Rev. A. L. Wiley and Mrs. Wiley, Rev. M. W. Strahler and Mrs. Strahler, Mrs. David B. Updegraff, Mrs. E. M. Wilson, Miss Grace L. Enright.

HISTORY.—This mission was formerly known as the *Kolhapur* Mission, the name being taken from the first station occupied. Its field lies about 100 miles south of Bombay. It was opened in 1852 by Rev. Royal G. Wilder, of the American Board. In 1870 the mission was taken under the care of the Presbyterian Board. The mission has been effected during recent years by the terrible scourges of famine and bubonic plague which, beginning in 1896, attacked this region.

Ratnagiri, opened in 1873, was never fully manned until, after being virtually abandoned for a while, it was reoccupied in 1891. It has been an isolated station in the midst of a densely populated territory, necessitating much touring, sometimes including villages where people fled at the approach of the first white visitors they had ever seen. At *Kodoli*, opened in 1877, the higher castes have strongly opposed the education of the children of those on a lower social scale than themselves. *Sangli*, opened in 1884, and *Miraj*, opened in 1892, are in a section where Brahminical influence was strong. The medical work has been prominent here, the fine hospital and dispensary at *Miraj* reaching almost every caste represented in western India. The pioneer work in *Vengurla*, occupied in 1900, was done in the midst of much opposition. *Islampur*, occupied in 1919, has been taken over as an integral part of our mission. It was begun at a village settlement in 1899 by four missionary ladies, who went out with the purpose of settling in some desirable center whence they could have easy access to the villages and influence the women's lives by daily contact. The ignorance, bigotry, and superstition constitute the greatest obstacles to the progress of Christianity.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of the West India Mission. Price, 15 cents.

KOLHAPUR STATION

EVANGELISTIC

Churches.—No report.

Outstation Work.—

The first itinerating camp was at *Kalba*, about 12 miles to the west of Kolhapur, the end of any passable road in that direction. All the villages within walking distance, i. e., five or six miles, were visited; about 25 in all. There are Christians in only four or five of them, but the people are quite attentive and a considerable number of Gospel portions were sold, though the people are very illiterate.

The next camp was at *Bazaar Bhogav*, some 20 miles or more west of Kolhapur. The last eight or ten miles of the road to this place are about the worst one could imagine. Carts take less than half the usual load, and more than twice the ordinary mileage charge, and then go most reluctantly. The camp was constantly besieged by people seeking medicine; a splendid place for a dispensary, if there were only a decent road to the place.

At this bazaar the license to sell country liquors under a tree on bazaar days brings Rs. 3,000 a year, so the amount of drinking must be very considerable. There was a constant crowd of the poor country farmers and coolies about the place the entire days of the bazaar. The illiteracy of this section is unbelievable. A mounted policeman had ridden for half a day from village to village seeking a reader for some paper he had, and couldn't find a single person who could read. The need for mission village schools is imperative.

Other camps were held at *Nigva*, *Yevluz*, and the *Vadgavkimi* field. One interesting incident of the camp at Yevluz was the meeting of the oldest Bible woman with her former "Guru" before she became a Christian. The Guru seemed quite interested in her story and on the point of renouncing his religion and coming out for Christ, but at the last he failed, put it off to a "more convenient season." This Bible woman showed the Guru her boy, now one of the most earnest and useful evangelists, and the Guru remarked on the difference in him as a Christian and what he would have been as a "Chole" of his Guru. Surely, nothing could be more striking than the comparison between the filthy, ash-smears body, and matted, unkempt, filthy hair of the Guru, and the clean, up-standing, eager and intelligent young man who represented what Christ does even for the physical man. And how much more for the mental and spiritual man.

In the camp at *Kini* there was a most interesting gathering of the Christians and "near Christians" in the school house, and a spirit of earnestness

was manifest that was most encouraging and gratifying. At *Minchi* a group of four men were received into the catechumen group.

Bible School.—Seven students have been in attendance. Besides theology, church history, Hinduism, and other subjects, the students have been engaged in the direct study of the books of the Bible.

Heretofore the school has been carried on for two months at *Panhala* during the hot season, and four months at some place on the plains during the rainy season. Panhala is a small hill station which is very delightful during the hot weather, so this year the experiment was tried of keeping the school there for the rains as well. It was not a success. Most of the students had their families with them, and the children, and to a certain extent the adults also, suffered from the cold and wet. This makes it imperative that the mission action locating the school at Panhala be revised and suitable quarters on the plains be provided.

EDUCATIONAL

Irwin Christian High School (boys).—Only 15 per cent of the boys were passed at the Bombay University examination. This per cent may compare very favorably with other schools in the province, but it is indeed bad for a school, the strength of which is only about 100. The reasons are not very far to seek. The Hindu teachers on the staff have no interest in the success of the school. The teaching force, too, is very small, so that every subject did not receive full attention. More students would be attracted if the school had fuller athletic material. Many boys say that their parents tell them they must pay no attention to the Bible classes, but these very boys seem to be the most interested in the Bible and say that it is not the bad book that has been described to them at home. Some Hindus even close their eyes during chapel prayers. The main work is among the Christian boys. A few years ago these boys had all to be fed and clothed and requested to stay at school, but now things are very different. Every boy willingly works in the field, grass-cutting or digging or anything, to pay a little toward his expenses. They pay only very little, but even that little fosters the boy's self-respect and makes him more eager for knowledge. The boys have formed a *Christian Endeavor Society*.

The Esther Patton School (girls).—There are certain items of progress to report for this year. The school is larger now, 236 pupils, of whom 137 are boarders. Of this number, the increase in day pupils is the most noticeable, there being now 99 of them, 30 of whom are Hindus. Seven of these day pupils come to us from the Society for the Propagation of the Gospel Mission, which is an interesting sign of progress. No less a person than the Lord Bishop of Bombay, on inspecting the situation here, concurred with the ladies in charge of their work in deciding that their girls' school should be merged with ours, and their children come to us as day pupils.

A shift in the personnel of the teaching staff shows growth in the desired direction. This term shows six Brahmins, four on full time, and eight Christians, one of whom gives only part time. This year, too, the school has four Missi-Sahebs, two doing the academic and home department work, and each of the other two teaching two classes and preparing for her first examination. The work of the industrial class known usually by the plebeian term sewing girls, is better cared for. The kindergarten class has four members this year. The girls learn by doing, and watching the trained teachers do, their work. It is difficult to keep this class filled up, for no sooner have the girls had a little experience than they are in demand as primary teachers.

Miss Mary Campbell, of the Woman's Christian Temperance Union, was a guest during the year, and held temperance meetings in the school. Her simple message was thoughtfully received and it will be hard to forget one serious little group of children from the Suddar Bazaar School, all of their fathers drinking men, who came over to sign the pledge themselves, though one little girl's head just showed above the table as she wrote her name, and promised to work and pray for this great cause. The girls formed a temperance society which takes over the Christian Endeavor noon meeting once in two months.

Kolhapur entertained the Bombay Presidency Christian Endeavor Con-

vention, which meant weeks of preparation of the girls' singing, and busy days to have dormitories and school buildings ready for the delegates. There was a big audience, 650 for the meetings, and the speakers and Bible class leaders had a real message for the people.

Primary Schools.—The city primary schools have gained much this past year from the regular visits of Nanibai Luxman. She has had some kindergarten training, and she keeps adding to her stores of songs and stories by occasionally spending a morning in the Joy Kindergarten. The regular teachers have had no training along these lines, but with the assistance of Nani they do very well indeed. The children love the Bible story period especially, and eagerly beg for the privilege of telling the story after the teacher.

Alice Home for Widows.—Given 25 women and 42 children of various shades of caste and color, and one is bound to have problems. The growth of the home has been such as long ago to have made the original building of six rooms quite inadequate. Through the efforts of Miss Adelaide Browne some years ago, an addition of 14 small rooms was made. It is possible, in this way, for most of the families to occupy separate apartments. Some have supposed that this worthy institution provided a refuge chiefly for the flotsam and jetsam that drifts towards the mission, but it would be a gross slander to include all the members of the home in that class. It was most refreshing to hear one of our missionaries say, of one of our younger widows: "There is not a stain in her character," and it is the chief concern to be able to say as much of her when she may leave the home.

Work for Women.—

The work of the Bible women has been in charge of Mrs. Marshall. The account of the touring party includes a record of their most arduous labor. During the rest of the year their work has consisted chiefly of daily visiting in homes in the city and suburbs. Shahabai has been taking one of the Old Testament courses of Bible study. Our most gifted Bible woman, Sulochinabai, has been teaching four Bible classes twice a week and preparing herself to pass an examination in the first year's work of Dr. Torrey's "What the Bible Teaches."

MEDICAL

The work goes on year by year very much the same. Outdoor patients new and returning, over 8,000; indoor patients, while not so many, made a total of 4,144 days' treatments. The average health of the school girls and boys has been better this past year than ever before.

Three men, a Mohammedan, a Jain, and a Maratha, came bringing a fourth man, who was a fisherman by caste, for medicine. One of these men, the Maratha, could read, and had been studying the religious books of the different religions in India, among them portions of the Scripture. He read these to the three other men and a year ago he brought a Bible and said that he read it as often as he could, but had little time, as he was a day laborer. These men made no charge for their time or the use of the cart and oxen, which belonged to the Jain. That same day another man came in a cart bringing his sick wife. He said he had no money. When asked how he could pay for the cart he answered that he had one blanket, which he promised to give the cartman when he got back to his village, otherwise the cartman would not have come with him. Such are the usual tender mercies of the Hindu.

RATNAGIRI STATION

Ratnagiri Station is responsible for the evangelization of about 800,000 people. To reach these during the past year there has been a force of six missionaries and 32 Indian workers, besides a Christian community of about 250 people that are exerting some influence.

EVANGELISTIC

Church.—

During the past year the church has undergone a considerable change. Formerly, it had been largely dependent upon the missionaries, both as to preaching and administration. At Presbytery the missionaries were relieved of this responsibility, and Tukeramji Kamble was ordained and appointed moderator of the Ratnagiri Church, and to serve in the capacity of pastor until a pastor was called or until the next meeting of Presbytery. At the annual business meeting of the church he was called as pastor. The government having granted him the right to solemnize marriages made him of additional value to the Christian community.

The spiritual condition is improving; there seems to be more of harmony and a better spirit pervading the atmosphere both in the church and in the Christian community. An instance of this is seen in the Financial Board of the church. This Board is composed of the elders and deacons. For some time the giving of the tenth has been an established principle in the Christian community. The question came up again, and after considerable discussion they unanimously voted to make the giving of at least one-tenth of their incomes to the support of the church one of the conditions of good standing membership, which means the right to vote or hold office. One elder said: "One cannot read his Bible and believe it without realizing that the giving of at least one-tenth is the duty of every Christian."

Outstation Work.—

Six preachers toured in the district for two and one-half months. Two preachers were stationed at *Devrukh*, one at *Pali*, one at *Sakharpe*, and *Dabhole*. These men have daily preached in the villages of their respective fields. Two preachers have visited all parts of Ratnagiri and the surrounding villages. Everywhere interest is reported and there has been the tendency on the part of the people to take hold of the Gospels and tracts. There have been no conversions reported.

In *Sakharpe* there are two schools, one among the Mahars and the other in the chambhawarda. One master has charge of both, teaching in one in the morning and the other in the afternoon. The children and some of the older Mahar people pray every day in the name of Christ. The teacher does some Bible reading and teaching of the Bible among the older Mahars at night.

Dabhole has been considered a very hard place to do any constructive work, but now, owing to the untiring efforts of the worker who has revived this work and started the work at *Sakharpe*, there is a school in which there are 20 children enroled. There are no buildings for the school, so some meet in front of the master's house early in the morning, others have constructed chuppers out along the river bank where they herd their cattle, and here the master spends a couple of hours each day with these boys. This man spends two hours each evening, going from place to place, reading the Bible, and explaining it to people who have asked him to do this for them. His one great aim seems to be the building up of the kingdom of God.

Kanna-Math.—Located between these two villages is a school house and a house for the master to live in. The school has not been a success and the attendance is very poor for the most part. A government school has been established near here, and with the prejudice against the mission schools and the teaching of Christianity, most of the children of caste have left the school. The master is preaching in connection with his teaching, which may be partially responsible for the bad condition of his school.

During the past year there has been one preacher stationed at *Pali* all the time and two part of the time. They have been preaching throughout the villages of that center. The attitude of the people is quite friendly.

Devrukh.—The work here has been proceeding in a way that speaks well for the future. The school has been doing good work, and if there was another teacher much more could be accomplished. Two years ago there were those here who were very bitter towards the work, but now there seems to be an entirely different atmosphere. *Devrukh* is one of the greatest village

centers in the mission, and one of the most strategical points for mission work, there being 40 villages accessible from there.

EDUCATIONAL

Theodore Carter Memorial (boys and girls).—At the high school entrance examination this year in Ratnagiri, there were over 100 competitors. A girl from Theodore Carter Memorial School took the first honors. All the larger boys have one hour each day in the carpenter shop. One of the results of this hour has been that some of the boys who have been making very slow progress in regular school work have expressed their desire to learn a trade, and most of them have expressed their preference for the carpentry trade.

The *Home Department* of the school shelters 60 children. One of the teachers in the school is serving as housemaster for the boys, and a matron is in charge of the girls. All the boys attend school except one who was unable to make any progress in school work. He assists in the carpenter shop. Besides the school duties, the boys are janitors of the church, they put their own and the school house in order every day, and do any other necessary outside work in connection with the home.

The girls are kept busy with school and housework. The latter especially is planned to make them good home-makers. One team or parlee has charge of the cooking a day in every week. The girls grind the grain and prepare all the food. When going to the bazaar the matron takes one of the older girls with her, to make them familiar with buying. The girls are fond of the babies in the home and are really little mothers to them. In the Saturday sewing class the small girls learn simple stitches, the larger girls are making quilts, and the still larger ones are making their own garments. The older girls are also learning hemstitching of various kinds.

Harrison School.—So far there has not been a great increase in the number of children attending this school. Among the 32 children there are three little Mohammedan boys. The children did good work last year, and the majority were able to pass up into the higher standards after the Government Inspector's examination.

Other Work.—

Pittsburgh Widows' Home.—There are 12 women residents and four children. Five other Christian women are working in connection with the home and support themselves with needle work or other work in the home or garden. One Hindu woman belongs to the barber caste and has been working in connection with the home for some years. Bhimabai is a young Hindu widow and one who has learned many Bible truths, but who is still following the idolatrous customs of her people. Her recent serious operation in the Vengurla hospital has made her think more seriously of the truths of Christianity. One of the newer women from Vengurla was baptized on confession of faith, with her daughter Sundra, also another woman who had been in the home for three years. Both are now making an effort to master the art of reading.

The Bible woman goes to the schools, and locates and visits the homes of the children. She has become known in many sections of the town and has had varied experiences in giving the Gospel message. In some places there are utter indifference and opposition, some seem Gospel hardened, but there are usually the few who are glad to listen. A caste woman in town has always listened eagerly to the message, her friends and neighbors come as well. Fear has recently kept her from openly expressing the joy in her heart, but still she is glad of the missionary visits and the door is open. The leper women appreciate the visits and always listen.

KODOLI STATION

Kodoli is just an ordinary small Indian village, not too clean, 19 miles from anywhere, which means Kolhapur and the Railway. Its houses are of mud and rough stone, its roofs of crude country tiles. In the midst of all is an irregular square, where once a week neighboring villagers come to buy and sell in the market, squatting on the

ground, bargaining over fractions of a cent, and generally completely enjoying themselves.

Twenty-five years ago, 45 adult members constituted the church and one small bungalow was all that could be seen on the compound. Now, in the midst of all, is the beautiful mission compound. Graceful cork, teak and mango trees shade the two bungalows, with their gardens of flowers about them, and their gardens of vegetables in back of them. Just a little distance off is the handsome new school building, the envy of all school teachers and supervisors. Beside the school are the girls' and boys' dormitories. Off a little to one side, in an Eden of flowers, is the bright new kindergarten building. Then there is the dispensary, where the church services are held, waiting, waiting, for the roof to be put on the church building and the hospital.

Kodoli Station reaches out to cover a district 10 miles wide and 30 miles long, with countless villages, in 41 of which Christians are living.

EVANGELISTIC

Church.—

The church has had its problems, its sorrows, and its joys. There have been special seasons, with special meetings, such as the Christmas celebration, with the annual offering of money, grain, chickens, peppers, etc., for new church, the offering this time being again a record one; the evangelistic campaign week, with the bands of volunteers going out in the service of the King; the three-day gathering at Easter time, with many villages represented among the people, who came to rejoice in the message of a risen and victorious Savior; but the main work of the church has been the regular steady work from Sabbath to Sabbath. Hardly a Sabbath passes without someone being baptized, whether child or adult; and often it is a whole family that comes rejoicing in the covenant that is "for you and your children," accepting the promise that believing on the Lord Jesus Christ, "thou shalt be saved and thy house."

The church walls stand finished, doors and window frames all in, but *no roof!* The Kodoli Church has on hand about Rs. 2,000. The lowest estimate for a roof is Rs. 6,000. How long will it take our poor Christians to raise the needed Rs. 4,000? In the meantime in Kodoli, seven stone-built heathen temples stand as a witness of devotion to the said seven idols. Many of the Hindus look upon the Christians' unfinished temple, and ask, "Where are your God's devotees or followers? Where is your God's power? Your temple stands unfinished." It is a source of great humiliation to all our Kodoli Christians.

During the rains the attendance at Sunday School has gone up to 512, including over 100 women and some 50 men. Three separate buildings are used now, but in the bright days ahead, when the roof is on the new church building, it is hoped to have the whole Sunday School together.

On Sunday mornings there is held the *Small Sunday School*. "Small" refers to the size of the children who come. In the afternoon is another service for practically the same children. These services are held in the beautiful *new school house*. At one session, instead of a new Bible story, the story of David Livingstone was told. Specially were the children touched, when they heard of how the loyal Africans took out the brave Livingstone's heart, to bury it in their own dear Africa, while they lovingly carried on his precious body 1,500 miles, to send it to his own homeland.

Work for Women.—

It was impossible for any woman missionary to accompany the Bible women in the itinerating work this last cold season. So the Bible women, two by

two, went out in the Kodoli field. The Indian Christian women lived with the new Christians in six of the villages, and from these various centers they visited 59 towns. These women sold 104 Scripture portions, giving out hundreds of tracts besides.

Often the two Bible women became the leaders of bands of Christian women, taking these village Christian women with them as they visited the nearest towns. These volunteer workers were usually illiterate women.

The Bible women returned to Kodoli in time to take part in the Evangelistic Week, when the Kodoli Church holds its Every Member Campaign. This year the women organized into 11 bands. Four of these bands went to help the Christian women in four of the villages, where are the largest Christian communities. Daily these women could be seen starting at sunrise, some carrying wee babies in baskets on their heads, others carrying bigger babies on their hips, the little feet dangling down on either side. These bands of Christian women went through the countryside and jungle, singing hymns as they tramped in the heat.

On two Sundays the entire Christian community marched in procession through Kodoli, visiting every alley, and singing the Gospel songs, giving out the printed Message and Bible pictures, which the American Sunday School workers had sent.

The Kodoli Church women have organized a *Christian Woman's Society*. The two members of the *Prayer Committee* have gathered women volunteer workers, and have organized prayer circles. The *Bible Study Committee* canvassed the Christian community, and enrolled in definite Bible study 113. A *Social Service Committee* started a campaign against leprosy. A carload of five lepers was sent to Miraj to the Leper Asylum. Only one man remained. The others all returned, preferring to live in Kodoli. The committee has tried to enrol the young illiterate Christian women in reading classes.

EDUCATIONAL

Day and Boarding School (Station).—In the great primary school, directed by Mr. and Mrs. Howard, which is now blossoming into a middle school, there are over 300 children, many of them from Kodoli Christian homes. With the growth in equipment of the Boarding School by the erection of the fine new building, there has been a corresponding increase in the number of pupils. In fact, so noticeable has this been, that the mission inspector stated in his report on the school that as soon as the building was completed it would have to be enlarged. The government inspector said: "If you were only in British territory (instead of in a native state), I'd give you a liberal grant-in-aid."

It is difficult to secure enough teachers. With one exception, all the teachers have received their training in the school itself and all are Christian, and it is the aim to make the whole school Christian in every way.

Kindergarten.—The first morning the little tots used their new building, the boys and girls from the big school marched over and crowded in line after line, to see the little children enjoy their own kindergarten. It is remarkable how many children you can pack into a room when they sit close together on the floor. The middle space was left vacant for the kindergartners; they felt rather abashed in their new surroundings and with so many eyes fastened upon them, but they soon began to sing and play.

SANGLI STATION

EVANGELISTIC

Church.—No report.

Outstation Work.—

Six preachers and three Bible women have been at work in the field. The work has been greatly handicapped on account of the marriage and consequent giving up of her work of one of the Bible women, and the absence for six months of two of the preachers, who were attending the theological school outside the bounds of the field. However, faithful work has been done

and there have been 177 added by baptism. Fears that these groups of Christians would fall away have not materialized, though the people have been subjected to many and hard trials on account of their acceptance of Christ. Although the rains have been generally good this year, in Sangli District they have partially failed, so that many of our people have been brought into almost famine conditions. The money lenders, to whom all the needy resort at such times, have refused aid to Christians because they are Christians. A renunciation of Christianity might have brought the desired relief, but there have been no such renunciations.

Work for Women.—

The women of Sangli Station have shown increased interest in their work this year, probably because of a new arrangement whereby they have devoted one whole afternoon to their prayermeeting and Dorcas Society, instead of taking two afternoons, as formerly. Women meet once a week on a bungalow verandah and for an hour and a half are as busy as bees, sewing. When time comes for the prayermeeting, the work is folded away and out come hymn books and Bibles, and each becomes quiet as the leader takes her place to conduct the meeting of prayer and praise. One meeting dealt with the subject of Christian experiences. One after another told of real Christian experiences. Some had grown up in Christian homes and some had been born again directly from Hinduism. But each told the old, old story of the saving power of Jesus and His love. Twice a month the women bring offerings, one for direct mission work.

EDUCATIONAL

Sangli Industrial and Agricultural School.—This year the school boasts of a very new-fashioned piece of equipment in the form of an Oliver three furrow plow which follows a very modern tractor. No! Neither were purchased with hard-earned consecrated mission money, but this is one of the stock tractors which the school is "breaking in" and teaching boys to run preparatory to selling. The school has taken the agency for these machines with the two-fold object of reaching agricultural classes and helping finance the teaching of the 60 young men in agriculture, tailoring, carpentry, machine work, and so forth.

However, the boys are not forever at work in class room and shop. Masters and teachers often slip away on a Sabbath afternoon to an outlying village to do what they can in this short time to help in the direct spreading of the Gospel. The boys often accompany them.

For a week the Industrial School closed and moved the Boarding Department to camp some 20 miles distant from here. Over 20 villages were reached in the week, and some of them were visited two or three times. In such villages preaching was done in different wards and Gospels were sold. Evenings were spent in the town of *Kurunwad* where lantern pictures were used, accompanied with preaching and singing. Almost everywhere bands were gladly received and several Gospels were left in every village. In *Shriguti*, the village schoolmaster allowed the missionaries to talk to his boys, and on the return of the bands from a tour of preaching and book selling in other quarters of the town, he refreshed them with melons which tasted good to parched lips. People of several towns declared that Christ had never been preached there before, but this was probably not true.

After the noon meal the groups always gathered for prayer and common counsel, each band relating to all the experiences of the morning. These were many and interesting. After a week all returned to their studies and work with new enthusiasm for the commonplace, but more especially for the spread of the Kingdom.

The school as a body attended the Bombay Presidency Christian Endeavor Convention held in Kolhapur. Many of the boys who had no money for carfare walked the whole 35 miles, there and back, carrying their bread and blankets. All had their good times, as well as food for spiritual growth.

Village Schools.—In order that the education of the district might be centralized when Dr. and Mrs. Graham went home, the village schools were

turned over to the Educational Department. To properly manage these schools the mission saw fit in 1919 to relocate the Normal School in Sangli where it had been some years before. The object of this school was primarily, and is yet, to bring men from the Mass Movement area and properly prepare them, not only to be efficient teachers, but to be spiritual leaders, and then send them back to their own respective localities. With that object ever in view, the caliber of students this year is noticeably bigger than before. Work has become more advanced and is more pleasant to teachers and taught. Twenty-eight young men are enrolled this year, nine of whom will go out as graduates at the end of the year. Sangli leads in the number of students, but Islampur leads in the ability of its candidates. Kolhapur has three students in the school, two of whom will be graduates in the spring. Miraj has two students. It has been a pleasure to see these men develop into teachers and to come to realize what will be expected of them as leaders in their communities.

The 19 village schools which these men represent have furnished many and varied problems to the missionary inspector and have taught him much. The close touch with the teachers in the villages as well as with the school boys and their parents has made missionary life fuller and more interesting.

MIRAJ STATION

EVANGELISTIC

Church.—

The *Miraj* Church might be called a self-supporting church, as it raises money to support its pastor, to pay rent to the hospital for the use of a room in which to worship God, to give to the poor, to pay Presbyterian dues, and to contribute to Home Missions. The growth in spiritual strength is not so easily tabulated, but it is very real and full of encouragement, as may be seen from the various activities and organizations of the church.

The midweek meetings are held in the mission school every Thursday. They are attended by the mission evangelists, teachers, Bible women, school children, and private servants. The Christians on the medical staff are not able to attend any day of the week or any time of the day, because of their many duties and because of their own ward services.

The *Indian National Missionary Society* has sent generous contributions to the national committee. There are four branches of the *Christian Endeavour Society*: one for adults, the *Small Star*, consisting of Hindus attending a mission school, the *Shining Star*, and the *Tiny Star*, the last two for Christian children. These are all for training the members to do things for themselves in God's service, to take part in public worship and in individual service. These young Endeavorers have held song services in many places in Miraj, accompanied by Christian lepers who play their Indian musical instruments.

The *Y. M. C. A.* is composed entirely of medical students. The devotional, literary and musical meetings are well attended and are found helpful and full of life. The *Dorcas Society* members are women who realize the opportunities and responsibilities of the Christian life and enter enthusiastically into sewing, as Dorcas did, to help others and to make money for their longed-for church. This year they contributed 30 rupees to the church building fund, and also remembered orphans in Russia, the *Indian National Missionary Society*, and the *Bible Society*.

The *Church Building Fund* originated 14 years ago, and after all these years the great God has put it into the heart of the orthodox Brahmin Chief of Miraj to give a piece of land, free of charge, for a Christian church, and he put it into the heart of American friends to give 20,000 rupees to the Indian people in Miraj to build a church.

Outstation Work.—

The Indian evangelists have been concentrating their efforts on certain villages, with fairly good results. The new method adopted, to visit villages on regular days, so that the people are expecting the preachers, saves time and effort, for the villagers gather together and are waiting for the preachers to come.

At *Kalambi*, six miles from Miraj, the persecution has been quite bitter and when the Christians would not give up their faith, the townspeople forbade them water from the village well. When a friendly Jain said they might take water from his well, the persecutors said they would boycott him, although he was one of the leading men and about the most wealthy man of the place. He took no notice of their threats, so they then began to make up false charges against the young Christians, accusing them of stealing, and at last got the head of the police to make a case against them. Most of this persecution could be stopped if the missionaries were only free to give time to reason with these enemies of Christianity. In addition to the regular village work, the festivals around the country have been attended and the Gospel message given to thousands at these gatherings and many hundreds of Scripture portions sold, totaling for the year 4,165, including 843 Tract Society books.

Work for Women.—

Throughout the year the Bible women have kept at work. Five days of the week they have studied Bible lessons, afterwards conducting services in the women's wards of the hospital and visiting in private homes of the city. On Sundays they have taught classes in the hospital Sunday School. The women patients in the general wards look forward to the daily services with pleasure, and listen so attentively that they are often able to tell the story to others. Personal work in the private rooms of the hospital is carried on daily. There are many open doors and more Bible women are needed.

The *Women's Prayermeeting*, conducted on Mondays in the mission school for prayer and Bible study, has been attended by Christian women. A *Temperance Society* was organized and the meetings already held have been on educational lines, giving startling and convincing facts worthy of passing on. There are church members who seek *Voluntary Service* for which there are daily opportunities for men and women, in the hospital, the town, and the villages.

EDUCATIONAL

It is no uncommon thing for the pupils of government and private schools to leave their schools to become pupils of mission schools, which speaks well for the efficiency and high standards of the work done in the latter, especially when many of these same pupils dislike, at least at first, the idea of having to take Bible teaching which they get in the mission school.

The attendance at the *Christian School* at Miraj has so increased that another teacher was necessary and has been employed. At the examination of the Miraj schools by the State Inspector, the percentage of passes was good and the teachers were encouraged by praise from the inspector. There is not much more important work than that done in the primary schools in which the Bible is properly and faithfully taught.

Medical School.—With a membership of 45 students, the medical school represents a very cosmopolitan crowd of men from north, south and west India, representing 11 missions and speaking nine languages. Of these, 38 men are on scholarships, the others being supported by private funds. The standard for entrance is that required for entrance to our average American colleges and is either matriculation or its equivalent in government schools. Usual class examinations show good average work, those awarded the L. C. P. S. by government are entitled to practice medicine and surgery, also to

INTERDENOMINATIONALISM IN FURS AND FEATHERS

The picture is a snap of some "furred and feathered missionaries" on their way to the Sangli Industrial and Agricultural School, Sangli, India. All this live stock has been sent, with transportation prepaid, as missionaries for the work of the Sangli School, those sending being either individuals, Sunday School classes or Mission Bands. And one noteworthy fact, too, which ought to have been stated before is, that one of the two pens of White Leghorn chickens was "chaperoned" to the Baptist Mission for a boys' school at Vellore, in the Madras Presidency. The gentleman who furnished them is a member of the Disciples Church, but he gave a pen each to the work of the Baptist and Presbyterian Boards. They are all the very finest pedigreed White Leghorns.



Then there is one pen each of White Plymouth Rocks and Rhode Island Reds. Then, there is a pair of fine big Bronze Turkeys, these just having come out of their exhibit at the California State Fair, at Sacramento, and sent as missionaries by the gentleman who raised them, a Methodist who is willing to help along the Presbyterian work. All the other stock was given by Presbyterians. So these furred and feathered missionaries may be helping along the good cause of interdenominationalism more than one would think.

This missionary "Outfit" attracted a good deal of attention, and will continue to do so, for it all comes with the very "highest qualifications," so far as ancestry, pure-blood, etc., is concerned.

Hunter Corbett Goheen, son of R. H. Goheen—Principal of the Sangli School; and grandson of the late Hunter Corbett of Chefoo, China, is at the side of the exhibit.

appear in medical court cases. Religious studies and activities, athletics, and social life all form part of the student life while in Miraj. The men, being all Christian save for two Brahmins, carry from here all over India the ideal set before them of furthering the Kingdom of God through the medical profession.

Nurses' Training School.—The year has been a wonderful one. God has sent the rain, the needed workers, and has given many opportunities of witnessing for Him. Miss Schafer, a regularly appointed missionary, and Miss Levang were loaned to Miraj for one year from another mission, to help with the nursing and the training of nurses. The school is now affiliated with the *Joint Missionary Association* in Marathi area; this association outlines a three and one-half year course of study for Indian women and examinations are held twice a year. There are 13 nurses studying for examinations, nurses who appreciate the dignity of work and who are helping to raise the standard of nursing in India, who reflect the spirit of service as it is found in Christ.

Primary Schools.—The *primary school* at Vita is a striking example of a mission school growing at the expense of a government or municipal school. Starting and being carried on for years as a school for outcastes with an attendance of about 30, and suffering for years all sorts of persecution, this school now has an attendance of 170 boys and girls of all castes, while the government school attendance has dropped 50 per cent. The school at *Nagevadi* also started as a school for outcastes, having about 20 in attendance; now it has 54 in attendance, there being more caste boys than outcastes, and several of these boys come from two to four miles distant from Nagevadi. Both these schools are receiving grants-in-aid and these grants from government for these schools continue to increase, although the mission has refused to stop Bible teaching. These schools, as well as all the other village schools of the station, conduct Sabbath Schools, similar to the church Sunday School, at which there are fairly good attendances. The teachers in the two schools at Miraj and that at *Malgaon* are all Christians. The attendances at these schools keeps up well and the teaching, according to the State Inspector, is satisfactory. All the Bible teaching at Vita is done by the Christian headmaster and his wife.

MEDICAL

Hospital and Dispensary.—The better known a hospital in India becomes, the more it attracts an increasing proportion of incurables, many of whom, having spent all their living upon physicians and often more truly upon quacks and what-nots, turn up in the last stages of incurable disease, expecting a miracle to be instantly performed for their recovery. With the hope of occasionally saving a life or of prolonging it in some cases, the appeals and lamentations of this almost or altogether hopeless throng persuade the doctors to undertake cases which do not redound either to the credit of surgery or the mortality statistics of a hospital. One's heart sometimes gets the better of one's brain, which may, in missionary service at any rate, be considered pardonable. During the year 4,284 surgical operations were performed in the hospital, of which 92 patients died. Relapsing fever has again appeared, a reminder always of famine and famine conditions. Cancer seems to be steadily on the increase, while tuberculosis affections are certainly more prevalent. The need of a sanatorium in western India for the treatment of tubercular diseases is becoming more and more insistent. A union institution is now under consideration by the Bombay Representative Council of Missions. The work of the hospital is organized on the principle that the sick and their attendants shall concern themselves about the Divine Physician, while they struggle with their bodily ailments. Services are regularly held in the hospital wards and dispensary. There is a Sunday School for the patients and their friends, in which Marathi-speaking assistants and students participate. Bible portions, tracts, and books are always on sale. It is rare to find any resentment or criticism of Gospel teaching, though some seem indifferent and uninterested. Attendance at all services is voluntary. All workers are enjoined to render faithful, loving and unselfish service as their witness to the saving and uplifting power of the great Physician.

Leper Asylum.—The attendance at the Leper Asylum continues to increase, so that now the number, including the children, is 135. The lepers are a people who cease not to call forth our pity and help. Cut off from relatives and almost everything else that makes life desirable, all of them in different stages of the disease, their lot is indeed a pitiable one. And yet a visit to the Asylum might impress one with the fact that these outcaste and despised ones are not so unhappy as one might expect. They are so appreciative of what is done to alleviate their sufferings and of the creature comforts supplied them, that they seem to get a fair amount of pleasure out of life. The monotony of their lives is relieved by the daily visitation of the superintendent or his wife, by the religious services that are held daily in their attractive church building, by an occasional special dinner from a friend in the U. S. A., or a neighboring chief, by visits from friends passing through Miraj, or by the exhilarating experience of flying through the air on a swing. The monotony is relieved by attending to the gardens, which many of them have made to raise a few extra vegetables to vary their simple daily fare. Some of them take pleasure in the study of the Bible. They also take great pleasure in song-singing, in which they are most proficient and have more than once assisted in open air Christian gatherings with their Indian musical instruments. The government of India is taking definite steps to build asylums to accommodate all the destitute lepers in the country.

VENGURLA STATION

EVANGELISTIC

The epistles of Paul might be addressed to the church in Vengurla as well as to the church in Ephesus. The church has had its heart-breaking misunderstandings, but the elders have rendered noble service in removing the occasion and causes of much of the trouble.

The church reported to the Presbytery a considerable increase in membership, both by certificate and examination. There are more names on the roll of the church than ever in its history. This is due to the fact that many of those who are assisting in the work have decided to identify themselves with this congregation. This year the church had the joy of witnessing the baptism of one leper, a Hindu. Another, a Mohammedan, passed away before he could receive the rite of baptism. Both were patients in the Leprosarium and the conversion of both may be traced to the prayers and personal work of Shantvanrav Bhonsle, at first the only Protestant Christian in the institution. And yet, although there is an increase in the number of members, the congregations that gather for worship are smaller than formerly. This is due to the fact that some of the medical workers have been temporarily transferred to Miraj and that others are in attendance at medical and theological schools.

The midweek and Sabbath services are held in the dispensary. As one passes through the door he notes a chapel organ and in front of it a blind man. This is "Blind John," or "John, the Evangelist." A former pupil of Miss Millard's Blind School in Bombay, he has come to Vengurla to become an evangelist in the hospital. Many an hour has he sung in the hospital and many a hymn has he sung in our church. The church this year for the first time in its history had a minister, Rev. Samuelrav Patole, one of the nine elders ordained at the last meeting of Presbytery. He served in this capacity until August, when he was transferred to Kolhapur to teach Bible in and act as "Father Superior" to the boys of the Irwin Christian High School. Since then the services have been taken by the elders and the missionaries.

A certain percentage of all offerings are set aside and deposited in the Postal Savings Bank to the credit of the building fund. On special occasions, such as Christmas and Easter, special contributions are made for the new church. It is hoped some day to have the church which has been longed for for years.

Outstation Work.—

If one would direct propaganda of any sort whatsoever, one would make use of two agencies, the printed page and the itinerant teacher or preacher. If one would understand how Brahmins secured their present position of influence, he must follow them in their travels through this land.

To one who does not know anything about the villages, it is inconceivable the extent to which villages are visited by "itinerants" of every kind. Beggars, fortune-tellers, Goasavis, Sanyassins, visit the villages every week. The stranger will invite a few to come to "the reading of the Puranas," and in a few days one may find crowds thronging the temple to hear his message. Some local artist will prepare circulars. Handbills will be printed and distributed. Owing to the transfer of one of the evangelists to Ratnagiri, it was not possible to visit as many of the 423 villages in the districts as was desired.

Sometimes the religious leaders of the village do all they can to hinder the work. One Brahmin would not permit the evangelist to preach at all. Grasping the sacred threads of certain listeners he threatened to tear them if they did not leave. The Gospel portions bought by several were torn up by this priest, so jealous for his faith. Once a hymn sent a devotee of Krishna off into a most frenzied defense of "the faith of his fathers."

As the villagers give what they can to their own "preachers," so they are ready to offer what they have to the evangelists. In one village the potters planned to raise a collection. When they were told that money was not wanted, they marvelled greatly. Many times, in accordance with the custom of the land, fresh cocoanuts covered with fragrant flowers have been placed in the hands of the preachers.

It is hoped to be able to adopt one of the methods so widely used by Hindu and Mohammedan "itinerants," that is, visiting the villages at night and spending hours in singing the story of the Christ into their hearts.

Work for Women.—

The Bible women spent their mornings teaching in the school for the Mahar children (outcastes), and their afternoons holding evangelistic services in the women's wards of the hospital, talking with individual women patients, and visiting in the homes of women in the town, holding services and teaching Christian truths from house to house.

No self-respecting woman in India can go from house to house alone, so the nurses and women of the Christian community are taking turns going out afternoons with Truptebai. This voluntary work has greatly deepened the spiritual life of the women who have undertaken it. One woman with three little children takes her youngest, of seven months, on her hip and goes off once a week, no matter how far. The weekly reports of this work brought in by the voluntary workers have revolutionized the old-time draggy prayermeeting, and the prayers of the women are more real and spontaneous because of the individual nearness to the problems of non-Christian women and their need of Christ.

The usual visiting of women patients in the three medical institutions, *hospital, tuberculosis sanatorium, and leprosarium*, has been carried on as usual by Bible women and the women missionaries. Flowers, fruits, and picture postcards have been distributed among the patients. Despite the shoals of the latter sent by kind friends from America, there never seems to be enough.

Despite the meagerness and disjointedness of the work of the year, it is felt that some tangible results are being gained: (1) the change in the spirit of the Christian women who have offered themselves for voluntary service, and (2) the enthusiasm of the Chamar or leather worker women and their desire to send their children to the nearby Christian school.

EDUCATIONAL

The station has eight schools, one high school, one intermediate school, and six primary schools. These schools are attended by non-Christians and all except one by caste children. The attendance registers of the schools reveal to an unusual extent the health, economic and social conditions of the communities in which they are established.

The results of the examinations have been good. Out of 16 boys sent up for the matriculation examinations of the University of Bombay, 11 passed. This year the *high school* ranks high in the list of successful schools.

The schools reflect the POLITICAL situation. Most of the students of secondary schools and colleges know the FEVER which has its origin in a great passion for home-rule. This love of motherland is very real. "Bande Mataram" (Hail Motherland) appears not only on circulars or handbills, but is written on the minds and hearts of India's young men. Vengurla was visited by two leading non-cooperators. The mission high school was singled out for attack. Parents were urged not to send their children to mission schools, and Hindu masters were publicly reproached for entering the service of the mission. The unrest is telling on the work of the students. The work is not of the high quality as formerly. One thing emerges and that is that the Bhagvat Gita, or "The Lord's Song," is more popular than ever with students. There have been requests to teach it. It is quite evident that in many minds the struggle will be between "the Gita and the Gospel," between Krishna and Christ.

MEDICAL

Hospital and Dispensary; Leprosarium; Tuberculosis Sanatorium.—The medical work has reached such proportions that it is more than one man can shoulder and continue in good health in the Konkan atmosphere. An idea of the amount of medical work covered can be had by noting that there are three distinct departments: the hospital and dispensaries in connection with it, the tuberculosis sanatorium, and the leprosarium, all of which have been well patronized.

The Leprosarium.—The number of lepers treated by injections during the year has been over 40. Some were discharged as "cured" from all external signs of the disease, while the rest most gladly continue to receive treatment, some 32 remaining with us during the monsoon season. The larger percentage of these are Roman Catholics from Goa, two are Protestants, one of whom was converted this year. As most of these unfortunates have no worldly means, they receive free food, bedding, and medicines.

The *Sanatorium* has harbored some 50-odd patients in various stages of tuberculosis. The early and suspicious stages have done well, while the patients with advanced processes have been made comfortable and have been kept from being dangerous to near relatives and the public in general.

The *hospital* work itself has been absorbing enough outside of leprosarium and sanatorium work. The number of patients who have been treated in the hospital has been 936 for the year. Occasionally calls come from Goa, for operative work particularly. Then the coast steamer must be boarded at three or four o'clock in the morning, by means of a large rowboat. After three hours' steaming down the coast, Goa is reached, and having passed customs inspection, a hotel a la Portuguesa is engaged for our accommodation for the day and night. Portuguese is spoken and one feels oneself in an entirely foreign country, which feeling is reinforced when one is shown the large medieval churches which abound there. Usually the whole day is busily spent in seeing patients and in doing an operation or two in a private house or in a hospital. The fame of the doctor saheb has such an influence

that one morning the return steamer was held up for half an hour by the interested customs officer, until the doctor and his party had eaten sufficient breakfast and had leisurely come on board.

Nurses' Training School.—During the last year there were six female nurses in training and two graduates employed. One of the graduate nurses married and one pupil nurse was transferred to another hospital. There have also been four male nurses who have been partially trained and do the work for the male patients. Of the first year nurses, two have been prepared for their examination in Vengurla, and two second year nurses have been prepared in Miraj. During the rainy season when work has been light, the nurses have each devoted an afternoon a week to house-to-house visiting with the Bible woman.

ISLAMPUR STATION EVANGELISTIC

Church.—

Islampur Church was organized October 12, 1919, with 37 charter members. Its only elder was ordained to the ministry without a call in November, 1920, and under the appointment of the Presbytery has moderated the session composed of himself and two elders from other communities. A local man, elected elder by the congregation, has been put on probation for six months by the Presbytery, at the end of which period he will probably be ordained and installed. A deacon has likewise been elected.

During the year under report, the church has about held its own in point of attendance and membership. The envelope system and individual canvass has been put into operation, and has resulted in an improvement in the finances, though only a fourth of the rather pretentious budget was raised. Had the seasons been more favorable, the Indian contributions would have been larger. Most of the money raised was spent on the poor of the congregation, though small offerings were made to *Leper, Bible, and National Missionary* societies; *Pension, Jubilee* and *Presbytery* funds.

Sunday Schools.—

Three Sunday Schools have been maintained within the Islampur-Urun area embraced in the church, each directed as in the outstations by a mission agent. Nine such schools are held in the district, and though the teachers are not thoroughly efficient, much good is being done by them in day and Sunday Schools.

Outstation Work.—

As heretofore, villages within walking distance and others within bicycling distance, have been visited from the station at frequent intervals, and usually good reception has been given. The elders of *Kameri* and *Ayatavada* have occasionally rendered yeoman's service in this work.

During the hot season a number of pilgrimages are held in the neighborhood of *Debwadi*. Being at or near the end of cart roads, whence pack trails radiate, it is a fine center for hot season trips among the mountains and a good center for district medical and evangelistic work.

In a suburb of *Kalgav*, the leader of a group of catechumens had died, without medical attention. Another Balaji, grateful for the simple remedies which had cured his sick grandson the year before, told the missionary this man had died believing. A faithful Bible woman had told the Gospel story to appreciative hearers in this Maratha settlement.

Several nights were spent at *Bilashi* and *Tadavala*, in the former of which is a small Christian community. These are outstations with resident

teachers. The party had a good reception in each place, and had nine attentive audiences for illustrated lectures on the life of Christ. In many of the 36 villages on this trip of 11 days, the Gospel had never before been preached.

From *Sonavada*, where no Christian testimony had been borne since 1903, the missionaries tramped to *Malhar Peth*, May 7th, and put up in a bungalow, which they found conveniently situated for village work. One of the helpers, having broken the acetylene generator, lost about eight days on a trip to *Kolhapur* to have it repaired, and another was away on a prospecting trip, while the doctor's helper had joined him in *Miraj*; yet the two remaining members of the party worked over time, and in seven days 26 villages and hamlets were reached, and 44 Gospels and 33 other books sold. In one of the hamlets a man and a boy were enroled as catechumens, but have not been visited since we broke camp. One night they heard the death wail of a dog seized by some prowling beast of prey, and were told of a tiger killed at a distance of 25 feet by an officer who was stalking deer. Game seems to be abundant in this whole mountain section.

In two and a half months there were 181 towns and villages visited with one or more nights spent in 22, and 339 open air preaching places; 8,744 in daylight audiences and 2,600 in magic lantern audiences addressed; and 35 magic lantern lectures given.

EDUCATIONAL

Schools.—The chief purpose of the schools is evangelism, and while lamenting that they have not accomplished more, one sees encouragements. At dusk a missionary and two teachers rode up to the Mahar meeting place where a mission school is held. Twenty-five boys stood up in the presence of their elders to show their desire to have Christ as their Savior and to follow Him. This is largely the work of the teacher in day, night and Sunday School.

School No. 1, longest continued of all, closed for lack of pupils Thanksgiving Day. There was an impression in the community that to whom most has been given, of them should least be required. After some months it dawned on the consciousness of former beneficiaries that a school in *Urun*, very poorly attended and not appreciated, was not essential to the continuance of mission work in Islampur.

The mission closed the school at *Takari*, in the eastern part of the field by transfer of the teacher to *Ratnagiri*. He is now in an outstation school of *Kolhapur*. The government school refuses to take the pupils and they are fast reverting to the pit whence they were being dug.

On account of financial stringency and the necessity of meeting growing charges in other work under the station, the *Urun Mangvada* and the *Gorgav* Schools remained closed, and one in *Rila* and two in *Yoda-Nipani* were closed before Christmas.

Urun schools Nos. 1 and 2, *Yeda* No. 2, *Bauchi*, *Bilashi*, *Kameri*, *Kapari*, *Valave*, and *Kapushkod* have all shown fruit in the way of accessions to the church from among the pupils; but from a scholastic viewpoint all are deficient.

MEDICAL

This work has taken the form of a dispensary at the station and medical itineration in the country villages.

At Islampur the dispensary has been held in a single room that has also served as a compounding, examining and dispensing as well as operating and dressing room. Each morning before opening the day's work, there has been a short service in Marathi, usually conducted by one of the assistants or the Doctor Sahib. The patients have been of all castes, and have come from miles around. Each as usual has gone away with both medicine and Scripture portion. The people have responded extremely well. The spare rooms in the servants' quarters have been used as a hospital, and the large open carriage shed. This has done excellent service as an open ward for pneumonia.

During August a boy who had been gored by a bull was brought in. It was also discovered that he had been blind from birth. The wound in the abdomen was sewn up, and two days later he was operated on for congenital cataracts, the result of which was seen in the gift of his sight. Can you imagine a happier boy than he was when he went home? Other cases have been of a similar nature. We have had our "ups" and "downs," to be sure, yet the "ups" have been so pleasant that the "downs" have almost been lost sight of.

When the medical tent is pitched, the news of the arrival spreads like wild-fire, and in a very short while the first patients arrive. On opening this traveling dispensary, each patient first bought a Scripture portion for a pisa ($\frac{1}{2}$ cent), which he presented to the Doctor Sahib as he came forward for examination. He was told the importance of taking care of the book, and he also learned that he was either to read it himself or to get some one to read it to him. In this way a widespread distribution of the Gospel resulted and insured the patient keeping the Book and not giving it to be used for wrapping paper for cigarettes or allowing it to be torn up and burned at the suggestion of some Brahmin. If the Book was not forthcoming on the patient's return to camp, with good reason for its non-appearance, there was no further treatment allowed that patient.

At *Gothkhinde* an epidemic of plague had been in progress for many months. This time the equipment included, besides the usual line of medicines, 50 rat traps and anti-plague vaccine enough for two hundred persons.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Kolhapur.....	16	12	77	5	1	214	15	84	1,028	603	27	795	1	50	1	8,900
Ratnagiri.....	7	6	34	1	1	103	9	.....	289	1,203	14	222	.....	.....	.....	.....
Kodoli.....	13	8	41	37	.....	738	93	.....	658	701	15	488	.....	.....	.....	.....
Sangli.....	17	9	39	33	1	1,066	108	.....	890	660	22	722	.....	.....	.....	.....
Miraj.....	3	12	27	4	1	155	15	.....	450	934	9	383	2	2,709	9	53,651
Vengurle.....	1	11	26	1	1	34	15	.....	102	516	8	240	3	1,026	2	10,560
Lalampur.....	10	6	13	17	.....	155	45	119	575	172	14	157	.....	55	1	3,821
Kodsaikanal.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1922.....	67	66	257	98	5	2,465	300	203	3,992	Ra. 4,789 Gold \$1,596	109	3,007	6	3,849	12	76,935
Totals, 1921.....	70	59	291	67	1	2,029	344	288	3,623	\$1,367	125	3,144	5	3,539	11	73,594

ASSAM MISSION

HABIGANJ: Taken over by Presbyterian Church, U. S. A., 1920. Missionary—Harriet Davies, M.D.

SHAISTAGANJ: Taken over by Presbyterian Church, U. S. A., 1920. Missionaries—Mr. Lewis Evans and Mrs. Evans.

TRANSFERS: Miss A. G. Jones from Assam to Etah, North India Mission.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Dr. Harriett Davies, Miss A. G. Jones.

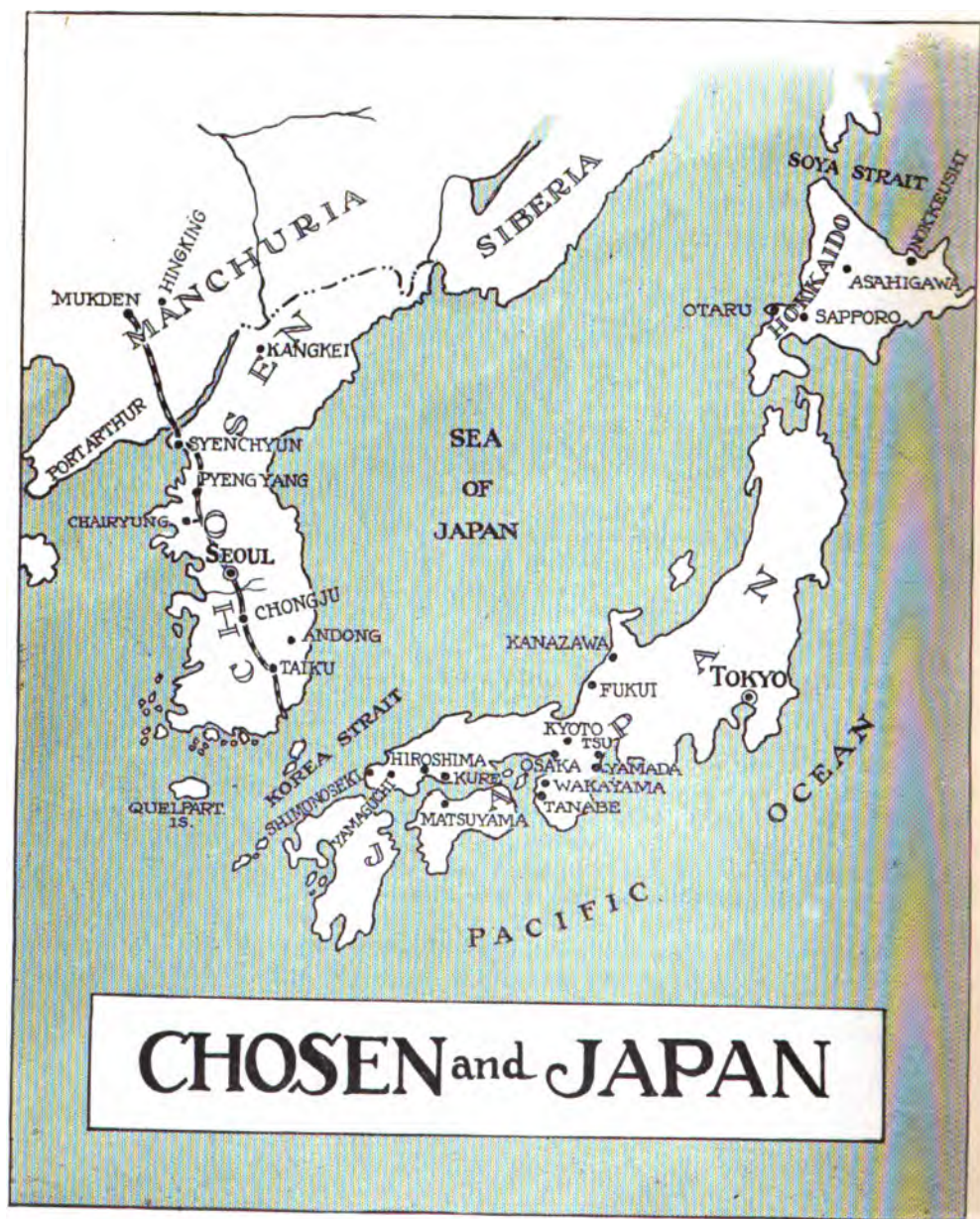
HISTORICAL.—The Assam or Sylhet Mission was established and supported by the American Welsh Methodist Calvinist Church, and upon the union of this Church with the Presbyterian Church in the U. S. A., in May, 1920, it became one of the missions of the United Church. The Church in Wales has had a most fruitful mission in Assam in the Khasia Hills. At the Annual Assembly in 1919 it was reported that over 6,000 new converts had been added to the church that year, about 4,000 in the Lushia and 2,000 in the Khasia Hills and some hundreds of the Cachai and the Sylhet Presbytery. The stations supported by the American Church lie south of the main field of the Welsh Mission at Shaistaganj and Habiganj.

The Presbyterian Board of Foreign Missions at its meeting on June 7, 1920, passed the following minute:

That in accordance with the plan of the union approved by the General Assembly, the Board of Foreign Missions of the Presbyterian Church in the United States of America take over the work of foreign missions hitherto carried on by the Board of Home and Foreign Missions of the Welsh Calvinistic Methodist Church in the United States of America, which consists at present of a single mission located in Assam in the Sylhet district, with two stations, Habiganj and Shaistaganj.

During the fiscal year just closed, the Board took action on the recommendation of the India Council, that if practicable "the Mission in Assam should be transferred to some other missionary agency working in that region and that the members of the mission should be transferred to such other mission or missions of the Presbyterian Board in India as they might desire and as might be determined upon in conference with the India Council."

Pursuant to this action the matter was taken up with the Welsh Calvinistic Methodist Foreign Missionary Society of Wales. The society in Wales replied expressing their willingness to take over the work at the earliest possible moment and the two Boards are now completing the details of the negotiation.



JAPAN MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

TOKYO: the capital of Japan, on the island of Hondo, at head of Bay of Yedo; station occupied, 1869. Missionaries—Mrs. David Thompson, Rev. William Imbrie, D.D., and Mrs. Imbrie, Mrs. J. K. McCauley, Mrs. H. M. Landis, Rev. A. K. Reischauer, D.D., and Mrs. Reischauer, Mrs. T. M. MacNair, Rev. D. A. Murray and Mrs. Murray, Miss Annie B. West, Miss Lila S. Halsey, Miss Elizabeth P. Milliken, Miss Matilda H. London, Miss Mary D. McDonald, Miss L. G. Daugherty, Rev. Theodore D. Walser and Mrs. Walser, Miss Mary V. Alexander, Miss May A. Fleming, Rev. Daniel C. Buchanan and Mrs. Buchanan, Rev. Gordon K. Chapman and Mrs. Chapman, Miss Anna E. Ensign, Rev. Howard D. Hannaford and Mrs. Hannaford, Miss Mary Miles, Miss Helen M. Palmer, Miss Ruth E. Trimble.

KANAZAWA: on the west coast of the main island, about 300 miles by rail northwest of Tokyo; station occupied, 1879. Missionaries—Miss Janet M. Johnstone, Miss Sarah F. Clarke, Miss Alma G. Eaton, Rev. Merle C. Winn and Mrs. Winn, Miss Louise Chapin, Miss Esther MacDuff, Miss A. Irene Reiser.

OSAKA: a seaport on the main island, about 350 miles west of Tokyo; station occupied, 1881. Missionaries—Rev. A. D. Hail, D.D., Rev. G. W. Fulton, D.D., and Mrs. Fulton, Miss Sallie Alexander, Mrs. J. E. Hail, Rev. James B. Ayers, D.D., Mrs. R. P. Gorbould, Rev. James E. Detweiler and Mrs. Detweiler, Miss Gertrude Wilson. *Outstation:* Yokkaichi, on the Gulf of Ise, 20 miles northeast of Tsu. Missionary—Miss Agnes E. Morgan.

WAKAYAMA: on the east coast of Inland Sea, 270 miles southwest of Tokyo; occupied, 1881. Missionaries—Rev. J. H. Hail, D.D., and Mrs. Hail, Miss Mary H. Ransom, Rev. Ernest N. Chapman and Mrs. Chapman.

TANABE: outpost of Wakayama, on the southern coast of the province, 70 miles from Wakayama; occupied, 1881. Missionary—Miss J. L. Leavitt.

HOKKAIDO: *Sapporo*—Sapporo is the capital of the Hokkaido (Yezo), 550 miles north of Tokyo; station occupied, 1887. Missionaries—Miss S. C. Smith, Miss Alice M. Monk, Miss E. M. Evans, Miss Frances Davidson, Rev. Leo C. Lake and Mrs. Lake, Miss Grace P. Curtis, Miss Louise H. Dunlop. *Otaru*—18 miles northwest of Sapporo; Miss Carrie H. McCrory. *Nokkeushi*—about 170 miles northeast of Sapporo; Rev. George P. Pierson, D.D., and Mrs. Pierson. *Asahigawa*—Rev. H. Carroll Whitener and Mrs. Whitener.

HIROSHIMA: on the main island, on northern coast of the Inland Sea, about 550 miles southwest of Tokyo; station occupied, 1887. Missionaries—Rev. W. F. Hereford and Mrs. Hereford, Miss A. E. Garvin. *Kure* (outstation). *Onomichi* (outstation).

KYOTO: 300 miles west of Tokyo on Lake Biwako; station occupied, 1890. Missionaries—Miss F. E. Porter, Rev. Harvey Brokaw, D.D., and Mrs. Brokaw.

YAMAGUCHI: about 650 miles southwest of Tokyo; occupied, 1891. *Shimonoseki*: southwest point of Hondo Island; 705 miles from Tokyo; occupied, 1914. Missionaries—Miss Gertrude S. Bigelow, Rev. F. S. Curtis and Mrs. Curtis, Miss Virginia M. Mackenzie, Miss Lillian A. Wells, Rev. Edward N. Clark and Mrs. Clark.

MATSUYAMA: on the west coast of the Island of Shikoku, 50 miles south-

east of Hiroshima. Occupied, 1900. Missionaries—Rev. R. J. Dosker and Mrs. Dosker, Miss Ida R. Luther.

CHOSEN AND MANCHURIA work among the Japanese; begun in 1907. Missionaries—Rev. T. C. Winn, D.D., and Mrs. Winn (P. O. address, Port Arthur, Manchuria,) Rev. Wm. C. Kerr and Mrs. Kerr (P. O. address, 34 Teido, Seoul, Chosen).

FUKUI: on the Island of Hondo, 225 miles southwest of Tokyo; occupied, 1891. Missionaries—Rev. Willis C. Lamott and Mrs. Lamott.

Tsu: on west coast of Gulf of Ise, about 250 miles southwest of Tokyo. Occupied, 1907. Missionaries—Rev. J. G. Dunlop, D.D., and Mrs. Dunlop. *Yamada*—on island of Hondo near Gulf of Ise, 200 miles southwest of Tokyo. Missionary—Miss Jessie Riker.

DEATH: Rev. Henry M. Landis, D.D.

RESIGNATIONS: Rev. G. W. Van Horn and Mrs. Van Horn.

MARRIAGES: Rev. Ernest N. Chapman and Miss Katherine Arbury.

TRANSFERS: Miss Louise H. Dunlop, from Tokyo to Hokkaido; Miss Esther MacDuff, from Tokyo to Kanazawa; Miss A. Irene Reiser, from Tokyo to Kanazawa; Miss Ida R. Luther, from Kanazawa to Matsuyama; Miss Gertrude Wilson, from Tokyo to Osaka; Rev. H. D. Hannaford and Mrs. Hannaford, from Tsu to Tokyo; Rev. J. G. Dunlop and Mrs. Dunlop, from Tokyo to Tsu.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss E. M. Evans, Miss Alice M. Monk, Rev. George P. Pierson, D.D., and Mrs. Pierson, Miss Sarah F. Clarke, Miss Janet M. Johnstone, Rev. R. J. Dosker and Mrs. Dosker, Miss Ida R. Luther, Miss Sallie Alexander, Mrs. R. P. Gorbald, Miss L. G. Daugherty, Mrs. H. D. Hannaford, Miss Matilda H. London, Mrs. J. K. McCauley, Mrs. D. A. Murray, Mrs. J. G. Dunlop, Miss Jessie Riker, Rev. F. S. Curtis and Mrs. Curtis.

HISTORY.—The first step toward Presbyterian Christian mission work in Japan was the sending of D. B. McCartee, M.D., a missionary of the Board, from China, to investigate. He failed even to reach the country. In October, 1859, James C. Hepburn, M.D., and Mrs. Hepburn reached Japan. At this time the only other foreign missionaries were two clergymen of the Protestant Episcopal Church. Dr. Hepburn settled at *Kanazawa*, a few miles from Tokyo. In 1862 he moved to *Yokohama*. In 1863 Rev. David Thompson joined the mission. In 1869 the first converts—two men and a woman—were baptized by Mr. Thompson. This year also Mr. Thompson established a station at *Tokyo*. In 1873 two Japanese churches were organized in Tokyo and Yokohama. In 1877 the Church of Christ in Japan (*Nihon Kirisuto Kokwai*) was formed as a union of the churches established by various Presbyterian and Reformed Missions; a Union Theological School was established, and in 1883 a Union College. These were merged in 1886 in the Meiji Gakuin at Tokyo. The New Testament in Japanese was published in 1880 and the Old Testament in 1888, Dr. Hepburn being the leader in the translation work. In 1907 the mission of the Cumberland Presbyterian Church was united with the mission of our Church. The first station at Yokohama was given up in 1903. Other stations: Kanazawa, 1879; Osaka, 1881, and outstation of Yokkaichi; Wakayama, 1881, outstation Tanabe, 1881; Hokkaido (comprises the centers at Sapporo, Otaru, Nokkeushi, and Ashigawa), 1887; Hiroshima, 1887; Kyoto, 1890; Yamaguchi, 1891, and Shimonoseki, 1914; Matsuyama, 1900; Chosen and Manchuria, 1907; Fukui, 1891; Tsu, 1907, and Yamada.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Japan. Price, 15 cents.

TOKYO STATION

UNION WORK.—*Meiji Gakuin (Union College and Theological Seminary)*; *Woman's Christian College*.

Tokyo Station has again lost a pioneer missionary—Rev. Henry M. Landis, D.D., on September 6th. In 1888 he sailed to the Japan Mission, accompanied by his wife to whom he had been united in marriage on July 16th of that year. Here, with the exception of occasional furloughs, he served for the remainder of his life. He was a man of sterling character, a profound student, always willing and glad to help the other man, and he kept open house for all. The students always found a helper in their problems, great or small. The work that does not loom up, but takes so much time and accuracy, statistics, was always given to Dr. Landis. Map making, drawing plans for houses, churches, schools, all these he toiled over at midnight. He thought and planned for the boys of the Meiji Gakuin. He was a real scholar and a man of fine character and deep ingrained faith. His work covered more than three decades of unstinted, solid service for Japan. His students shared with the missionaries in their respect for his scholarship and confidence in his character.

EVANGELISTIC

This work is in a very heartening condition. *Akasaka Church*, Tokyo, is one of the places chosen by the Synod for a species of forced growth for a year or two, with a view to bringing it to complete independence. In the last two years it has made strong strides towards self-support. It will probably be off the mission books altogether within two years, enabling the mission to take on new responsibilities among the fast increasing population of the new industrial towns surrounding Tokyo.

Oimachi Church, on the road to Yokohama, is hampered by narrow quarters, but has a true church life and a way out of its difficulties will be found in time. It is faced by the condition that confronts most churches in Tokyo or nearby, the scarcity and high cost of satisfactory church property.

In *Chiba* prefecture our most satisfactory work continues to be the *Kisarazu Church*. The church is housed in the same way as at Oimachi, but the way out is not so hard to find. Steps are being taken to purchase the ground and prepare for building. The Christians have a considerable sum already for this purpose, and hope to get assistance from the newly-established Chapel Loan Fund of our mission. About 30 communicants were at the Lord's Table at one service, with a fine spirit of consecration prevailing in the remarkable group present, comprising two doctors, a judge, two school teachers, other members of such households, also business men from the town and members of their families.

It is the same at *Matsuo*, in the same prefecture. The church is without a pastor, still served only by a theological student from Tokyo at weekends, but it had 29 at one communion service when six new Christians were received by baptism.

The work in *Tochigi* prefecture shows vigor, and is a real work of God in each community and in many lives. The plans for church building at *Utsunomiya* are still held up by lack of funds and difficulty in getting a tenant off the ground secured for the church building that is to be. The town is one of those backward places economically, much of whose best life is being contributed to the capital and other more stirring places. Tochigi Church just now is losing Christians faster than new ones are coming. Also there are adverse influences at work in the schools and offices of the city.

The long established work at *Utsunomiya Park* has been under the care of Dr. Dunlop and has been carried on under much encouragement.

Near *Tsukiji* is the *Kameijima Mission*. It is a "hole in the wall," well located on a carline in a busy section of the great business center, Nihonbashi

Ward, of Tokyo. Meetings are held every night, except Saturday and Sunday. The man in charge, an elder in a nearby church, carries on a quiet, consistent work of friendliness and love. The nightly opportunities of street preaching here are wonderful.

Tokyo Cooperative Committee.—Mr. Walser's part on this committee has been the oversight of the *Rekisen* Church. Mr. Oikawa, the present pastor, has had a decidedly uphill fight, rendered all the more difficult by his own poor physical condition. However, the church has been reorganized so that now regular services are held with Sunday School, woman's society, board of officers, and so forth, holding regular meetings. These earnest and sincere, yet moneyless, Christians need a great deal of sympathy and help. Mr. Walser has enjoyed very much the occasional opportunity to preach there.

Work Among Students.—This work in Tokyo this past year has been fascinating because of the various currents of thought that have been agitating the student mind, and it has been difficult for the very same reason. Labor, Walt Whitman, Marxism, California, Shipping, and Yap have been and still are the subjects upon which the student mind is dwelling. Consistent and constant preaching of the religion of Christ in all its wide bearing upon the situation has been a stupendous, but inspiring, opportunity and privilege.

Tuesday afternoon the one "English Bible Class" of the week is conducted for any student over 16 years of age. It is quite a unique opportunity. For example, only one of eight had had any knowledge of things Christian before joining the class.

On Wednesday, at the request of Baron Kanda, there is a class in religion at the Seisoku Middle School. These students, being young, are very impressionable. Thursday a meeting for students is conducted in the *Rekisen* Church. This class was organized at the instigation of the Tokyo Presbytery, which had in mind making the church a student center.

Every Thursday evening a group of Waseda University students comes to Tsukiji for a discussion class. Most of them live in far distant wards of the city, and the group has dwindled from 25 to ten, or less. It becomes more and more imperative to leave Tsukiji and go to the students with Christianity rather than expect them to come to us for it.

Lectures on Christianity at Keio University are given every Friday during the noon recess period. On Saturday a class for advanced Bible study meets. Largely students, the class has also in its membership a few wireless operators and clerks. Every Sunday afternoon, from 1:30 until 3 o'clock, a meeting is held for University students only.

Work for Women.—

Mrs. McNair and Miss West report the interest and satisfaction with which the experiment has been made of aiding self-supporting women, while pursuing their various vocations, to use the opportunities that may come to them of leading others to Christ.

At the Seisho Gakkan, the household is composed of earnest women, each with a definite purpose for lifework. Night classes are arranged for those who are not able to be present during the day. Six women, former graduates, have done faithful work during the year in Sunday Schools, in women's meetings, and in visiting homes and hospitals. Five Sunday Schools of unusual interest and not connected with any church have been carried on with a regular aggregate attendance of nearly 200 children.

A good work for women was done in *Matsuo*, and as one result a number of young women who from childhood had heard the teaching were led to decision and later were baptized and received into the church. Another woman, gifted with a clear vision of needs and possibilities and a wise judgment as to methods, has brought the Gospel message week by week to operatives in a large factory. The results have been most satisfactory.

EDUCATIONAL

Meiji Gakuin.—The institution has now an enrolment of about 900, the number of students turned away being upward of 300. An outstanding feature of the students applying for admission this year has been the large number of Koreans among them.

A point that deserves special mention is the comparatively large size of the class which graduated from the Theological Department this year, namely 16. In view of the fact that there has been a considerable falling off in theological students during the past four or five years, it is a real gratification to send forth into the ministry such a goodly number of young men. Another matter for thanksgiving is the marked improvement in the discipline and the Christian atmosphere during the past few months. The number of baptisms for the year was ten. Four of the theological graduates are now studying in America, while nearly all who finish the business course have good positions in banks and business houses.

Joshi Gakuin.—During the 31st year of Joshi Gakuin's life, the long continued and faithful service of several of its workers received the honor that such work deserves. Miss Milliken received from the Educational Department of Tokyo-fu recognition for over 30 years of service in one school. At the Dosokwai the old students honored Mrs. Yajima's* 88th birthday by a gift of 2,000 yen. On the same occasion they showed their appreciation for the long faithful service of the housekeeper, Ume Hata, by a present of 365 yen. An unusual number of the old girls were present on that occasion and showed by their response and pleasure the place their old school held in their hearts. On March 31st 29 were graduated from the school. Of these, seven entered higher schools and seven returned for a post-graduate course.

Kindergartens.—From lack of funds the station was proposing to close the *Tsukiji* School at the end of the fiscal year, March 31st. But the principal, who had been in the school for many years, rather than see it closed, undertook, by an arrangement with the station, to make it self-supporting and independent.

The *Shiba Keimo*, in its two departments of kindergarten and sho gakko, is going into this new school year with zeal and purpose. Meetings for fathers and mothers and any who wish to come are to be held at least every two months.

The kindergarten in *Shinagawa* is still waiting for the change that a reduction of cost of materials and carpenters' wages will bring. Extensive fires in Tokyo and elsewhere have once more caused an additional rise in prices, but there is hope that the recent gift kindly made through the Woman's Board may soon be used to supplement the funds on hand and that a suitable building may be erected on the fine site in *Oimachi*.

Deaf Oral School.—The new year commences with a splendid advance. The securing of another teacher in June, and the enlarging of the chapel by the generous aid of the Evangelical Mission, makes it possible to enrol 30 pupils. Also the increasing of the tuition will enable the school to secure Mr. Murakami's full time, as he has given his services free for this year, earning his salary elsewhere.

When we look at the bright faces of our little pupils and contrast them with the pathetic and often sadly sullen faces of a year or a few months ago, our hearts ache with the longing to have the funds and teachers to open our doors to many more untaught deaf children. Again, when we see what progress we have made in one year and what has been accomplished with our little, we are full of thankful rejoicing and great faith. Teachers of the *Manual Method Schools* have come from all over the country to see and study the work. Some have even stayed several days, taking notes and consulting with Mr. Murakami with the idea of doing some oral work in their own schools.

The *Parents' Meetings* have been a source of great interest. Mrs. Hata holds a short, but very helpful devotional service; this is followed by a talk on the teaching and care of deaf children by Mr. Murakami; and a translation

*Principal Emeritus of the Joshi Gakuin.

of some article published in America by instructors of the deaf is given to each adult. These meetings bring much joy to all.

Woman's Christian College.—The college is now in its fourth year and has an enrolment of something over 200 students. This number has to remain practically stationary until the institution is furnished with more adequate quarters. There are hundreds of girls who would enter if there were room and if there were not the high standard entrance examinations to pass. This year, even though it was known that only a little over 50 could be admitted and even though no opportunity was given to take the examinations in different centers, there were still 175 girls who made a brave fight to get in. Many of them had come hundreds of miles at great expense, only to find themselves among that two-thirds majority who could not be admitted. Surely it does not take much imagination to see what a challenge this situation presents to Christians.

There is a strong demand on the part of our Christian high schools that the college find a way to admit more of their graduates, and the college is very anxious to admit as many of these girls as possible; but there are equally worthy girls, and some of them earnest Christians, in government schools who also want to be admitted, and thus there seems nothing left but a competitive system of examination, even though this works hardship to many a conscientious and worthy student. The plans for a permanent and more adequate plant are maturing, and with the activities of the Cooperating Committee in America and the generous offer of the Laura Spelman Rockefeller Foundation, it is hoped that building operations on a large scale can be begun soon.

The atmosphere of the institution and the student life in general are becoming quite like that of a real college. No one who spends even a few hours on the campus can fail to see that these young women are an exceptional group and tremendously able and earnest in their preparation for a useful life.

LITERARY WORK

The *Yorokobi no Otozure* ("Glad Tidings") has been published as usual. Stories illustrative of Christian living have frequently been borrowed for use in two Japanese magazines.

The Calendar, now in its 23rd year, was published for 1921. Owing to the high cost of printing, the number of copies was so reduced that the supply was quite insufficient.

KANAZAWA STATION

May 1, 1921, was a happy day for all in Kanazawa. It was the 40th anniversary of the organization of the *Ishiura Machi* Church of Kanazawa. This is the earliest church on the west coast. Mr. Winn's father came from Port Arthur, Manchuria, to attend the anniversary services, while his brother George came from Taiku, Chosen.

The present pastor of the church, Rev. Suzuki, preached the sermon at the morning service, while Dr. Winn led the communion service immediately afterward. The principal service was at two o'clock in the afternoon, and at this service Dr. Winn gave an address, telling about his early experiences and the early history of the church. The services were well attended, and all the local papers gave considerable publicity to them.

In keeping with this spirit, the church had arranged for special evangelistic services during the three days following. Mr. Kagawa came from Kobe and gave stirring addresses to large audiences. These special services were a part of the anniversary celebration, which has given new trust, new zeal, and new impetus to the entire church.

EVANGELISTIC

Immediately following the Tokyo Sunday School Convention a party of six delegates visited Kanazawa. These delegates were welcomed and banqueted by the Mayor of Kanazawa and the Governor of Ishikawa Prefecture in a way that was simply amazing to the missionaries.

A mass meeting of all the Sunday School children in the city was held, followed by a parade along one of the main streets. Special meetings were held simultaneously for students, for teachers, and for women. At one meeting several speakers told about the birth and growth of the Sunday School Movement throughout the world. The second evening was devoted to a purely evangelistic service, and earnest pleas were made to accept the gospel of Jesus Christ.

Last year at this time there were still some points in the field that were unmanned. We are thankful that we can report that the established churches in this field are now all supplied. We would bespeak our prayers for them as they labor in this difficult part of Japan—that they may not become discouraged and that they may be given the joy of seeing more fruit from their labors.

Sunday Schools.—Last year Mrs. Winn reported that the little Sunday School in the Kotatsuno chapel was in desperate straits. This was because the Buddhists had started another school of their own, at the same hour and in the same neighborhood, in an effort to break up this one.

The priests devised various schemes calculated to take all our pupils away from us. They very nearly succeeded in doing this. The average attendance, which had been between 30 and 40, dwindled for a number of months to five or ten. The priests told the children most fascinating stories and went so far as to give cakes to those who attended their Buddhist school. This last feature was an attraction that the children could scarcely resist. A faithful half-dozen stayed by the school, and in time we managed to win back most of the former Sunday School members.

On Friday afternoon there is a Bible School for kindergarten graduates in Kanazawa, with an average attendance of about 60. For the high school and middle school students the Bible lesson is in English. The superintendent of the Sunday School in *Takaoka* has been able to keep in touch with a number of the kindergarten graduates. In the *Fushiki* children's meeting there are from 50 to 80 at the meetings, except on some days when there was some special hindrance.

Bible Classes.—The Boys' Bible Class at *Ishiura Machi* Church is taught by Miss Eaton. They have been studying the Old Testament. Miss Clarke teaches the Girls' Bible Class at *Tono Machi*. Special government school girls attend this class. There is also a normal school for our young teachers, which meets every Friday afternoon. Sixteen has been the average attendance of Miss Chapin's Boys' Bible Class at Tono Machi Church. Four boys are ready for baptism.

Work for Women.—

Beginning at the north, and thinking first of woman's meetings, there are two in *Toyama*. Our woman's meetings in the church met three times a month—once for a cooking class and twice for Bible study. The cooking class was a branch of the Bible study class and gave the ladies an opportunity to get to work and invite others. In connection with our Toyama kindergarten we had a mothers' meeting once a month.

In *Takaoka* we have always had great difficulty in getting hold of the women. But this has been our best year, and we are really getting into touch
12—For. Miss.

with many. Many of the mothers of our new pupils have expressed their desire to come to the mothers' meetings, and often on the street some mother comes to thank us for what we have done or are doing for the children.

In *Kanazawa* our kindergarten mothers' cooking class and mothers' meeting meets twice a month, and this year we have had an average attendance of over 20. One of the ladies in this class is the president of the *Kanazawa Women's Club*, and she asked to have another meeting for the Club women. The women of *Tono Machi Church* meet twice a month for Bible study.

EDUCATIONAL

Hokuriku (Girls' School).—The school year opened with almost 200 applicants, of whom only about 90 could be admitted. With the recent gift of money from America for repairs and additions to the school, with the largest enrolment in its history, with a present senior class the majority of whom are voluntary church attendants and eager inquirers after the truth, those interested in the school look forward to a year of greater opportunity, of greater results, of greater influence upon the homes and hearts of the Buddhist families from which the majority of the pupils come.

There have been a number of incidents which are causes for rejoicing to the Christian teachers and pupils. During the year a number of the girls of the senior class made confession of their faith and others were earnest inquirers, but, through opposition from their home people, were not allowed to receive baptism. A class was held once a month for all these, and under the wise guidance of an earnest Japanese teacher proved a great spiritual blessing. At the meetings the girls spoke very freely of their hopes, disappointments, and encouragements.

Of the graduates, two have entered higher schools, two are now attending a college of dentistry, one is doing kindergarten work, some others are studying at home along different lines, and eight are back in the school for post-graduate study.

Stories often come to the teachers of girls who, while in school, have seemed to give little attention to spiritual things, yet have been led to Christianity and to a vital faith by the hardships and persecutions met in their homes. Others, earnest Christians, tell of the difficulty they have in leading Christian lives in their homes.

Kindergartens.—These have had a good year. The lack of funds made it necessary to close the *Toyama Kindergarten* for the present at least, which has been a great disappointment. The *Kanazawa Kindergarten*, in spite of a raise in tuition, is full to overflowing with more than 100 children enrolled.

The praise of the kindergarten graduates by the primary teacher in the largest school in *Takaoka* is a gratification. This teacher has nearly half of this year's kindergarten graduates in her class. She says that they are her best pupils and that she has found by years of experience that the kindergarten pupils are far more patient and self-controlled than the other children. Though she is not a Christian she attributed this to the morning devotional exercises in the kindergarten.

Other Work.—

In *Takaoka* there are four *English Bible classes*, and for the first time a class of high school girls. In the girls' class there is also a teacher from the Girls' Arts School and a primary school teacher. More girls are asking to come, so the work seems to be fairly well established. In order to come oftener in contact with the government school girls, an *English conversation class* is held on Thursday afternoons. On Thursday nights Miss Chapin has a class for the boys of her Bible class and others who wish to attend. Not only the boys, but the business men started to come to this class. It is the aim in these classes to teach Christianity in every possible way.

Children's Work.—In *Kosugi*, all winter long, the rooms were packed, and the smallest attendance was 110. The highest attendance at an ordinary

meeting was 140. The children are eager to be enroled, and at present there are over 200 names on our list.

OSAKA STATION (Yokkaichi Outstation)

Much time and attention was given during the year to building operations; five buildings at Kitabatake, two of these for the theological school, and three residences, also a new dormitory for the Wilmina Girls' School. The church at *Suminodo* is arranging for the erection of a building through an interested carpenter who accepts gradual payments at cost price.

There have been encouragements in the matter of baptisms which, while not as many as previously, have been more evenly distributed.

EVANGELISTIC

Churches and Country Work.—Little change is recorded in the Ajikawa Church in the city of Osaka. The visible results at *Himeji*, *Suminodo*, *Temma*, *Namba*, and *Nakakawachi* are considerably smaller than those of the preceding year, due perhaps to the religious indifference which is following excessive prosperity of war times.

The pastor at *Namba* has devoted much time to outside evangelism, telling the story of his conversion from the Buddhist priesthood to the Christian ministry, accompanying his story with lantern illustrations. He has been invited to many places, and his message apparently has been very effective. At *Suminodo* a wealthy man has thrown open his private chapel to Christian services. A Sunday School of 70 or more children assembles there, followed by a meeting for his household and neighbors. The former evangelist at *Sasayama* left in July of last year for what he considered a better position, and the place was vacant until one of the graduating class of Osaka Shin Gakuin was sent there.

Nishinoda, in the Osaka West district, has one of the best organized Sunday Schools in the city. *Sano*, in Izumi province, has four points of service; *Sumiyoshi*, in Settsu, three places. *Tondabayashi*, with its large girls' school and middle school, is a three-point center. *Kashihara*, in south Kawachi, is a railroad junction and is the center of a large group of villages. On account of a new cotton spinning mill which employs hundreds of workers, it is rapidly coming to be a very important place in itself. In the Sumiyoshi district there is an insane asylum of more than a hundred inmates. The overwhelming majority of them are there as the results, either directly or indirectly, of alcoholism. The head of the hospital and several of its official staff are Christians. The Sumiyoshi pastor holds weekly meetings here. Another part of the Sumiyoshi work is *Haze*. The Sunday School is self-sustaining, and the chapel is the large country house of an interested family.

In all the outstations, Sunday School work has received a strong impulse from the World Convention, and the free advertising which religious work for children has been given through the press.

Work for Women.—

Regular women's meetings were held each month in the preaching places at *Sano*, *Tondabayashi*, *Nishinoda*, and at the *East Church in Osaka*. The attendance is small, especially at the two country stations, but is quite regular. An occasional meeting is held for the women of the *Teisukaya* neighborhood at the home of one of their number. Twice a month a Bible talk is given to the students of the Furuya English School for Girls.

EDUCATIONAL

Wilmina Girls' School.—If the school is to be judged by the quality of the young women going out from the institution, then the Church, the Board, and the Mission have just reason to be proud of

it. Among the graduates this year were a number of girls of marked ability and brilliant promise.

Through the liberal help of friends in the homeland, however, two of the graduates of this year's class who made fine records here are now in the Woman's Christian College. Besides these two, one graduate went to a music school in Tokyo and another to Doshisha College, while four or five are in other schools for special study in Osaka. All the graduates in the regular course were Christians.

The Bible instruction has been largely in the hands of Miss Nishino. The majority of the girls in the upper classes have professed their faith in Christ, and 23 are now ready for baptism. Miss Nishino is also superintendent of the Sunday School held in the school chapel, and a number of the older girls as well as the matron are teachers and assistants in the school.

THEOLOGICAL SCHOOL

The Osaka Theological School has shared with other similar institutions in Japan the difficulty of securing students. The wave of materialism which has swept the country during the past few years has turned the thoughts of young men to other callings more remunerative than the Christian ministry. However, it is gratifying to note that the wave is receding, and that the churches are taking definite steps to emphasize the call to Christian service among the students in mission schools.

The school graduated seven choice men in March, the largest and perhaps the best class in the history of the school. These young men were in attendance the full four years, and their progress in scholarship and Christian character was a constant pleasure to observe. They all passed their Presbyterian examinations acceptably, and have received appointments in the work of the mission, five in the bounds of Naniwa and two in Sanyo Presbytery.

To take the place of the men going out, six new students were admitted in April. They seem to be men of exceptionally good quality, and have entered upon their studies with commendable zeal and diligence.

Kindergartens.—The two city kindergartens conducted in the second stories of the Namba and Ajikawa Churches have the support of patrons in the neighborhood in spite of poor quarters and unsatisfactory equipment. At *Namba* there were eight graduates, and at *Ajikawa* 12.

The *Kaikwa* Kindergarten has had a good year, graduating 32 in March. The parents seem very appreciative of the kindergarten and its work, often presenting gifts to show their interest. The kindergarten Sunday School is not quite so well attended in the springtime, as there are so many attractions out of doors and the parents often take the children with them to the parks and pleasure resorts for the afternoon. At the Thanksgiving Festival this year the children made an offering of money for the famine sufferers in China.

Other Work.—

Among the Lepers.—The leper work is still faithfully maintained. The last two years have been trying ones, due partly to the heavy death toll, and also to the fact that other religionists use the same chapel, thus making it difficult to get a fuller hearing of the Gospel. During the ten years' work in the leper hospital, 197 lepers and one nurse have been baptized.

WAKAYAMA STATION

(Tanabe Outstation)

Wakayama field has been heavily hit by loss of workers this last year. The evangelists at *Kushimoto* and *Takashiba* accepted calls to other places, and the *Honqu* worker has had to give up work altogether for a time, due to heart trouble. Mr. Kawamura, of Shingu,

has been going to Takashiba once a month, and very occasional visits have been made to Kushimoto in company with others. However, the Takashiba Christians have been holding the fort nobly. There are two very earnest Christian physicians there, one living in Shimozato Village, just across a river from Takashiba, who have gone ahead with the Sunday School work. Since Christmas time a Sunday School has been started also in the home of one of these physicians, for the children of Shimozato Village.

EVANGELISTIC

There are a few who resent the presence of the missionary in Japan. They argue thus: "The sending of missionaries to us implies that we are not the equals of those who come to us in religious matters at least, and they must come to set us right. Why are you here? Is it to tell us that our ancestors were fools and knew nothing, or is it to tell us that our religions are of no worth?" These are told that no reflection is meant to be cast either on their ancestors or their own intelligence. It is because we think they *are* intelligent that we bring them our message. A man is called *ganko* (stupid) who does not wish to hear anything he does not already know. Besides, the Japanese who refuses to hear that which comes from afar is disobedient to his Emperor, who has commanded his people to seek the truth through the wide world. The objectors are told furthermore: "While we believe that you have religions that teach you to do that which is right and good, yet it is only the religion of Jesus that begets in you the heart to do what your religions command. Jesus is the only religious teacher who ever claimed that he came from God. It is no reflection on your intelligence that we bring you the message of Christ, but it would be if we failed to do so."

The evangelist at *Kokawa* has had regular meetings with the employees of the Kansai Railway in the principal stations between Wakayama and Gojo. The *ken* authorities, feeling that something should be done to improve the morals of the despised *Eta* class, asked our evangelist at Kokawa to visit and preach to these people in all the prefecture. This visit was made.

A change is marked in the attitude of the educational world toward Christianity. Formerly Christian ministers were not permitted to speak in the schools; now they are often called upon to lecture on morals to the students in the higher classes. One young man at the English examination of his class sang two English hymns and addressed his fellow students on the teachings of Jesus.

A mission church was organized at *Kokawa* with 45 charter members. One wish has been to get into the hospitals. Last year some work was done in the Red Cross Hospital, the head physician being an elder in the church, and the head nurse a Christian. However, the physician died, and the Christians do not feel so free to work in the hospital as they did.

Sunday Schools.—

These report encouraging years both at *Wakayama* and *Tanabe*. The influence of the World Sunday School Convention is being felt all through this field—one of the evidences is the desire and effort on the part of the young people for better music.

The favorable impression made by the Sunday School Convention naturally aroused opposition in this Buddhist stronghold, and for a time speeches condemning Christianity were made in the City Hall. Fortunately, following these meetings came Mr. Tagawa, a splendid Christian politician (a member of the Kensei party), and his strong defence of Christianity more than offset the influence of the opposition meetings.

At *Tanabe* a new building has been erected "to the worship of God and the care of little children." The kindergarten is on the lower floor and the church and four small rooms are above.

Work for Women.—

The regular women's meeting is in the hands of the pastor and the women of the church, but Mrs. Hail has in her own home every other Saturday a meeting for elderly women, both of the church and of those not yet Christians.

In *Kokawa* the woman's work is thriving. One evangelist, besides conducting the woman's meeting in the church, is often called upon to address other women's meetings. Her audiences frequently reach over the thousand mark. Mrs. Hail's and Miss Ransom's helpers, Mrs. Yamamoto and Mrs. Yamada, besides assisting with the old ladies' meetings, have charge of children's meetings at *Kimiidera*, *Wakanoura*, and *Kagomachi*. The attendance at all meetings is good, and many families outside the church are glad to send their children to be taught.

Outstation Work.—

At *Shingu* the lack of a resident missionary has been supplied by the arrival of Mr. Chapman. Occasional tours are made from here as far as *Gobo* in the direction of Wakayama. Visits will be made from time to time into the interior of the province also.

HOKKAIDO STATION

In the far north of Japan the after-effects of the war have hit hard, and everywhere there is depression. There are scattered deserted buildings, wrecked businesses, and houses to rent, from which the occupants have fled. Half of the houses of ill-fame in *Nokkeushi*—of which there were more than 20—have almost gone out of business. The get-rich-quick young man is not travelling around nowadays with geisha in second-class cars. The farmers have been especially hard hit. Many of them did not dig their potatoes last year because there was no market. People are less reckless, however, if not actually serious. The churches, too, have accepted their own share of the general depression in the right spirit, as God's call to renewed repentance and endeavor.

EVANGELISTIC

The missionaries have had the satisfaction of seeing the *Kushiro* Church grow out of the wooden box-like building into the hardwood, plaster-finished, more church-like structure. This was satisfactory, all but the price, which during the building process remained at the peak. Now that land is cheaper it would seem wise to buy land at *Shimofurano*, *Biboro*, and other places of promise.

The Gospel is sounding out from the church at *Engaru* with its benediction of a pastor; and at *Nokkeushi* under the spiritual ministrations of Harada who dwells among the eternal truths and whose prayer life is not roofed in; and at *Saroma*, by the staunch, discerning, devoted Yamaguchi; and at *Kushiro* under the patient, enduring, true-hearted Okawa. Each of these men know something of why Jesus was so often lonely.

The thing to pray for is that the Church in Japan may know the Bible. If the Church knew the Bible, our seminaries and pulpits would be filled. There is still a famine of the Word of God. "Where there is no vision the people perish."

There are now four independent churches, 16 mission churches, and 26 outstations. The mission churches and outstations are worked by the very small force of three ordained missionaries and at present only six Japanese evangelists—42 points covered by nine men.

There are now 14 church buildings and one more soon to be built, and ten good manses. Dr. and Mrs. Pierson have been tireless church and manse builders, so that throughout our field there are good houses of worship in the most important places.

Some conclusions: There is need of great searching of heart with regard

JAPAN



Beginner's class-Deaf-Oral school. On blackboard from right to left is the date of month and year, and the words "horse," "lion" and "chest-nut"

Women's Christian College of Japan Class in Mathematics.



Summer Vacation Bible School for neighborhood children, carried on by Woman's College pupils.

to *self-support*. The great value and success of *Sunday School* work is limited only by a dire lack, in our country churches, of good teachers. It is strange, if it is true, that if our girls' schools are chiefly to make Christians and develop Christian character, so comparatively few of our mission school graduates are ready to take up *Sunday School* or church work when they return to their country homes!

Work for women seems to be most successful along the lines of weekly or monthly women's meetings that are systematic; Bible lessons, but always with the evangelistic aim and appeal. There is a great need of rescue work for the thousands of young girls in Japan who are sold, chiefly by their parents, into lives of shame and misery. No regular missionary, either evangelistic or educational, has the time or strength to undertake this work systematically, but individual appeals for help should be heeded as they arrive.

Dr. and Mrs. Pierson have done signal work this year in the matter of rescue work. One girl was rescued from *Obihiro* by physical strength in a battle with ruffians from the evil quarters. They worked, waited, and prayed all night, and at last were able to get away with the girl about daybreak. This act of supreme heroism called from the daily newspapers of the Hokkaido a round of applause, and its effect will be for the strengthening of the Christian cause in general, and the cause of purity in particular. Such work as this requires unbounded confidence in God that He will perform His promises to help in times of need.

Outstation Work.—

In Mr. Lake's territory there are five ministers, but during the year only one faithful man remained. Independent pastors, who often traveled five or six hours by train to reach some of the smaller churches, members from the Sapporo Presbyterian Church, and teachers have helped him to carry on the work as well as possible. Even for the churches in the remote places services have been held at least once a month. Most of the places, while not growing in membership greatly, have nearly doubled in collection and in spiritual fervor. The Japanese are just beginning to awaken to their latent possibilities. When they once decide to do a thing nothing can stop them.

A year ago *Takigawa* had no minister. A young man came to them from Osaka. He worked so hard that within a year 27 were baptized; the *Sunday School* jumped from 60 to over 100; instead of one there were seven or eight regular teachers. Before there was no one to play the organ, and now there are two people who can play well. They have become so hopeful about their work that, in addition to paying all of their local expenses, they give 30 *yen* toward the pastor's salary, which is double their gift for 1920.

Muroran is a big manufacturing city, with over 60,000 people. Their church building is an old one. How to rebuild it is the question. A new minister has just come who is reviving their discouraged hearts. They are jumping from 25 to 35 *yen* toward the pastor's support.

Nishi Mommetsu is the most isolated point of all. One must either go from *Muroran* by boat or walk five hours from the nearest railroad station. It has been years since they had a good minister. In answer to their prayers, a young man is coming to them in September.

EDUCATIONAL

Sapporo, Hokusei Jo Gakko (Girls' School).—Of the 20 graduates of this year, all but two are baptized Christians. It has been a disappointment that only three of the class have gone to higher schools. Two have gone into a bank, one has become a helper in the Otaru Presbyterian Kindergarten, and at least two are primary school teachers. One of the primary school teachers writes that there is one other Christian, and three who know about Christianity, so they are going to have meetings together twice a week. Two more girls are continuing their study here, and the rest are at home. The present seniors

are few in number, but the quality is good, and they already are having a good influence over the younger girls.

The *Shintokwai*, a school society which has seniors for officers and representatives from each of the other classes, has taken a few more steps this year toward the self-government idea.

The Hokkaido girls are often more vigorous, and consequently rougher, than those in the south. They are of pioneer stock, good-hearted and strong-minded. Most of them love the out-of-doors.

Hokusei looks forward to a good year. Situated in the center of the city, she is cramped for room. Every available space here is used up. She hopes, however, that by next summer she may be able to move toward the mountains on the outskirts of the city, where she can expand, breathe, and skii to her heart's content.

Kindergartens.—The kindergarten at Otaru had the best attendance during the winter months that it has ever had. Thirty-two pupils graduated in March. And with the beginning of the new year about 50 new children entered.

One day a father came to see about putting his son into the kindergarten, and in talking to the teacher he said: "I understand that this is a Christian kindergarten, but I don't want you to teach my boy anything about Christianity." The teacher replied, "If you don't want your son to learn about Christianity you had better not send him to the kindergarten, for we teach all who attend here the Christian truths." You may imagine the teacher's surprise when the father at once handed her the boy's tuition, not only for the month, but for three months in advance, and the boy not only attended the kindergarten, but came to the Sunday School as well.

HIROSHIMA STATION

The population of the field is more than 2,000,000. There are four cities—*Hiroshima*, *Kure*, *Onomichi*, and *Fukuyama*. Their combined population is 350,000. The other 1,650,000 people live in towns and villages. There are 12 Methodist, nine Church of England, five Christian and Missionary Alliance, two Baptist, and three Presbyterian missionaries living in this territory. Most of the work of all these is confined to the cities. The Presbyterians are reaching out more than any of the others, but the great number of villages are barely touched.

EVANGELISTIC

There are self-supporting churches at *Hiroshima* and *Kure*. There are mission churches at *Fukuyama*, *Onomichi*, *Mihara*, *Tadanomi*, and *Iwakuni*. There are groups of Christians at *Miyoshi* and *Yokogawa*. Preaching is occasionally conducted at other places. There are four ordained preachers, four licensed evangelists, and one Bible woman working in this field.

The *Iwakuni* Church has borrowed 10,000 *yen* from the Chapel Loan Fund, with which they bought a very finely located piece of land with a good Japanese residence on it. This building will be used for both church and manse for the present. The Christians are greatly encouraged over their new home, and it is expected that they will become self-supporting before many more years.

Mr. Hereford also reports that in addition to the chapel which was built for the *Miyoshi* work by Class 15 of the Sunday School of the Fifth Avenue Presbyterian Church of Birmingham, Ala., the same class has now made a contribution of 1,250 *yen* to erect a manse on the same lot. The liberality of these friends has placed the *Miyoshi* work on a permanent basis.

Mr. Hereford has preached at *Yokogawa* on Sunday mornings when he was in the city, taught a Bible class there, and has lectured on the parables on Sunday evenings to a class of young men at the Presbyterian Church in Hiroshima. He has also taught three classes of young men in his home and

has given instruction in the Bible to some individuals. In addition to this, he has visited the outstations at various times during the year.

On one occasion when he went to Miyoshi both he and the evangelist preached. After the service was over some English students of the middle school remained to ask some questions about English. Finally a teacher who was present asked that he might hear some more preaching, and Mr. Hereford gave them another sermon. So on this particular night they listened to three sermons, none of which was especially noted for brevity. The meeting lasted until nearly 11 o'clock.

The attitude of the Japanese workers and Christians toward the missionaries has been all that could be desired, but on account of the propaganda that has been carried on by the military and the press it has been harder to influence the public than it otherwise would be. This has been especially true in the Hiroshima Field, because a large portion of the Japanese laborers in California have gone from Hiroshima Prefecture, and the people here want unrestricted privileges for going to America.

Other Work.—

Mrs. Hereford has continued to conduct the Hereford Grammar School during the year, with a Department of Music added. There were three in the Literary Department, and five in the Music Department, two little Japanese girls having come twice a week for music. She has taught an English Bible class at the Presbyterian Church, taught English to a class of young women, and taught English hymns to three classes of young men. She has also helped the women of the church in their meetings, and has taught a sewing class.

The Evangelistic Movement in the *Nippon Kirisuto Kyokai* ("The Give Year Double Movement") is being taken seriously by the pastors and evangelists. They are not depending on outside help, but are taking for their motto "Do it yourself."

KYOTO STATION EVANGELISTIC

Churches.—

Gorbald Memorial.—Since the 1920 statistics were collected, *Gorbald Memorial Church* has set its budget 150 *yen* higher than the previous year, and will doubtless be on a permanent basis in a year or two. The pastor, Rev. S. Hashimoto, was married in April to Miss Kasahara, a trained woman-evangelist and social worker.

In addition to keeping up its subscriptions to its building fund, *Seito Church* advanced 60 *yen* more per year in payments on the pastor's salary. A loan of 10,000 *yen* is about arranged for from the Chapel Loan Fund. With the 5,000 *yen* on hand, it is hoped to purchase land and a Japanese building, and to repair the latter. A promised gift of at least \$3,000 has not materialized, and the church is badly disappointed. It is the hope that it will yet come and help to provide a real church building.

For five years a few students have held the reins of power in *Yoshida Church*. They overstepped themselves last fall in trying to get rid of the pastor. The leadership is now in the hands of mature and experienced Christian men and women, and there is a foundation upon which really to build.

It should be noted in regard to *Shichijo Church* that, in addition to its campaign for 20 new members this year, it pays not only its incidental expenses, but also 15 *yen* per month towards the pastor's salary. The annual open-air service in May is a feature in the life of this church.

Fushimi Church, too, has gotten out of the "incidentals" class, and is beginning to provide for the pastor's support. Six special Sundays are held each year in this church. These rally the members and impress the non-Christians. Sake manufacture is the special industry of this town, and the church makes constant efforts to combat this evil.

The *Shijo* Church was compelled to give up its meeting place, and for a time services were held at *Ichijo*, two miles away. Providentially, a house owned by a member of the church became available, and work is going forward again enthusiastically.

In response to its prayers for 20 baptisms this year, eight souls have already been given *Shichijo* Church. Of these, one is a young woman who came under Miss Porter's influence. This young girl works in a factory and is persecuted for her faith. But she says that she will follow Christ in spite of all opposition, and is full of joy in taking up her cross to follow Christ.

Work for Women.—

Miss Porter has had to work under adverse conditions during the year. Her Japanese home is not large enough to accommodate a Japanese woman evangelist, for whom an appropriation is available. It is also inadequate as a place to hold meetings for women. One young man attends her Bible class from a distance of five miles away, and a young farmer walks such a distance that it takes him till midnight to get home.

A class of girls in *Shichijo* Sunday School and another in her home are two other forms of Miss Porter's activities. The girls attend these classes regularly, and a mutually warm friendship has been established, which is sure to ripen into friendship and love for Christ in many cases.

EDUCATIONAL

Kindergartens.—The year at *Nishijin*, owing to the intention of two of the teachers to quit teaching at the end of the school year, was more or less a complicated one. But the children showed up well at Commencement and 22 were graduated. The fear that an entire new force of teachers would make things difficult proved groundless, and all are pulling together finely.

The work done at *Muro Machi* was fairly satisfactory, although there was some confusion on the part of the mothers about one of the teachers. The graduating class numbered 22.

Two kindergarten children died during the year. The bereft parents made memorial gifts. The graduating class, too, gave 50 *yen*. With the gifts thus obtained, a swing, a rocking board, and new tables for the highest class were secured. Another gift of 10 *yen* is being set aside as a nest-egg, and it is hoped that there will soon be enough to order a much needed "slide."

Other Work.—

The Eternal Salvation Society has doubled its advertisements the past year and the result has been: 221 replies to advertisements; 76 decisions to study the Bible; 15 known baptisms, two becoming evangelists; and 5,000 tracts and papers sent.

YAMAGUCHI AND SHIMONOSEKI STATIONS

EVANGELISTIC

During the furlough of Mr. and Mrs. Curtis in the U. S. A., the oversight of the evangelistic work at Yamaguchi was in the hands of Miss Wells, Mr. Clark not yet having sufficient command of the language.

In the Yamaguchi Church, owing to the change of pastors and the confusion that came from trouble with the former pastor, progress has not been so noticeable in some lines as is desired. The pastor does not seem to be getting hold of the students as was hoped. Miss Wells has several classes for the boys of the high school and normal school and for working boys. The *Women's Society* is the most flourishing part of the church's activities, due to the indefatigable energies of Miss Nishi.

Outstations.—

In *Ogori* a good room on the main street has been obtained and the children's meetings are held there as in the past. There is always a good attendance. The work at *Mitajiri* is at a standstill, owing to deaths and removals of workers. The evangelist from *Tokuyama* goes over once a week to hold a meeting with the few Christians that were left. At *Tokuyama* there has been an increase in the attendance at Sunday School. One young man, baptized in December, has since been of great help in the Sunday School. Three or four Christians have moved into town from other districts and have connected themselves with the church and women's society. The *Hagi* field has not been visited since Miss Wells returned, but a visit is planned for the near future. Reports show that this church is holding its own. There is a desire now to put up a proper church edifice there, and all are working to raise funds for that purpose.

Sunday School.—

At the request of a man living in a small hill village, Miss Wells and Miss Nishi have been helping to start a new Sunday School. The man gets together about 30 children and from eight to ten adults, and the missionaries hold meetings for them twice a month. Miss Nishi teaches the Sunday School lesson, for the adults as well as for the children, and then gives a short talk to the older folk when the young ones have been dismissed. Meetings here are most successful on rainy days, when the call of the fields for workers is not heard. These villagers are all farmers.

EDUCATIONAL

Sturges Seminary (or Baiko Jo Gakuin) at Shimonoseki.—During the year 1920-21, 220 pupils were registered. There was an average of 74 boarding pupils, coming from Formosa, Manchuria, China, Korea, as well as Japan. One teacher and 21 pupils were received into the church. Nine of the pupils are Koreans.

During the absence of Mr. and Mrs. Curtis, the mission residence has been used as a supplemental dormitory. The two matrons have done strenuous work. Servants have been conspicuous by their absence, and often Mrs. Shirai has taught a class, hurried back to the dormitory to cook rice for 65 people, dressed again in her school skirt, and rushed back to teach another class. Everything has been more difficult on account of the scarcity of the water supply. For weeks water came only at night, and the matrons have stayed up drawing water till early morning. A faucet was put in at the lowest spot on the school premises, and the water came there late in the evening, so that the girls went every evening after their study hours to carry up the necessary water for the morning's use. It was decided that the school must have a well. That sounds easy, but it took months before there actually was water to be pumped from the long-wished-for well! The next morning after the water flowed, the matron and the boarders had a prayer service of thanksgiving around the new well.

The *women's meeting* of the Sanyo Presbytery was held in the school chapel, and the whole Presbytery had dinner and an evening meeting at the school. One of the visiting pastors asked the principal to cooperate with him in finding wives for Christian young men. The principal and one of the teachers have undertaken a new work in the starting of a *Sympathetic Society*, the object of which is to help hopeless or desperate young women. There are frequent suicides on the ferries between Shimonoseki and Fusan and Moji, and already practical assistance has been given to girls who saw the advertisement of the society.

CHOSEN STATION

(Work carried on here among the Japanese.)

A lot has been purchased in the northern section of Seoul, within easy reach of the new building which is to be occupied by the Gov-

ernor-General in the near future, and in the section which will doubtless see a large influx of Japanese residents as soon as that event takes place. Mr. and Mrs. Kerr have been residing in the home of Dr. F. H. Smith, the Methodist missionary to the Japanese in Chosen, during his absence on furlough. This location, familiar to the Japanese of the city already, has helped along the matter of making contacts during this first year of residence in the city.

EVANGELISTIC

This first year has been full of encouragements. There very evidently was a need for locating one of the families of the mission in this country, and one result of the disturbances of the past few years would seem to be a clearer realization of this need.

All of the places where there is any work connected with the *Nihon Kirisuto Kyokwai* have been visited at least once during the year. Mr. Kerr had been expecting to confine his work to the vicinity of Seoul for the year, in order that language study might be continued with as great regularity as possible. But in the fall Mr. Akizuki, the pastor of the Hasegawa-cho Church in Seoul and also moderator of Presbytery, invited him to accompany him on a trip among the churches in North Zenra Province. This proved an excellent introduction to itinerating work in this country, and since then trips have been taken which have covered the territory from Shingishu on the Yalu River in the north to Fusan and Moppo in the south. Only such places have been visited as had some Christians already there as a basis for work.

Of the six self-supporting churches only four are supplied with pastors. *Shingishu* and *Kumsan* have not been able to get men, and *Moppo*, where the Board of Missions has been trying to send a worker, is still unsupplied. The other unorganized churches have had no one to look after them regularly, and some of them have not been visited by anyone for two years or more. The wonder is that there is even a remnant left to tell the tale.

The organized churches are located at *Hasegawa-cho* (Keijo), *Kogame-machi* (Keijo), *Kumsan*, *Fusan*, *Taiku*, and *Shingishu*; the unorganized churches at *Ryusan*, *Moppo*, *Zenshu*, and *Heijo*; and the preaching places at *Chinkai*, *Yeisampo*, and *Riri*. Meetings are held also at *Masan*, *Toei*, and *Jinsen*; and there are a few more places where meetings can be worked up whenever a worker visits them, but which are not strong enough to keep up regular meetings themselves.

Other Work.—

Newspaper Evangelism.—There are scattered communities of Japanese throughout the country, and among them could be found a good many lonely hearts. Newspapers are read voraciously, and Christian articles would not be overlooked.

MANCHURIA STATION

(Work carried on here for the Japanese.)

EVANGELISTIC

If last year's report is referred to, it will be remembered that the *Port Arthur* Church had depended upon the missionary for pulpit supply for nearly two years. In November last a young licentiate came at the call of the church. Sunday morning meetings are still held in the New Town chapel, while the Sunday evening meetings are in the Old Town church. The preaching is shared by the Japanese evangelist and the mission's representative.

A parsonage was erected at the *Shakako* (suburb of Dairen) Church, which is a very pretty building as well as a convenient home for a small fam-

ily. It represents Japanese zeal and devotion, for it was their work. As the cost exceeded expectations and raising the enlarged amount was difficult, one man contributed 3,000 *yen* to the enterprise.

The women of the Port Arthur Church have shown commendable zeal in working for the relief of the famine-sufferers in Shantung. They made and sold cookies enough to yield a profit of 50 *yen*, which they brought to have sent to a missionary in Shantung, saying they wished to be sure that the money would be used for relief work.

Bible classes for middle school students and also those of the Technical College have been continued as usual, and in addition an English Bible class for middle school teachers.

Itineration.—

A missionary tour is seldom made when some acquaintances are not met *en route*. Friendship is renewed and opportunity arises to preach Christ to the individual. The satisfaction of such talks, enforced by the handling of a tract, is often very real. It is like giving a cup of cold water to a disciple, and to some who are not disciples.

The train stopped at a large station, a nicely dressed woman got on board, having as a piece of her baggage a musical instrument. A person of that description is generally considered an undesirable seat companion, but this woman noticed that the seat opposite to the one occupied by the missionary was vacant. She evidently and purposely made her way through the crowd to that seat. After the train had gotten under way, she inquired if she was not addressing Mr. Winn. When assured that she had made no mistake, she further said, "I have heard you preach several times (mentioning the place), and I would like to be a Christian." She was not carrying the instrument which is defiled and defiling. Hers was a good and commendable musical instrument, and her errand was correspondingly so. During the two or three hours' ride that woman was glad to hear all that it was possible to tell her, and signified her willingness to follow the instruction given her. Persons of this kind met with in Japan are few as compared with the number in Korea. But this case is evidence that Japan is not without those who are seeking after God and His salvation.

TSU AND YAMADA STATIONS

EVANGELISTIC

There has been a notable increase in self-support, in willingness to assume local expenses and contribute toward rent or pastor's salary. Sunday Schools have improved, a great impetus to better organization and wiser teaching.

Two churches have dedicated buildings entirely without contributions from Mission or Board, one without gifts from missionaries—an unusual record for Japan, where land is so expensive and groups so small. The new building in *Hase*, a small mountain village, is very simple but pleasing. Most of the men are farmers, used to manual labor, so they subscribed somewhat as follows: "One week's labor," "two days' work cutting timber," "four days' work hauling lumber," "three days' work gathering stones." The pews and pulpit were made by a very earnest young Christian from another village who used most of his spare time for two winter months making them. The effort to build the new church has shaken this sleepy group from its indifference and awakened it to a sense of present possibilities.

The *Nagashima* pastor was moved to *Owashi*. He has a very good Sunday School with very modern methods. He also carries on a good work in a fishing village across the bay. The house at *Toba* was taken away and rented to geisha at very profitable rates; these geisha, sorry we were deprived of a meeting-place, offered us the lower floor on Sunday nights, they receiving their

guests upstairs. They explained that they believed in religion and its value, and were themselves very religious, zealous observers of the rites of the Nichiren sect of Buddhism. Their genuine spirit of helpfulness was appreciated, but it seemed unwise to accept.

In *Yamada* there was no pastor from March until the end of November. However, the experience resulted in blessing, for the members rallied together, worked in perfect unity, and kept things going very well. At *Ueno* there is nothing spectacular about Christians or pastor, but the work goes on steadily and efficiently. *Matsuzaka*, until last year the most discouraging place, has continued one of the most interesting and hopeful places. A good number have been baptized, most of them mature, substantial persons of good standing in the town.

A Christian woman hunted up the *Matsuzaka* chapel. Her husband was an *Eta* (formerly an outcast class), but a normal school graduate and teacher. Becoming ill, he had returned to his home in an *Eta* village near *Matsuzaka*. This spring he was moved to a *Matsuzaka* hospital, and then the influence of Christianity on society was markedly shown, for the daughter of the most prominent citizen of the town, a recent convert, threw convention to the winds and helped this man and his wife in every possible way during his illness. He became a Christian, and after the Buddhist funeral by the family, there was a Christian service at the chapel, where the Christians turned out *en masse* in spite of class prejudice, and many people from the *Eta* village were present, so it was a splendid opportunity to preach Christianity.

Bible Classes.—Mr. Hannaford held four English Bible classes during the year. The one at *Ueno* was not very satisfactory, being held only once a month, while the middle school students of fourth and fifth year classes would not attend together. The one for members of the office force at the cotton mills at *Tsu* was opened at their request, but attended rather fitfully. The class among students at *Yamada*, carried on during Miss Riker's absence, was well attended, and was a remarkably serious, thoughtful, though somewhat inarticulate group.

EDUCATIONAL

Kindergartens.—The two kindergartens in *Tsu* have been in the hands of five earnest, capable teachers. The two in the kindergarten for children of factory workers knew absolutely nothing about such work one year ago, but took hold splendidly. In both kindergartens there are more children than can be well managed, but difficulties are forgotten in the joy at enlarged opportunity with the children, and, through them, with their parents. The kindergarten at *Yamada* had to be closed during Miss Riker's furlough, but there are constant queries as to when it will be opened again. There has never before been a Christian school for boys or girls in the whole prefecture, to break the crust of conservatism so thick in a province so entirely hinterland.

Social Work.—

Work is being carried on in three factories. For some months there was no Bible woman in *Tsu*, but the former one has returned to work in the factory as matron, and the new one gives much of her time and effort to these 3,000 girls, so together these earnest women are doing splendidly.

The younger woman spends at least two afternoons visiting the girls in the hospital or those not really sick, but tired and resting; she chats with them, tells Bible stories, gives them good, simple literature. She has a weekly Bible study hour with the nurses in the hospital, and helps with the weekly meeting for all the girls. The little group of Christians among these girls grows steadily, and letters come from girls after they leave the factory asking for continued guidance.

The work in the silk mill at *Seki* continues to prosper. The manager asked for an extra Sunday evening service for the Christians, and hopes through

this to gradually reach the townspeople. The Wednesday evening service was optional, but well attended.

The *Ueno* pastor has been welcomed to hold meetings in the *Ueno* silk mill twice a month on the evening before the mill holidays. There are about 150, mostly *Ueno* girls, very intelligent-looking. Though up early and at work by five-thirty, after more than a ten-hour day of monotonous work they somehow manage to stay awake through the long meeting desired by the management. Anything less than two hours is apologized for as brief!

FUKUI STATION

With inadequate funds and a depleted corps of workers, extensive evangelism has been impossible, so that the missionaries are thrown back, perhaps providentially, upon William Carey's well-tried principle of the development of "red-hot centers." And for this nothing but an outpouring of the Holy Spirit upon all the Christians of the region is sufficient.

EVANGELISTIC

Owing to the unusual leniency of the weather, services in the *Fukui Church* during the past year have been better attended than usual. Three series of special meetings were held, all of which met with a good response from the people of the city. The church has started the practice of holding "play evenings" once a week for boys connected with the silk industry in the city. These boys, under the care of their masters all day, are at night thrown upon their own resources to seek amusement, which they generally find among the lowest, vilest haunts of a none too moral city. Most hopeful of all, however, is the fact that this present effort is the result of a growing social consciousness on the part of local Christians.

The spectacular ceremonies attending the dedication of a new 100,000 *yen* *Hongwan-ji* temple has drawn popular attention to Buddhism this year. If there has been a religious reaction from the business depression, it has been met by a strengthening of Buddhist forces "all down the line." Nevertheless, glimpses of the crumbling of old prejudices may be seen. During the past year an ex-priest of the *Shin* sect voluntarily offered his 17-year-old daughter to Mrs. Lamott as a household servant, with the request that she be allowed the privilege of studying Christianity. Later, he confessed that he himself was discouraged with Buddhism, believing even *Shin-shu* to be "ancient minded."

At present the *Sunday School* in *Fukui City* is suffering from a temporary outburst of Buddhist enthusiasm. All but the children of the faithful have flocked to a newly-organized "Central Buddhist Sunday School," where bean-paste cakes are dispensed along with doctrine.

Outstations.—

Work at the preaching places has been conducted as usual with no startling changes of any kind.

The evangelist at *Obama* resigned in November "to take up a greater work"—in California! For five months the field was without a worker, but in May a young graduate of the *Osaka Shin Gakuin* was placed in charge. He is greatly interested in the work at *Onmyu* village, where the Christian group is composed entirely of members of the ancient *eta* or outcast class. A Sunday School of about 50 is regularly conducted, and the group of believers, although small, has been mighty in withstanding persecution and in maintaining a devotion to Christ which is truly apostolic.

At *Tsuruga* the gossip of a port town has been busy conjuring up wars and rumors of wars, spies and rumors of spies, especially from a certain unnamed foreign country. Naturally, the work has been affected, the attendance at the Sunday School dropping off one-third.

Although *Takefu* has been without a resident evangelist, work has been continued under the direction of the *Fukui* minister, and four persons have been baptized during the past year.

Other Work.—

Mr. Detweiler's English Club of business and professional men has been continued. "The Pilgrim's Progress" was essayed, but the men, although (or because) they are mostly university graduates, were unable to compass John Bunyan's vigorous Anglo Saxon style, and the book proved a Giant Despair to most of them. Several members of the club have shown greater interest in the Fukui Church than has been manifested heretofore.

Mrs. Lamott has been teaching a group of girls from the Girls' High School every Sunday morning and has been pleased to see them take their places in the church services afterwards. The Fukui Ladies' Aid Society has met regularly in the missionary residence for meetings, followed by a cooking lesson. Several women of the official class have in this way been introduced for the first time into Christian circles.

MATSUYAMA STATION

There is a great movement in the Sanyo Presbytery, of which Matsuyama Station is a part, called the *Baika Undo*, or Doubling Movement. It resembles in many ways the great Stewardship Movements at home.

EVANGELISTIC*Churches.—*

As the effect of the movement above mentioned, ministers and laymen alike are awakening to a new sense of their responsibility in bringing about the Kingdom of God in this Presbytery. Many churches which have for years leaned heavily upon foreign funds for their support are now doubling their efforts to become independent. There are two churches in this station which have laid out definite plans to become self-supporting, one of them, the *Matsuyama Church*, within the next two years, and the other, the *Osu Church*, in the next four years.

An evangelist has been found willing to undertake the difficult task of shepherding several scattered groups of Christians up in the *Kuma Mountains*. Sanyo Presbytery has just recently granted the request of one of these groups of Christians to organize themselves into a church.

One of the most interesting features of the work in this station this spring has been a series of tent meetings in the neighborhood of the largest spinning factory in Matsuyama. Men, women, and children crowded into the tent to such an extent that it was found necessary to hold two meetings each night, the first for children and the second for adults. People who could not be dragged into a church or preaching place to listen to a discourse on religion will sit, even stand, for two hours under a canvas cover and politely listen to the preaching of the Gospel.

Sunday Schools.—

Just how far reaching is the influence of the Sunday Schools it is impossible to say, but many are the evidences of their power for the salvation of souls. Not long ago the mother of two little girls came to the missionary's home seeking the God her children had been learning about in the Sunday School nearby. Upon the death of her husband her friends urged her to seek peace and comfort from the gods of the many temples about Matsuyama. Try as she would she could find in them no comfort or strength to help her bear the responsibility of rearing her little ones and keeping her family together. While the Bible woman was satisfying her spiritual hunger she kept saying: "Oh, I knew there must be a God like that; I couldn't worship gods that were only human or less. God must have sent me to you."

Work for Women.—

A very encouraging development of the local church work has been the increasing earnestness of the women in Bible study and prayer. Heartened by

the answers to their prayers during the last two years, their faith in the power of prayer has been greatly strengthened. Through the women's meetings and a cooking class they are trying to reach other women, especially the wives of the professors of the new higher school.

STATISTICS

STATIONS	Outstations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants		Added during year		Catechumens		S. S. Membership		Field Contributions for Church Expenses and Missions		No. of Schools		Pupils in Schools		Hospitals		In-patients		Dispensaries		Out-patient Visits	
																			Yen													
Tokyo.....	13	30	100	13	.....	.....	.....	.....	.....	.....	575	36	.....	.....	107	847	.....	.....	2,670	7	1,346	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Osaka.....	30	8	43	19	.....	.....	.....	.....	.....	.....	928	47	.....	.....	169	1,873	.....	.....	3,235	5	432	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kanasawa.....	6	11	25	9	1	.....	.....	.....	.....	.....	530	46	.....	.....	91	912	.....	.....	2,139	3	397	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wakayama.....	22	6	10	26	2	.....	.....	.....	.....	.....	604	31	.....	.....	56	1,906	.....	.....	1,683	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Yamaguchi.....	14	13	29	13	2	.....	.....	.....	.....	.....	606	55	.....	.....	112	678	.....	.....	3,468	2	303	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hiroshima.....	7	3	12	9	2	.....	.....	.....	.....	.....	645	81	.....	.....	507	557	.....	.....	2,313	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hokkaido.....	28	3	26	33	4	.....	.....	.....	.....	.....	1,822	132	.....	.....	224	1,683	.....	.....	9,628	2	331	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Matsuyama.....	5	7	4	7	.....	.....	.....	.....	.....	.....	405	31	.....	.....	45	600	.....	.....	1,140	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kyoto.....	11	4	13	9	2	.....	.....	.....	.....	.....	916	72	.....	.....	249	626	.....	.....	4,503	2	138	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tsu.....	17	2	15	12	.....	.....	.....	.....	.....	.....	636	76	.....	.....	106	1,167	.....	.....	1,277	2	85	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Fukui.....	5	3	3	6	.....	.....	.....	.....	.....	.....	149	12	.....	.....	60	320	.....	.....	525	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Manchuria.....	13	3	5	12	5	.....	.....	.....	.....	.....	752	52	.....	.....	.....	590	.....	.....	8,165	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Chosen.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1922.....	171	93	285	*168	*18	.....	.....	.....	.....	.....	*8,568	*699	.....	.....	1,726	11,759	.....	.....	Yen 40,746 Gold \$20,373	23	3,022	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
				†122	†43	.....	.....	.....	.....	.....	†15,836	†1219	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1921.....	175	87	281	*195	*17	.....	.....	.....	.....	.....	*6,795	*502	.....	.....	985	10,882	.....	.....	\$12,925	26	3,036	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
				†114	†41	.....	.....	.....	.....	.....	†16,824	†1,093	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

*Not including self-supporting churches.

†Totals of 1921 include self-supporting churches.



LATIN AMERICA

CENTRAL BRAZIL MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

BAHIA CITY: Port and State Capital 734 miles north of Rio de Janeiro. Work begun in 1871. Missionaries—Miss E. R. Williamson (P. O. Address, Jacobina); Rev. Henry J. McCall and Mrs. McCall.

VILLA NOVA DA RAINHA (Post office address: Cidade do Bomfim, Bahia): interior town 250 miles northeast of Bahia. Work begun in 1900. Missionaries—Rev. Chester C. Carnahan and Mrs. Carnahan.

PONTE NOVA (Post office address, Lencoes, Bahia). Normal and agricultural school on a farm 240 miles west of Bahia. Work begun in 1906. Missionaries—Rev. C. E. Bixler and Mrs. Bixler, Dr. W. W. Wood, Miss Lucille M. Breiner, Rev. Frederick E. Johnson and Mrs. Johnson.

CAETETE: interior town. State of Bahia. 400 miles southwest of Bahia. Work begun in 1909. Missionaries—Rev. H. C. Anderson and Mrs. Anderson.

NORTH MINAS (Post office address, Escola Ponte Nova, Lencoes, Bahia). Northern part of the State of Minas Geraes. Work begun in 1912. Missionaries—Rev. Alexander Reese and Mrs. Reese (P. O. address, Lavras).

GOYAZ (Post office address, Caetete, Bahia). Inland State. Work begun in 1913. Missionary—Rev. F. F. Graham.

DEATH: Mrs. W. W. Wood.

TRANSFERS: Miss E. R. Williamson from Bahia City to Jacobina; Rev. and Mrs. Henry J. McCall from Villa Nova to Bahia City; Rev. and Mrs. Chester C. Carnahan from Caetete to Villa Nova; Rev. and Mrs. Alexander Reese from Lencoes to Lavras.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Dr. W. W. Wood.

THE HISTORY OF PRESBYTERIAN WORK IN BRAZIL falls naturally into two parts. Begun in 1860 just before the outbreak of our own Civil War, it was carried on during the early years with small means. After 28 years of work, a new period began for the Brazilian Church. In 1888 the missions of the Northern and Southern Presbyterian Churches of the United States were united to form the Synod of Brazil. Thirty-four churches were connected with our mission and 18 with that of the Southern Church, making in all 52 churches, which were divided into four Presbyteries. This Synod met every three years and was entirely independent, having no relation to General Assemblies in the United States. Perplexing questions arose, and the growing divergence of opinion, not on matters of doctrine, but of policy and practical methods, became so acute that 17 ministers and nine elders, with a large number of followers, withdrew in 1903 from the Synod and formed an independent Presbyterian Church. This unfortunate schism greatly retarded the growth of the Brazilian churches. The first General Assembly of the Brazilian Church met at *Rio de Janeiro*, 1910. The meeting was marked by a spirit of great earnestness and intense desire for the spread of Christ's kingdom.

The work of the Central Brazil Mission is notable for the plan followed: instead of establishing fixed stations, the missionaries carry on their evangelistic work by frequently changing the place of residence. The missionary force is thus not an entrenched, but a mobile force. In 1871 a station was

tounded at *Bahia*, the oldest city in Brazil. *Villa Nova*, begun in 1900, is situated in a sparsely settled region, frequently suffering from drought and famine. It is a center for itinerating tours extending 100 miles east and 200 miles west. Some preaching places under the care of this station have been opened in fanatical and intolerant communities. In 1906 a farm school, founded as a self-supporting training school for the boys and girls of the interior churches was begun at *Ponte Nova*, a point five days' journey from Bahia City. The success of this school has proved the wisdom of its existence. In 1909 work was established 600 miles inland, up the river *Sao Francisco*, the headquarters being first at *Carinhanha* and about two years later removed to *Caetele*. Throughout the wide region falling under the care of this center there has been bitter opposition on the part of the Roman Catholic Church. Work was established in the State of *Minas Geraes* in 1912. The General Assembly of the Presbyterian Church in Brazil, learning that the Central Brazil Mission was in shape to cover its territory—one worker to 50,000 square miles—asked the mission in January, 1912, to occupy *Matto Grosso*, a world in itself, with over 500,000 square miles, or one-sixth of the United States. A mission was begun here in 1913 and transferred to the South Brazil Mission in 1915.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Central Brazil Mission. Price, 15 cents.

CENTRAL BRAZIL

After Mission Meeting in Bahia last year many felt that the year just closed would be a hard one. The mission year has now come to a close and the expectations of a year ago can be judged by the realities of today. Everybody has worked and worked hard. Five evangelists have traveled almost continuously throughout the year. Those who have been engaged in teaching and healing the sick have put in full time, and some have even gone beyond their strength.

It has been a bad year financially for Brazil. Business depression has continued throughout the year. Brazilian exchange has fallen to the lowest point in many years. Prices for Brazilian exports are low and prices for foreign goods are soaring.

Mission Meeting this year was held in the same city and at the same time that the Brazilian brethren were holding Presbytery Meeting. At a joint informal meeting of these bodies plans were made for the work of the coming year. Complete agreement was arrived at in regard to matters affecting both, and a very brotherly and cordial spirit prevailed.

BAHIA STATION

As in the previous year, Miss Williamson has been in sole charge at the mission headquarters. A small school for the children of some neighbors has been under her care. The children are learning to listen with pleasure and attention to the Gospel and Old Testament stories, and seem now to grasp something of the meaning of a simple application of the spiritual things in their own child life. Bible and reading lessons have occupied most of the evenings for a few months.

The book department has been in operation, filling orders for Bibles and tracts from the missionaries in the interior. The Bahia Church and the entertainment of missionaries who were in Bahia on business or in quest of steamers has consumed considerable time.

VILLA NOVA STATION

This station was under the care of Mr. McCall, the Presbyterian evangelist. Owing to the studied inroads of another denomination, Mr. McCall felt called upon to devote all his time to the station work, even to the neglect

C.BRAZIL
PONTE NOVA
INDUSTRIAL SCHOOL PLANT



To the right the main building and girls' dormitory. In the center ranch buildings. To the left school building.

Boys' Dormitory.



Hotel for patients.

of his wider duties with the Presbytery. He has sought to consolidate older parts of the work and to open up fresh places. A promising beginning was made at *Jacobina*, an old town south of Villa Nova, which heard preaching by Mr. Pierce Chamberlain many years ago, but had since been overlooked through many changes. Mr. McCall reports much spiritual movement throughout the whole field, there being 50 professions of faith during the year.

A house with two front rooms big enough to hold about 70 people was rented at Jacobina. From the first the people came out well to the services, and finally it was imperative to get a larger room. An old theater centrally located was found. This was fixed up so that it gives a good auditorium and a large room for Sunday School. A lot of young people come out to the meetings who like to sing, and at the end of a couple of months the singing would have done credit to any regular congregation.

In eight days in the *Campo Formoso* region 20 were received on profession of faith and a large number hope to profess on the first visit of a missionary. New points were opened to the gospel, and a few more visits will see that whole region open for gospel work, and a large number of new believers.

PONTE NOVA STATION

The personal work of Dr. Wood and the work of the whole mission sustained a heavy blow in the death of Mrs. Wood on June 18, 1921, after five years of service. The record of the Central Brazil Mission bears testimony to the fact that the various members of the Central Mission have lost a friend, the work of the mission a valuable helper, and the Brazilian people one who devoted herself to their needs.

The South Brazil Mission speaks of Mrs. Wood's death as an irreparable loss, but adds:

"We cannot but believe that the life of missionary service which had begun and which was so rich in faith, in Christian works, and in promise will be used by our Heavenly Father to advance the cause of Christ in Brazil in some special way. Our faith is that she has not lived and worked in vain. Let us, therefore, work while it is day, for the night cometh when no man can work."

This has undoubtedly been the busiest year that Ponte Nova has seen, and solid progress has been made in all phases of the work. Anti-American propaganda can't get a hearing within 60 leagues of Ponte Nova, for the medical, educational and agricultural work there has convinced the people that all American efforts are being devoted to the happiness and regeneration of the country-side. An evangelist has been giving his whole time to the evangelization of the vast region surrounding Ponte Nova, and the mission is now arranging matters so that there will be at least two evangelistic services a week for the benefit of the pilgrims. During the year the building of a church was taken in hand. Additional tracts of land were brought under cultivation, and the neighbors greatly wondered to see grass and corn flourishing, through modern methods of farming, in a time of drought.

EVANGELISTIC

"Itinerant Evangelism" has been the keynote of the work at Ponte Nova the past year. At Mission Meeting the superior claims of the older Lavras field in Bahia with a constituency of about 300 believers, were crying out for attention. Nominally, the Director at Ponte Nova was responsible for the evangelistic work in this region, and in the old days it was feasible for him to give five or six months to such work and still hold the reins at the station.

But with the growth of the school and the development of the agricultural side of the institution, itinerant evangelistic effort on the part of the director became more and more difficult. The field was depending on hurried and occasional visits from missionaries going to and from Caetete, whereas the condition of the churches was clamoring for assiduous pastoral visitation. Mr. Reese was occupied exclusively with visitation of the churches in the north of Minas section, the *Lavras field*, the *Orobo—Mundo Nova* section, the *Canal field*, and the *Macahubas* region.

A curious but promising movement is in progress at *Trahiras*, 50 miles west of Canal. Large numbers are interested in the Gospel and are groping after the truth in Christ. But the awakening is accompanied by an element of fanaticism. Some are indifferent as to the necessity of the church, the ministry and baptism; others observe two days of rest, Saturday and Sunday; yet others have built a house where those who care may have all things in common. One or two despise riches to the point of leaving off work. Children are being set to learn the New Testament by heart, and are said to rise at two in the morning to get to their task. Mr. Reese was anxious to make a visit there, but the drought prohibited this, and at the request of Coronel Joao Durado he postponed his visit till after the rains. The movement referred to, though a little fanatical, is thought by the missionaries to be right at heart and promises to yield much fruit.

EDUCATIONAL

Ponte Nova Farm and Industrial School.—

The health of the pupils has been good, as has the moral tone also. It was not necessary to suspend or expel anyone during the year. Nearly all the pupils have entered heartily into the propagation of the Gospel in the neighborhood on Sunday afternoon, according to their ability. From Roman Catholic families during the last three years there have been six professions of faith in the school, three or four of them being among the most promising pupils. It should be added that the graduating class gives exceptional promise, and that all four of the girls graduating will be teaching next year.

MEDICAL

The past year has been a hard one, Dr. Wood treating no fewer than 9,196 patients. Some of the blind with cataract see, some of the lame and crippled are able to walk; a life here and there has been saved; but perhaps above all a great number have been relieved of suffering, have heard the Gospel preached, and have formed new ideas of what we are trying to do for them. One case will illustrate. A man with gangrene of the foot, who was seen on Dr. Wood's return from last Mission Meeting, came to Ponte Nova in a litter the last of December. The leg was amputated, but because of the weak condition the healing of the wound was delayed. When he came the man was a strong Romanist. One day he asked where the amputated leg was buried, because, if it was in the Protestant cemetery his leg, being Catholic, could not heal. Another operation was necessary to close the wound, and after three months, when he rode home on horseback he carried a Bible and some tracts with him.

CAETETE STATION

It has been a hard year for business in this field, not only on account of the drought, but also because what the people of the interior had to sell brought a very low price and what they needed to buy cost so much. The principal exports from Caetete are cattle, hide, cotton and sugar. With poor pasture, it was hard to fatten cattle, while hides, cotton, and sugar dropped in price, and drugs, hardware, and cloth were very expensive, due in part to the fall in Brazilian exchange.

The station reports "progress." Caetete *Sunday School* has had an average attendance of 35 during the year, and there has been

steady growth in the knowledge of the Scriptures. Two other *Sunday Schools* have been maintained by groups of believers who live a few miles out of Caetete. The *Christian Endeavor Society* of the Caetete Church has had better and more interesting devotional meetings. Of the field in general it is reported that *Sunday Schools* are maintained in all the centers.

EVANGELISTIC

Itinerating.—

The places visited in some four months' itinerating by Mr. Anderson and Mr. Carnahan included in the southeast of Caetete, *Cacule, Condeuba, Barra das Flores, Sao Joao do Alípio, Peneido*, and *Sao Sebastiao*; to the northwest of Caetete, *Beniño, Riacho da Santa Anna, Brejo de Sao Jose*, and *Pajau do Vento*; the western part of the field, including *Bella Flor, Monte Alto, Carinhanha, Cocos, Correntina, Porto Santa Maria, Lapa, Riacho da Santa Anna*, and *Bonito*.

There were three professions of faith at Barra das Flores. This large field is open to the Gospel. There is no overlapping in this field with evangelical effort by any other church. Prejudices against Protestantism have been broken down and the field is ripe.

The Gospel is holding its own in the centers northwest of Caetete, but the needed stimulus of a week or 10 days' evangelistic effort in the larger centers would greatly encourage and strengthen the people, as well as bring the Gospel into contact with a large number of people. Spiritism is making its way into this field, having entered in Bella Flor, Monte Alto, Riacho da Santa Anna, and other centers.

On the longer trip in the western part of the field some of the very encouraging features were: Cordial welcomes everywhere; good attendance at practically all meetings and attentive listeners in every place visited excepting *Bom Jesus da Lapa*, the Mecca of the Romanists; generous offerings from the people in spite of the fact that the crentes were in very straightened circumstances occasioned by the prolonged drought; organization of the church at Cocos; eight professions of faith; and a desire for evangelical literature.

These trips brought the missionaries in contact with people in all walks of life, from the most ignorant vaqueiro (cowboy) to the political chiefs in the towns through which they passed; lawyers, teachers, merchants, fazendeiros (farmers), and seven padres, and the need of one is the need of all—they need Jesus Christ and the fine thing to note is that the majority with perhaps the exception of the padre, is willing to hear the Gospel.

EDUCATIONAL

Three *Primary Schools* were maintained, one in *Caetete*, one in *Riacho Secco*, one in *Bonito*, and also in *Carinhanha*, if political conditions permit.

NORTH MINAS FIELD

Unfortunately, little has been done in this field during 1921 as the evangelist was transferred temporarily to Ponte Nova to itinerate in three older fields with hundreds of believers uncared for. The missionaries are planning to resume work in North Minas in 1923.

GOYAZ FIELD

Like the other evangelists, Mr. Graham has had a very full year, but one of quiet progress, with increasing respect for the Gospel message. He traveled 3,100 miles in the saddle, and found much to encourage him.

The year 1921 has been a historic one in the development of the evangelical work in Goyaz, noting four principal events: (1) the first professions of faith, (2) the buying of property at *Volta da Serra*, for the station,

(3) the visit of Dr. Waddell, of Mackenzie College, the first missionary colleague to visit the field, (4) the building of an automobile road from *Planaltina* to *Ypameri*, thus bringing the southern part of the Goyaz field many days closer to *Sao Paulo* and *Rio de Janeiro*.

Near *Palma*, at a farm called *Santa Rosa* there was an interesting case of conversion. A man and his wife in 1919 obtained a New Testament and inquired much regarding the truth. In December of 1920 both died, one within a week of the other. Their Romanist neighbors thought they were infidels, excommunicated, eternally lost, because at the hour of death they did not want confession, crucifix, and candle. Their daughter, who understood, told of their peaceful passing away with a pure faith in Christ as their only Savior.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Bahia.....	14	3	6	16	....	443	29	26	396	7,572	1	112	....	....	....	....
Villa Nova DaRainha	38	2	8	50	....	659	67	55	600	6179	7	152	....	....	....	....
Ponte Nova.....	11	6	5	12	....	294	15	15	150	200	4	74	1	....	1	9,196
Caetete.....	29	2	6	38	....	729	37	45	475	1,470	5	148	....	....	....	....
North Minas.....	8	2	1	8	....	94	12	....	119	725	1	33	....	....	....	....
Goyas.....	20	1	....	1	....	2	2	3	113	800	1	32	....	....	....	....
Total 1922.....	120	16	26	*125	....	*2,221	*162	144	1,853	Milreis 16,946 Gold 3,728	19	551	1	....	1	9,196
Total 1921.....	99	15	37	*108	....	*2,138	*115	38	1,475	\$4,258	24	683	1	....	1	4,289

*Churches directly connected with the mission.

†Churches in connection with the National church of Brazil.

SOUTH BRAZIL MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

RIO DE JANEIRO: Capital of the Republic; population 800,000. Center of the wide and fruitful work of the Presbytery of Rio in three states; about a dozen urban churches and congregations. Occupied first in 1859.

SÃO PAULO: 300 miles west of Rio; population 400,000. Capital of the state of the same name, where education and Presbyterianism are strongest; four self-supporting churches in the city. Occupied in 1863. Missionaries—Rev. William A. Waddell, Ph.D., D.D., and Mrs. Waddell, Rev. Ashmun C. Salley and Mrs. Salley, Mrs. John B. Kolb.

CAMPINAS: 65 miles northwest by west from São Paulo; occupied since 1869 as a school and evangelistic center for a large territory. Two self-supporting churches in the city of 45,000 people. Since 1907 the site of the Theological Seminary of the Presbyterian Church of Brazil. Missionaries—Rev. Thomas J. Porter, Ph.D., S.T.D., and Mrs. Porter.

CURITYBA: about 445 miles southwest of Rio; population 50,000. Capital of the State of Paraná. Occupied in 1885. Missionary—Mrs. Wm. M. Hallock.

CASTRO, PARANÁ: about 150 miles northwest of Curitiba, and 400 miles southwest of São Paulo by rail; population about 1,500. Evangelized since 1883; occupied as a station in 1895. Missionaries—Rev. Harry P. Midkiff and Mrs. Midkiff, Miss Bessie Allen.

GUARAPUAVA, PARANÁ: about 200 miles west of Curitiba by rail and stage coach; population 1,000. Evangelized since 1885, and a center for several congregations. Occupied in 1897 and reoccupied in 1908.

FLORIANÓPOLIS: on the Atlantic Coast; population 8,000. Capital of the State of Santa Catharina. Occupied in 1898. Since 1915 all work has been done by the Brazilian Church.

PONTA GROSSA, PARANÁ: important railroad center, 28 miles south of Castro; population 8,000. Evangelized since 1883; occupied in 1913 as a center of itineration. Missionaries—Rev. Robert Frederick Lenington and Mrs. Lenington, Rev. Harold H. Cook and Mrs. Cook.

CUYABÁ: population 20,000. Capital of the State of Mato Grosso, in the heart of the continent, six days by day trains and six days by daylight river steamers northwest of São Paulo. Opened in 1913, transferred in 1915 from the Central Brazil Mission to the South Brazil Mission because of the lines of communication. Evangelistic center with a small church and school. Missionaries—Rev. George A. Landes and Mrs. Landes, Rev. Philip S. Landes and Mrs. Landes, Rev. Adam J. Martin and Mrs. Martin.

LAGES, SANTA CATHARINA: on the southern border of the state, reached by stage coach from the capital; population 2,000. Evangelized since 1910; occupied in 1914. Missionaries—Rev. George Luverne Bickerstaph and Mrs. Bickerstaph.

TRANSFERS: Rev. and Mrs. Harold H. Cook from São Paulo to Ponta Grossa; Mrs. John B. Kolb from Guarapuava to São Paulo.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. and Mrs. George A. Landes.

HISTORY.—The city of *Rio de Janeiro* was chosen as the center of missionary operations in 1860. The first missionary was Rev. Ashbell G. Simonton,

a man peculiarly qualified for pioneer work. He began preaching in a small third-story room, his first audience consisting of two men who had been his pupils in English. Now the Brazilian Presbyterian Church is carrying on this work and the missionaries are at other centers. *Sao Paulo*, the capital of the state of that name, the seat of a large law school attended by students from all parts of the country, occupied as a station in 1863, was early chosen as the educational center of mission work in Brazil. A beginning was made by Mrs. Chamberlain, who gathered children of church people in one of the rooms of her house. During the succeeding years, primary, intermediate and high school courses were organized. In 1886 Horace M. Lane, M.D., was sent out to superintend all the educational work in Sao Paulo. The system of graded schools is crowned by *Mackenzie College*, designed to give the Brazilian youth such advantages as American colleges offer. The college, though in close harmony with the mission, is controlled separately. At *Curityba*, the capital city of Parana, occupied in 1885, the *Eschola Americano* has developed into a very important and flourishing institution.

The first station in the State of Santa Catharina was opened at the capital, *Florianapolis*, in 1898. The Theological Seminary, formerly at Sao Paulo, was removed to *Campinas* in 1907. The Brazilian Church supports the Seminary except for the salaries of missionary professors. Extensive itineration has been done from Castro and also from Guarapuava. *Ponta Grossa* was occupied by the mission in 1913. *Lages* in Santa Catharina, reached by stage-coach from Rio de Janeiro, was occupied in 1914; *Cuyaba*, the capital of the State of Matto Grosso, in the heart of the continent, was occupied in 1913 by the Central Brazil Mission, but was transferred in 1915 to the Southern Mission.

The National Church of Brazil has done well. The movement for a better understanding and true cooperation between the Presbyterian Church and the independent organization, and the efforts of the Brazilian Evangelical Alliance to tighten the bonds that bind the Protestant bodies together, is a most hopeful sign.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

For fuller information send for "Pen Picture" of South Brazil Mission. Price, 15c.

The dominant note struck by the South Brazil Mission during the past year was one of appeal—for reinforcements and new recruits to cover more adequately the vast territory assigned to it. The mission as at present constituted faces an absolutely impossible task. Despite the lack of force and equipment, however, the South Brazil Mission reports substantial progress along all lines. Some unusual experiences were: the joy of meeting Rev. and Mrs. Cook, the first recruits to the evangelistic force since the Midkiffs joined the mission ten years ago; the pleasant surprise of finding nine believers in an out of the way corner of Parana, where it was not known that any one was interested in the Gospel; and the fellowship of the enthusiastic 200 delegates to the Sunday School Convention in Rio.

Another event to be noted was the choice of Rev. Erasmo Braga as secretary of the Literature Department of the Committee on Cooperation. His tact is wonderful and he is winning the interest and sympathy of the men who are shaping the future policies of Brazil.

SAO PAULO STATION

EDUCATIONAL

Mackenzie College continues to grow in numbers, in the quality of work done, and in spiritual things. It has been possible to appeal to the moral and religious instinct of the boys as never before. The number of boarding pupils attending Sunday evening services has about doubled.

The improvement in the atmosphere at the dormitory is due in part to the elimination of certain undesirable elements at the end of 1920, and in part to the presence of an unusually large number of children from Evangelical Christian homes (22 per cent); but above all to the good quality of the Protestant element. The greatest danger in the dormitory is the presence of so-called Christians who are immoral, dishonest, or lazy. The boys discover their character long before the authorities, and they do untold injury. The next greatest injury is from pay pupils from Evangelical homes who cling to the name Protestant, but who do not follow its principles. The greatest help is from sincere, hard-working, self-respecting Protestant boys.

During the year a group of the helpers, with one or two of the older boys from the pay pupils, met on Friday evenings for Bible study. This group led services on alternate Sundays at a Methodist preaching point near the survey camp, called *Itaqui*. They reported excellent meetings.

The position of the pupil helpers who occupy the places of responsibility is no sinecure. They have but little free time, they must do some of their studying after hours and some while on duty. They are men free from the feeling of responsibility. On the other hand, the work is an opportunity for boys of small means, who have the physical and moral strength necessary to gain an education and valuable training in dealing with people. The requirements are good health, character, willingness to work, humility with self-respect, and fair intelligence.

CURITYBA STATION

The entire work of this station is centered in the *Escola Americana*, the day and boarding school for boys and girls.

The school has had fuller classes this year than in the six previous years. Almost without exception, the boys and girls of the previous year returned, and over 40 new pupils entered. A course has been outlined to comprise nine years of study, to be supplemented by two years of domestic science for girls. The school received with deep gratitude the news of the gift of \$5,000 from the Woman's Board. In studying over plans, the Property Committee finds that instead of remodeling the present building, which is full to the limit with 13 girls and some of the teachers, an annex can be put up with the money. The school will thus be able to accommodate more pupils and in more satisfactory quarters. The annex will doubtless prove a great blessing, contributing largely to the school's capacity for growth. In the last year a number of applicants were refused for lack of room.

The plan of the annex includes bedrooms accommodating 30 to 35 pupils, lavatory, bath rooms, trunk rooms, and clothes presses, together with two large rooms for recreation and study, and a large space which later can be divided and equipped for the teaching of domestic science. The plans, after being submitted to the Building Committee, were sent to the Mackenzie College Engineering Department and approved by them.

Since Miss Stoner's return to the States, many things have been left undone. Miss Allen has arrived, but even if she were appointed for this school, sufficient provision would not have been made for the immediate needs. The school must have another American teacher by June, who will be able to take up the work when Mrs. Hallock goes to the States in 1923. It is neither business nor spiritual economy to put effort, time, and money into an enterprise and then not keep it on an adequate level of economic or spiritual efficiency.

CASTRO STATION

EVANGELISTIC

The signs of progress at this station noted during the year are: Seven professions of faith; cottage prayermeetings; a *Sunday School* averaging 120 in attendance, with an organized class of 20 young men who are raising money for a classroom to be an annex to the present building; and an asylum for the poor, organized and managed by the church, but financed by popular subscription.

A neglected opportunity is the regiment in Castro, where hundreds of soldiers are gathered every year to train for the art of war. The significance of the opportunity can be seen in the case of one of these soldiers who came from a home of ardent Romanists and in the regiment received one of the "Porcoes Escolhidos" which the missionaries take care to place in the hands of the new soldiers each year. He was persuaded to attend the services, was converted and, on his return to his home, in connection with his brother who had also been influenced by the Truth, the whole family was converted and now rejoice in the Truth that has set them free from their old superstitions. Partly as a result of this influence, 19 persons in that community were received in the church. He is now studying for the Gospel ministry and two of his sisters will enter the Christian Institute next year to fit themselves to work in the Kingdom.

Twelve trips were made to outstations and there was preaching at 12 different points. At all these places the work is going well; in some of the places there is a real enthusiasm for the Gospel.

The *Ladies' Aid Society* has had its regular meetings in the various homes, with a good attendance. The meetings are opened with devotional exercises. At present they are studying the book of Acts. The Charity Committee has done much visiting among the poor and sick, helping where there was need. The Visiting Committees have visited many families to arouse interest in the work of the society and in different branches of the church work. The society gave 100 milreis this year to the church. At the last two picnics it furnished cakes, cookies, etc., to sell. The young ladies' society joined in this work, also the "Classe Paulista." Over 120 milreis was cleared at the two gatherings.

EDUCATIONAL

Instituto Christao.—The year's work is reported as the best of any in the schools' history. There are two great needs, however, facing the school in its new year of work: the need of an American teacher, and the greater one of a Portuguese teacher. None could be found last year, so the school had to hobble along with the help of a man from Castro, who has had scarcely any preparation for this kind of work. There is no one in sight for next year and nothing to do except hope and pray. A part of the farm is rented, but there is no one to look after the cultivation of the crops. When will someone hear the cry and come out to this needy agricultural field?

Forty pupils were enrolled during the year. Three of them are aspirants for the ministry. Every pupil who comes to the proper stage of development is required to do practice teaching and to take work in pedagogy. The ideal of service to their country in the Sunday and day schools is held up before them. One of the graduates has completed her first year in Mackenzie College as further preparation for teaching. Another girl is ready to do elementary teaching. The new school building was dedicated on the 7th of September. The boys have put up the new outside kitchen, 23 by 16 feet.

PONTA GROSSA STATION

Although the year opened with only one missionary to carry on the work of this station, reinforcements arrived before the year's close, the first *new* missionaries in ten years.

EVANGELISTIC

The work has been carried forward as faithfully as possible and there are some signs of promise. Just after the meeting of Synod in Curitiba, Rev. Coriolano, the gifted young pastor of the Botucatu Church, came and gave a series of five meetings in Ponta Grossa. These had the effect of reaching some of the better class of the town and calling their attention to the Gospel. The hall was crowded at every service.

The *Sunday School*, *Women's Society*, and *Christian Endeavor* have kept up their good work, especially the latter, which has been holding regular meet-

ings in outlying districts of the town and reaching some who as yet are afraid to come to the church hall. The chief value of this work, however, has been the training of workers.

Country Work.—The work in the northern part of the state has gone steadily forward. At the meeting of Presbytery in the fine new church building at *Senges*, dedicated at that time, Rev. Palmyro Ruggeri was reordained to the Gospel ministry and was placed in charge of the work in *Senges*, *Montaria*, and *Espigao Alto*. He has continued to teach the large school in *Senges*. At *Juguariahya* the work is almost at a standstill because of the lack of a capable worker to lead the meetings. The little attention which Mr. Midkiff has been able to give to *Pirahy* has put the work there on a much better footing. A Swiss couple there have been doing pretty good work. At *Iraty* the coming of some new workers has encouraged the old ones and there seems to be a good spirit. The Sunday School has been kept up very regularly and outsiders are becoming interested. At *Rio Negro* the marriage of the leader there to a very worldly wife has proved more than disastrous. The meetings and Sunday School have been entirely given up, as there is no one to take the place of the old leader.

At *Porto Amazonas* the new church building is ready for the painters and it is hoped to dedicate it at the end of the year. Persecution surely did solidify the work there and raise up new helpers. The leader and his wife, who is the public school teacher of the town, have met with most determined persecution on the part of the Director of Public Instruction in the state. He is a very fervent Romanist, absolutely immoral in his private life, and says openly that he will drive out the Protestant teachers. But his persecution in *Porto Amazonas* has only led the better class of the people to study the Gospel, with the natural result. The church building will cost about 6,000 milreis, which is a pretty serious undertaking for 20 believers, none of whom is wealthy. But they are nearly all tithers and this has enabled them, as also the church at *Senges*, to put up good buildings.

At *Imbituva* there is a much better spirit, and it is hoped that the going there to live of one of the elders of the Curityba Church, as city attorney, will have the effect of reaching a class of people for which as yet nothing has been done. He is not ashamed to let his light shine and, of course, will be in constant contact with the better class of the community. At *Mandury* the work is in quite good condition. The *Sunday School* and *Christian Endeavor* have been kept up with great regularity and the effect is quite noticeable. The two princely givers in that congregation continue their assistance to all lines of church work, in the most retiring way, and God is blessing them more and more in material things. At *Guarapuava* the meetings are well attended, the *Sunday School* prospers, and the *Women's Society* is doing a great work. Fifteen persons were received on profession of faith. About 40 miles beyond *Guarapuava*, in the forest which reaches to the Parana Valley, are some 25 believers who had gone in there and the settlers are rushing in from all quarters. Western Parana is going to fill up very fast with settlers, and plans must be made to follow them up. This was made more and more apparent in another trip out into the sertao of the Tibagy River. The missionary's group of crentes grows by the coming of new settlers, as well as by the conversion of outsiders. They are planning to buy a large piece of land and as soon as they get their title they want to put up a church building. They also hope to have a school for their children in the near future, because of the coming of a crente from *Sao Paulo*, who is a school teacher.

LAGES STATION

Before returning to their field last year, Mr. and Mrs. Bickerstaph visited Serro Azul, where their daughter conducts a Sunday School, the only evangelical work carried on in the absence of the missionaries. Several meetings were held here, one child baptized, and 20 milreis received for Home Missions.

In *Lages* the fragments of congregation and *Sunday School*, scattered during the 10 months' absence of the missionaries, were brought together and reorganized. The attendance was brought up above the normal for the previous year, and four converts were received on profession of faith. One young man

from the Lages congregation will attend Mackenzie next year and is looking forward to the ministry.

During the winter three preaching places within a radius of 20 miles from Lages were visited by the missionaries once a month, considerable interest being developed at a village where three German families take some interest in the work.

In September and October Mr. Bickerstaph made a trip of over 500 miles on horseback, visiting a part of his old field in and about *Palmas* and *Xanxere*, receiving two on profession of faith and baptizing 21 children. The devoted elder at Xanxere continues to conduct worship in the absence of the missionaries, and the church will pay to the Presbytery its full quota of 350 milreis this year.

These reports are encouraging because, in spite of the scanty forces, they show a substantial advance all along the far-flung battle line and give a hint of what the mission might do if all its fields and institutions were adequately manned.

CUYABA STATION

EVANGELISTIC

The regular evangelistic work of the year consisted of the services in the main preaching hall at the station twice a week, three months of services in the *Bairro da Boa Morte*, preaching at *Guia* seven leagues away every other Sunday, and evangelistic trips to the larger country field outside of Cuyaba.

At two different times during the year special evangelistic services were held in the central hall. These meetings deepened the spiritual lives of the believers and brought some others to a decision for Christ, among them Sr. José Nonato and Sr. Jose Lotufo who professed their faith in Christ. Sr. Jose Nonato is an influential merchant in Cuyaba. He is an intellectual man who has read a great deal. He had read the Life of Christ, by Renan, and other similar works, and had become a skeptic. Sr. José Nonato will make a fine elder, since he possesses practically all of the qualifications mentioned by Paul as necessary for that office. When he professed his faith, he closed his place of business on Sundays and quit selling alcoholic drinks. One of his boys is thinking of coming to *Castro* next year to study.

At the last communion service before the report was written, Sr. Moysés da Costa Chaves and his wife were received into the church. Sr. Moysés is also a business man and he too has closed his place of business on Sundays and has stopped the sale of alcoholic drinks. This is the third business place in Cuyaba from which the Gospel has succeeded in driving out drink and Sunday business.

On August 9, 1921, work was begun on the new church building. The foundations were nearly completed by the 7th of September, on which date the cornerstone of the new building was laid. Many of the local and state authorities were present at this ceremony, and the papers of Cuyaba commented favorably upon it, with the exception of the "A Cruz," the official organ of the Catholic League. The Cuyaba Church is to be built of brick and will have a tower at one side, something like the Curityba Church. There was enough money in the treasury to complete the brick work, and one of the members promised to give the roof, while another promised to give six contos more. If these gifts materialize, the church will soon be ready for occupation, probably not later than July or August, 1922.

The distribution of "talents" among the believers has proved itself a successful method of raising money for the church building fund. Every three or four months five milreis have been distributed to each member of the *Christian Endeavor Society*, to be invested in some business that would bring in returns. At the time set for receiving the talents and the proceeds from their investment, there were those who brought in more than 100 milreis as the result of the use of *their* talents. Very few brought in less than 20.

At *Guia*, seven leagues to the north of Cuyaba, preaching services were held every two weeks, with but a few interruptions. A large proportion of the small population attended the services. An entire family, consisting of a widowed mother, three young men, and two young women, were converted. All of them professed their faith. There are others in *Guia* who are interested and come regularly to the meetings. At *Rosario*, about 20 leagues to the north of Cuyaba, the services were exceptionally well attended, especially by the poorer class of people. An old colored lady, about 70 years of age, became very much interested. She said that oftentimes one is on a wrong road and needs some one to come and point out the right one; that was her case. She cannot read, but is learning, and in spite of her ignorance, is very influential in *Rosario*, because she has always been an honest, hard-working woman and is related to a great many people in the town. Her conversion means a great deal to the cause of Christ in *Rosario*. A young man, a bookkeeper in *Rosario*, has also been converted. He has given good proofs of regeneration and is about to be married to the girl with whom he lives, in order that he may profess his faith in Christ.

Diamantino is a dead village, although some seed has been sown, and some interest manifested. The work out in the real country districts is promising. At a place called *Melgueira*, near *Diamantino*, there are two men who are interested. Out from *Rosario*, to the north and west, the people are interested. At *Nobres* there were very large and exceptionally attentive audiences. In the house of Jose Pedro Bahiano a group of people were anxious to have their children baptized, yearning for something religious, they knew not what. The work at *Sítio do Pantanal*, near *Pocone*, is still encouraging. There are now seven professed Christians at this sitio. Sr. Chiquinho holds a service every Sunday afternoon in his home. He is also planning to open a school in his home, for the believer's children. The work is growing in such a way that it is impossible for one man to do it justice.

CAMPINAS STATION

THEOLOGICAL SEMINARY

This has been a hard, but not unfruitful year in the Seminary. It has been hard because some students have been restless, two professors have been sick for months, the advocates of the *Unido* have divided and diminished the income from offerings, and the faculty have been preoccupied with the conferences and uncertainties of drawing together distrustful Presbyterians and Independents. It has been fruitful because every student has this year studied and profited much, the two professors are well again, the *Unido* is better understood and the equivocations on the whole subject will soon be ended, and the young Independents have resolved to bring the Old Guard to cooperation with the missionaries.

The 20 students are classified as follows: First year *ouvintes*, that is, students of special subjects, one of them a local Methodist preacher and two of them young women; second year *ouvintes*, one the Presbyterian pastor's wife, and another young woman who is engaged to a student; the *assistentes*, who are candidates of Presbyteries taking special courses on the official requests of their Presbyteries; the *regular students for the diploma*, who enter with complete courses of preparatorie corresponding to the gymnasium courses.

A campaign was undertaken to secure 100 contos for the endowment by the time of the Centenary Celebration of Brazilian Independence, September 9, 1921.

Dr. Porter, the representative of the mission at the Seminary, was also engaged in evangelistic work, caring for the congregations of *Jundiáhy* and *Santa Barbara*. In the latter field is a group of French, Americans, Germans, and Brazilians who have long held out and hoped for better days. Some converts have been received, a *Sunday School* has been opened, a civil society organized to hold property, ground received by gift for a church building, a sub-

stantial subscription made for the work, and in November for the first time the last irreducible Independent, an old and wealthy French woman, came to the public worship. The priest of the town is an Italian of the last century and his intolerance helps the cause. The paper, *Ex-Padre*, circulates among the people.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Sao Paulo.....		5								Milreis						
Campinas.....		2														
Curitiba.....	3	1	17	5		158	10	3	250	5,000	1	240				
Castro.....	10	3	10	9		227	39	25	300	1,000	1	40				
Guarapuava.....	35		39	44		1,064	38	75	880	7,520	3	105				
Ponta Grossa.....	5	4	5	6		110	3	10	120	985						
Cuyaba.....	14	6	7	12		128	20	52	115	1,893						
Lages.....	8	2		3		27	4		60	200						
Total 1922.....	75	23	78	*79		*1,714	*114	165	1,725	Milreis 16,598 Gold \$3,651	5	485				
Total 1921.....	72	22	72	*81		*1,586	*77	150	1,310	\$5,041	4	282				

*Churches directly connected with the mission.

†Churches in connection with the National Church of Brazil.

TALTAL, CHILE



The City looking down from the mountain

STREET SCENES



Water
carrier



Street
Restaurant



Fish peddler

CHILE MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

VALPARAISO: the principal port of Chile, on the coast, 90 miles west of Santiago. Work begun in 1868. Missionaries—Rev. C. M. Spining and Mrs. Spining, Rev. Robert B. Elmore and Mrs. Elmore, Miss Estella Daniel, Rev. J. P. Van Eaton and Mrs. Van Eaton, Rev. Jas. F. Garvin and Mrs. Garvin. *Short Term*, Miss Cora Smith.

SANTIAGO: capital of Chile, at the foot of the Andes Mountains: connected by rail with Valparaiso, which is 90 miles west, on coast. Work begun in 1868. Missionaries—Rev. W. E. Browning, Ph.D., and Mrs. Browning, Rev. James H. McLean, Rev. W. B. Boomer and Mrs. Boomer, Rev. Samuel C. Henderson and Mrs. Henderson, Rev. I. F. Bouick and Mrs. Bouick, Rev. J. S. Smith and Mrs. Smith, Rev. Edward G. Seel and Mrs. Seel, Rev. George B. Dutton and Mrs. Dutton, Miss Florence E. Smith. *Short Term Teachers*, "Instituto Ingles:" Coleman H. Mallery, Walter J. Porter, Mr. Paulding B. Forry, Mr. W. W. Greenlee, Miss M. Elizabeth Schaaff, Miss Mary E. Whelan.

CONCEPCION: in Province of Concepcion, 500 kilometers southwest of Santiago. Work begun in 1878. Missionaries—Rev. A. Waldo Stevenson and Mrs. Stevenson.

TALTAL: capital of the Province of Atacama, about 440 miles north of Santiago. Work begun in 1888. Missionaries—Rev. D. R. Edwards and Mrs. Edwards.

RETIRED FROM SERVICE: Mrs. W. H. Lester.

TRANSFERS: Miss Florence E. Smith from Valparaiso to Santiago; Rev. and Mrs. C. M. Spining from Valparaiso to Curico.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss Florence E. Smith, Rev. and Mrs. C. M. Spining.

HISTORY.—The first Protestant mission in Chile was established by the American Foreign Christian Union, and was transferred to the Presbyterian Board in 1873. In 1846 *Valparaiso* was occupied by Rev. David Trumbull, D.D., sent there by the Seamen's Friend Society and the American and Foreign Christian Union. Dr. Trumbull labored mostly for the English-speaking people, but did much for the Chileans through the press and in connection with our mission, with which he cooperated until his death in 1889. In 1866 Rev. A. M. Merwin took charge of the Spanish work. He began to preach in 1868 and a church was organized in 1869. Rev. W. E. Dodge was sent out in 1883; he was soon called to be associate pastor of the Union Church of English-speaking residents, but was identified with our mission. Succeeding missionaries carried forward regular church work, established a school for boys and girls, a *Sheltering Home* for orphan children, a *baby dispensary*, a *Union Training School for Women*, and a religious paper known as "Heraldo Evangelico." In *Santiago*, the capital, where work was begun in 1868, one method of conducting evangelism has been by means of chapel services in different quarters in charge of a band of lay evangelists. The *Instituto Internacional*, a boarding school for boys, was begun in 1876; in 1898 the name was changed to "*Instituto Ingles*." The students have been drawn from influential families in Chile and other parts of western South America. There is also a *Union Bible Seminary*, a *Union Bookstore*, "*El Sembrador*," and a 16-page weekly publication, "*El Heraldo Cristiano*." The church in *Concepcion* was founded in 1880. The station has a large outstation evangelistic work. In

Taltal work was begun in 1888. This is the northern field of the Chile Mission, and is the most needy and most responsive of all the stations. Its work is largely among the copper and nitrate industries. There is a strong church at Taltal.

In 1888 the government granted the mission a *charter*, whereby "those who profess the Reformed Church religion according to the doctrines of Holy Scriptures, may promote primary and superior instruction, according to modern methods and practice, and propagate the worship of their belief obedient to the laws of the land;" and "this corporation may acquire lands and buildings necessary for the expressed object, and retain the same by act of the Legislature."

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Chile Mission. Price, 15 cents.

SANTIAGO STATION

Santiago has approximately one-seventh of the entire population of Chile within its bounds. In this great city of half a million we have four organized Presbyterian churches, three of which are in their own buildings and three of which are self-supporting, receiving nothing from the Board.

EVANGELISTIC

Holy Trinity Church.—This is the oldest church in Santiago, having celebrated its 50th anniversary some time ago. It is what we might call the mother church of all the work of the Presbyterian Church in Santiago. One by one, the others have been formed, oftentimes taking large numbers from this church, yet the work has been maintained and a general growth can be noted. This church has a good *Christian Endeavor Society* and also a *Young Men's Club*, both of which work to attract the young people. The enrolment of the Sunday School is over 120. There is a live *Woman's League* which works faithfully for the financial support of the church. They have also a local preaching place some distance from the church, where a Sunday School is held on Sunday afternoons and an evangelistic meeting is conducted on some week day night.

Church of the Redeemer.—This church has outgrown the Trinity Church in numbers and is one of the most active churches in the city. The Evangelistic Committee, presided over by the pastor, meets every Monday evening and plans its work for the week. This committee is composed of the strongest men in the church, many of whom are young and very efficient. The preaching is evangelistic, and it is not uncommon Sunday nights for 10 or 12 to go forward and declare their intention of beginning a Christian life. The women are also organized into an efficient society which works for the financial support. In this church is the largest Sunday School in Santiago.

Church of the Savior.—The work in this church is, perhaps, the most encouraging of all. A special feature is the high spiritual level of the congregation. They have more meetings for prayer than the average and these are all well attended. The pastor is a careful student. The Evangelistic Campaign during Easter week was a time of great blessing. To emphasize the idea of study, the New Era organized some classes for study of the Bible. The *Sunday School* is one of the most enthusiastic schools anywhere in Chile.

The Christian Union Church.—This church began with some 35 members and from the very start was entirely self-supporting. The fact that the pastor gives his services without pay must be taken into consideration, but they have to rent the building in which they worship and it costs them very dear. They are a very loyal group and all the people come long distances on the cars to the meetings. Should they get into a more populous district where they could expect to draw from the community contiguous to their church, they would grow much more rapidly.

There is a *Christian Endeavor Society* made up of the young people of

the church, which has a weekly meeting. The *Sunday School* is small, but has a fairly regular attendance ranging about 50.

For some years each separate church has attempted something in the way of open air work near its own center. During this past year a more concerted effort has been made by all toward the common aim of evangelizing the entire city. For this the four churches entered into an agreement that each should help the other in the work. They circle the city, meeting in the proximity of some one of the churches each Sunday. An hour before the time for the meeting, the church near which it is to be held is open and many congregate for prayer and consultation. Usually there are different speakers each Sunday, though a good part of that has been undertaken by a few. It is hoped that some work can be attempted among the many thousands of laborers who have been brought to Santiago on account of the closing down of the saltpeter works in the north. There are somewhere near 20,000 such within the city now, supported by the government, remaining idle and hence a menace to the morals and even to the entire social fabric of the nation.

One other evangelistic work must be taken into account. On January 15, 1921, work was once more opened in the section of the city known as *Esmeralda*, formerly *Chuchunco*. Here the fiercest resistance has been experienced from the Roman Church. The meetings are now kept up by visits from outside and by the few who have become interested in the work since reopened. There are about 50 children and 25 adults enrolled.

Outstations.—

The work carried on at *Curico* was under the oversight of Mr. Seel. It includes the four provinces of *O'Higgins*, *Colchagua*, *Curico*, and *Talca*, with one preaching place in the province of *Linares* (town of *San Javier*). The area of the field is equal to the combined area of the States of Connecticut and Massachusetts. There are nine cities having more than 3,000 inhabitants, four of which have more than 10,000. The region is distinctly agricultural, wheat and wines being the chief products. The Braden Copper Company of New York has a large and modern mine and copper smelter at *El Teniente*.

There is probably no section of Chile where the Catholic Church has a more dominating influence than in this field. Yet there is very little persecution of evangelicals, and it is encouraging to note that everywhere the people respond as never before to a fair presentation of the Gospel.

Rancagua.—This church has not had a year of marked progress. In the congregations there have been some cases of discipline and one elder has been inclined to make trouble. The most encouraging feature is the small group of young people that form the *Christian Endeavor Society*. With proper leadership much may be done with them and through them. The advance made in response to the New Era appeals last year has been maintained fairly well, but this year's objectives have not been reached. No visits to *Rosario* or to the Braden Copper Company towns have been made this year.

San Fernando.—This church has had another good year. During the New Era Evangelistic Campaign the church experienced a real revival, but its principal effect was to purify the life of the church members, without any great number of new persons being brought to Christ. There is scarcely a home among the members and adherents of the church where family worship is not regularly held, and house-to-house prayermeetings every week. The practice of tithing has been largely adopted.

Curico.—This church has had many handicaps to face, but in spite of all of them, has made notable progress. The congregation is composed of people poorer in this world's goods than those of almost any of our churches. They began the year with a debt of about 350 pesos, are without a pastor, meet in a wretched building in an out-of-the-way section of town, and have the memory of old quarrels to hinder the growth of the work.

But the church has paid off all its old debt, has saved 30 pesos toward the

new building it so badly needs, and has increased voluntarily the quota it pays toward self-support by 20 pesos a month, all of this without recourse to entertainments or other money-raising schemes. The New Era Stewardship teaching has taken firm root. There are 10 tithers enrolled and eight of the 20 families connected with the church as members or adherents observe regularly family worship. For five months services were held at the home of a member who lives in a neighborhood famous for its wickedness. The worst elements of the district began persecuting the brother in whose house the meetings were held, breaking the tiles of the roof, and stealing anything they could get their hands on. This made it impossible for the man and his family to leave the house long enough to attend the services in the chapel, and since he is a beginner in the Christian life, it was thought better to save him from further trials and discontinue the propaganda meetings.

Talca.—This year the pastor with three other delegates attended an Institute in Concepcion in February, and there something happened that looks very much like a reconsecration, if not indeed a conversion on the part of this pastor. Ever since then the Talca Church has been alive and progressing.

About one-fourth of the families have erected the family altar, there are 12 tithers, and a good company of "Comrades in Intercession." The financial obligations of the church have all been met, and the year will close with a small balance of cash on hand. Nine persons have been received into the fellowship of the church.

San Javier offers a most inviting field for the planting of the Gospel seed. Until recently it was regarded as a center of strong Roman Catholic influence, but fortunately a change has come. The immorality and intolerance of the priests have become so flagrant that the people have lost confidence in them. The mayor invited the pastor of the Talca church, who makes weekly visits to San Javier, to open a chapel in the center of the town. As soon as a suitable location can be found, it is proposed to open the new preaching place and to establish also a Sunday School.

EDUCATIONAL

Instituto Ingles.—Of the number matriculated this year there are: Chileans, English, North Americans, Spanish, French, Italians, Turks, Jugo Slavs, Germans, Argentineans, Bolivians, Arabs, Hollanders, Ecaudorians, Uruguayans, Colombians, Swiss, Russians.

Of the present matriculation, 16 live in or near Santiago, that is 75 per cent; 19 come from the south of Chile, 14 come from the north of Chile, 11 come from in or near Valparaiso, five come from Bolivia, one comes from Buenos Aires.

At least 15 of last year's boys did not return this year because their parents could not pay, and because of a statement published in the prospectus that the school is under the auspices of the Presbyterian Church.

Religious services have been maintained daily throughout the year. Sunday morning Bible classes are held for all who are in the building, studying the International lessons; Sunday evenings a voluntary song and praise service in the parlors at which a children's sermon has been preached. Six to eight have attended fairly regularly the *Young Men's Club*.

Escuela Popular (girls).—The Escuela Popular is now in its third year and is held in the Church of the Redeemer, though this place is very unsatisfactory. Twice the mission has attempted to obtain a better house, but has been hindered each time. The school has grown and at the beginning of the year it was felt necessary to limit the number to be matriculated, as there was not room for more.

Bible Seminary (Union).—In view of the fact that the building project for the seminary has been postponed, and the dilapidated condition of the present building simply demanded some improvements for hygienic reasons and the barest requirements of efficiency, the faculty, in accord with the First Methodist Church, has had the roof attended to, done some papering, and had electric lighting installed. Another problem is the furnishing of suitable textbooks. Some good ones used in years past are now out of print, and there are no others to take their places so satisfactorily, for example in homiletics and personal work. Commentaries are greatly lacking. It must be remem-

bered also that we Presbyterians have room furnishings for only three students.

An experiment in the line of self-government was proposed by the faculty and accepted by the students. It seems to have proved better than the former arrangement for control in the building when the faculty is not present.

El Sembrador (Union Book Depository).—Aside from the merely commercial results which are being achieved, the real purpose for which the Depository exists is being realized. More and more the mission is convinced that if the maintenance of the store costs the mission many times more than it is costing in subventions, it would be an excellent investment, for here in a central location of the capital city of the Republic is a store known as "netamente evangelica," where the best that the Evangelical Church has produced so far in Spanish is on sale, and much in English, run on absolutely Protestant Christian principles, and always having in a prominent place some edition or other of the Bible. There are reasons to think that the *Sembrador* is exercising a profound religious influence on many lives.

Committee Reports.—

Literature.—Comparatively little has been done in the way of preparing, and nothing in the way of publication of literature. Mr. Garvin has translated and distributed among some half a dozen national workers the Commentary on Acts in Dummelow's One Volume Commentary, and a number of briefer selections from different authors.

New Hymn Book.—A letter from Dr. Winton, Literary Secretary of the Commission on Cooperation in Latin America, and a personal interview with Mr. S. G. Inman, ex-secretary of the same organization, have brought to light that neither in 1921, nor 1922, is it at all probable that such a book could be published in the U. S. A. on account of the financial situation. But Mr. Inman advised prosecuting the work to completion and having it ready for the opportune moment to present it to a responsible publisher.

Temperance.—This is the first report of the Temperance Committee to this mission and hence must come as somewhat of a novelty.

The two plans of propaganda along which it was agreed to do the work were, in the first place, the translation and publication in Spanish of some novel of a popular type that would carry a strong temperance message; and in the second place, to carry out a program of temperance education through our Sunday Schools. So far little has been done along either of these lines. First of all, material which was requested from the United States has been long in coming, some having only recently arrived and some still being on the way.

Through the efforts of Mrs. Stevenson in *Concepcion*, 18 of the young people of the Sunday School have signed temperance pledges. Plans are now under way to hold a temperance program and declamation contest in the Escuela Popular of that city. Through the efforts of Mrs. Garvin in *Vina del Mar*, Bands of Hope have been organized by all of the Escuelas Populares of that city, and over 100 of the boys and girls of these schools have signed pledges to abstain from the use of alcohol, tobacco, strong language, and cruelty to animals. Through the efforts of Miss Maniel, a Temperance Declamation Contest was held in the central Escuela Popular of *Valparaiso*, in which seven of the boys and girls took part. The whole program was one of temperance, and after the contest temperance literature was distributed to the large group of parents and friends who were in attendance. Mr. Bouick succeeded in getting all of the boys of his voluntary Bible class in the *Instituto Ingles* to take a pledge against the use of both alcohol and tobacco, besides making strong propaganda in all of his science classes.

VALPARAISO STATION

Valparaiso, the principal port of Chile, is a busy commercial and cosmopolitan city of about 250,000 inhabitants, second only to Santiago, the capital, some 70 miles distant as the crow flies, by rail 120 miles, a little south of east. Valparaiso looks out to the north over a

semi-circular bay about three miles in diameter. Farther up the coast lies Vina del Mar, a large suburb of 20,000 population, five and one-half miles distant from the center of Valparaiso. The two cities are continuous and for all practical purposes one. The mission work in these two cities is also practically one.

EVANGELISTIC

San Martin Church.—The center of evangelistic effort in Valparaiso is the one organized church on San Martin Street, of which Senor Figueroa is the pastor. Since November last the congregation has provided all his salary and their running expenses. According to the universal custom of our evangelical churches in Chile, the principal Sabbath service with sermon is held in the evening. In February an Evangelistic League was organized among the members of this church, which holds an evangelistic service every Saturday night in the church, and also helps in similar services on week nights on Carretas and Cordillera hills. They have also held some open-air meetings in different parts of the city, with encouraging results.

The *Sunday School* has 13 classes, including two for men, two for women, two Baracas, and two Philatheas. These latter four classes have a joint organization, the Baraca-Philathea Association, and arrange for various social and inspirational evenings. They have charge of the last Wednesday evening prayermeeting of each month. The *Women's Society* meets every other Monday for work and devotional hour. The pastor conducts a weekly *Catechumen's Class*, in which about 40 are preparing for membership.

Carretas Hill Chapel.—The work here has been very encouraging. The average attendance at the Sunday School has been some 53. There are four classes, one for adults, one for little girls, one for little boys, and one for junior boys. The Tuesday night preaching service, conducted until within the past few months by the Evangelistic League and others from San Martin Church, has been well attended.

On *Cordillera Hill* little progress has been made during the year. The competition has been too strong. The Pentecostals have a chapel near by, and a former member of San Martin Church, who left under a cloud, has been carrying on services not far away. Some nights there have been 25 or 30, but on others, especially when cold and rainy, there would be none.

In *Vina del Mar* the central church, under Rev. Miguel Marti, has been diligent and really has accomplished some good work, not only in the Sunday School and usual church services, but also in attending to the branch Sunday Schools and week night services on *Chorillos* and *Vista al Mar* Hills. For a long time at Chorillos the work was very discouraging, but of late there has been a revival of interest. At *Vista al Mar* Sunday evening services were begun in July, and have an increasing attendance and interest, as also the Sunday School and Thursday night service.

Santa Inez is the farthest away, and is therefore left almost entirely to the pastor, Senor Herrera. The congregation has been good, sometimes the room being nearly full. There as elsewhere we have many children even at the night services.

Work for Women.—

The *Liga Lidia* (Woman's Aid Society) is a society of women who sew in order to earn money to help in the support of the church. It meets on Wednesday afternoons. They also sew for the poor and donate a few garments to those who are really worthy of help. At each of these meetings Mrs. Boomer gives a Bible lesson which is followed by a prayermeeting, and then tea is served.

EDUCATIONAL

Escuela Popular.—The year has been a very successful one, both in the number of children in attendance and in the grade of work done.

An encouraging sign has been the increase in the number of children whose parents attended the school years ago. The Sunday School that has

been maintained in the school has not been so largely attended as last year, and from the excuses that the children make for not attending, it is clear that there is a great deal of silent and persistent opposition to our religious work.

There is a spirit of true friendship among the girls in the boarding department which is good to see. The Christian girls, with the teachers, have conducted a New Era prayer group every Tuesday evening.

MEDICAL

Baby Dispensary.—The Dispensary is just finishing its third very successful year. As in other years, we have had the services of the pastor's wife, who is a trained nurse, and the evident appreciation of the people makes us feel more than ever the importance of the work. The burden of it has been borne by the wives of the three missionaries of this station.

A large part of the illnesses come from malnutrition, and as the mothers are too poor to buy the needed food, the mission, in order to accomplish anything, must give the food also. To curtail the rapidly growing expenses, they have tried with some success the preparing of such a food as that used in the "Gotas de Leche" in Valparaiso.

Two English ladies have been most faithful in working one day each week in the dispensary, bathing babies, and between baths they knit up bits of wool given them for the purpose, into little garments to be used for the most destitute. A regular *layette*, consisting of four garments, which the dispensary provides from its funds, is given when a mother is in need. Besides, several English ladies make us regular gifts of clothing to be used at our discretion.

A campaign was started for savings-bank deposits by selling the stamps in the Dispensary. Each woman was given a little booklet with one stamp in it in the name of her baby, and five prizes were offered for the first books filled. The friend who gave the talk on savings comes once a month to see how many books have been filled, and then takes the woman to the bank to either get her ten pesos or to open an account. The results have been surprisingly good.

CONCEPCION STATION

Concepcion, a city of some 65,000, is none too fully occupied with two modest Protestant Church buildings, one Methodist and one Presbyterian, a mission room conducted by the Salvation Army, and smaller groups of the Southern Baptists and Pentecostals. Concepcion is the third largest city in Chile, and the commercial and cultural center for all the southern part. The Church is in the center of a thickly populated section of the city. And the people seem ripe for some form of advertising and invitation. There is no longer the active hostility of a few years ago, stirred up by the priests and manifested by the people in the throwing of stones at the church windows.

EVANGELISTIC

The Concepcion Church has had many setbacks, and the present members are cold and unresponsive. The pastor, Sr. Aracena, has had a hard row to hoe. He has never met with a whole-hearted response, but has kept his own counsels and worked ahead till he has gained at least the respect of all. He has a keen mind and absorbs new knowledge as a sponge does water. With help in his studies he ought to develop into one of the leaders of thought in the Chile Church.

One of the recruits to the missionary force has been teaching the pastor the principle of pulleys and other elementary matters connected with physics and chemistry. Senor Aracena has had much more interest in temperance since he found out the principle of distillation and was actually able himself to distill out of a cup of wine a quantity of alcohol that would burn and cook the white of an egg. His increased interest in the dignity of the Biblical ac-

count of creation and the beginnings of things has led him to start a series of studies in Genesis for the Wednesday night prayermeetings. So the missionary has been studying with him for an hour four times a week Bible and theology, science, and English.

At *Chillan*, one of the most progressive cities of the central valley, there is one of the most aggressive churches. The pastor, a graduate of the Bible Seminary and ordained, has gathered around him an Evangelistic Committee that carries on a series of five preaching places in the town and surrounding connecting villages. The Sunday School also has a progressive group of 11 enthusiastic teachers, and several younger supply teachers. The congregation has just put about 300 pesos into painting and fixing the interior of the church building and are rightfully proud of its appearance. In an evangelistic meeting held there during a recent series of meetings, the church was filled to capacity.

There is one other church in this station of the mission, outside of Concepcion. It is at *Parral*, two hours' ride beyond Chillan, where Sr. Romero, who has had one year's training in the Bible Seminary and very little schooling besides, is trying to do the work for a town of perhaps 15,000, visiting also two other towns nearby on the railroad. In the first of these a new chapel is just being completed. In the other, the capital of Linares Province, the group, which was one of the first organized churches in Chile, has passed through many reverses till it is today merely an appendage of the Parral Church. It should again become a thriving church, but lacks a pastor to give it full time.

Resume.—In four provinces with a population of over 150,000 each, we have four organized churches averaging less than 100 each in attendance, and one day school of 65 pupils. In addition, the Methodists have in the City of Concepcion a boys' and a girls' boarding school. And to realize the inadequateness of this occupation one would have to be familiar with the consequences of 400 years of despotism of the Roman Catholic Church. But there is a national Church with national pastors.

Now, we need more day schools to recruit for the Sunday Schools, the Seminary in Santiago, and the Normal School in Valparaiso, that we may have more pastors and teachers, and a press to send us clean literature in Spanish.

EDUCATIONAL

Escuela Popular.—This school on the outskirts of the town is facing a crisis. This year the compulsory education law of the Chilean Government went into effect. Two new schools, one with a splendid equipment, have been put up in sight of our school. Along with the advance in standards, our own school has received a setback by the loss of our best prepared teacher, who is to marry the pastor of the church. Not one of our present teaching force is in any real sense prepared to teach. In spite of these difficulties, the school has not lost much of its well-earned prestige, for the earnestness of the teachers has made up in part for their lack in preparation. However, if the school is going to fill a need in Concepcion, some changes will be necessary.

MEDICAL

Dispensary.—The dispensary, recently opened by the combined effort and voluntary contributions of the Presbyterian and Methodist missionaries in the city, has reached already over 200 needy mothers and their babies. There seems to be a fine opening now to create a little community feeling around the church, at least to let the thousands who pass know that the church is there to help them. They have never known a church that was vitally interested in their daily welfare.

TALTAL STATION

The distance from the northernmost to the southernmost point of the part of Chile known to us as the "Taltal Station," is about 500 miles. This is all desert except for the river beds, which are under cultivation. These are two and correspond to the rivers that discharge at Caldera and Huasco. The most recent census at hand gives a total population for the station of 100,000, but at present, owing to the exodus of miners, it would not exceed 50,000.

The tremendous mining crisis has had its effect on the work. Large congregations in the mining camps in the Pampa (interior) of *Tocopilla* and *Taltal*, have dwindled 50 per cent during the year and certainly are not more than 25 per cent of what they would be in normal times. And the situation is just about the same in the districts of *Copiapo* and *Vallenar*. The towns and ports have suffered too, and it is stated that about 20 per cent of the town population had also removed to other parts.

The town congregations, in spite of these adverse conditions, have been able to maintain all their activities in good condition and have not even fallen behind in their financial obligations. Saltpeter and copper may not be essential to the preaching of the Gospel. But, certainly, good markets for these commodities are the sine qua non of finding miners in the north of Chile to whom to preach it.

EVANGELISTIC

Churches at Tocopilla, Taltal, Copiapo, Vallenar. In the *Tocopilla* district the town church has kept the wheels moving, although the pastor is not an expert at applying lubricants. With the help of his men, he has maintained a couple of preaching centers in different parts of the town. Politics have interfered some, while a cooperative store that was started among the members was a source of worry. If the enterprise has not already died of exhaustion it can safely be trusted to do so.

Sr. Villa is an excellent worker in the *Pampa*. He easily brings together a crowd of 100, 200 or 300 people to hear him proclaim the Gospel. At *oficina Rica Aventura* there is still a very flourishing congregation where all the regular activities of a church are carried on. Out of 11 *oficinas* only four are working; and only one of these at full capacity.

Rev. Manuel Herrera was the pastor of the *Taltal Church* at the beginning of the year. Owing to the state of his health, he was removed in March, 1921. This church has suffered the same effects as the others in the matter of numbers. But a good spirit of work has been maintained. Several weak organizations have been stimulated and a committee of men for evangelization has been begun. The Sunday School has opened up a branch in the same place where the committee now holds its services.

The Pampa work here has suffered also, as in *Tocopilla*. Of 13 *oficinas*, only five are working and only one of these full time. Men are being dismissed constantly and among those who have left have been the majority of our people and particularly those who were capable of leading the small groups in their activities between the visits of the pastor.

The New Era Program was put into effect as far as possible, but not all the points were attained. In *Tocopilla* the service is conducted in our own way, but in *Taltal* it takes the form of the Anglican. On one occasion the gentleman who usually reads the service was detained, and the missionary, after being duly coached, took his place. It was remarked by a friend afterward that the missionary had given them one prayer too many, but that it probably wouldn't do them any harm.

Copiapo, Caldera, Chanaral.—These three towns are grouped because they are under the care of one worker. In this region we find no saltpeter mines, but metal workings are numerous. *Copiapo* is dependent upon the mining industries for its existence, for when the mines in its immediate neighborhood and those to the north shut down, there is no market or a very reduced market for the farm products. Caldera and Chanaral are mining ports. So that this region is also calculated to feel the effects of the mining crisis. Never-

theless this district, too, has maintained its work and has met its obligations. One of the members of the Taltal Church has spoken about the possibility of his going to Chanaral when things open up, to hold services regularly and support himself at the same time by his work.

Caldera is the port for Copiapo. Sr. Castro visits the congregations monthly and is very pleased with the spirit and progress. The Fire Department allowed him to use the large yard of their establishment so that he could put on a temperance program.

There is a little school in Caldera maintained by a daughter of Sr. Castro. She is but poorly prepared and even more poorly paid, as all that she gets is the little pittance that she is able to collect among the poor parents of her pupils. The people seem grateful for her work, however; one man to the extent that he is willing to provide the teacher with her food if she is not able to pay for it, so long as she may be willing to stay.

Copiapo, the town, is just about as dead as it was last year. Sr. Castro keeps the little congregation humble and has been able to inspire in the members more interest and consecration. But he has not been able to increase the membership notably.

Vallenar not only has suffered from the general depression that we have been noting, but it has been the victim of an extremely severe epidemic of smallpox. Other towns where we work have been afflicted too. This time of extremity, however, may have been the opportunity for reaching many who otherwise would not have given any attention to the Gospel.

STATISTICS

STATIONS	Oristations		American Missionaries		Native Force		Churches and Groups		Self-supporting Churches		Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Valparaiso.....	3	9	23	9	1	337	32	39	619	17,775	7	763									
Santiago.....	4	16	27	10	3	506	128	146	1,175	42,477	3	284									
Concepcion.....	3	2	6	19		202	35	17	521	9,531	1	50									
Taltal.....	3	2	6	10		219	30	32	447	13,942	1	35									
Total 1922.....	13	29	62	48	4	1,264	225	234	2,762	Pesos 83,725	12	1,132									
										Gold \$16,745											
Total 1921.....	16	30	28	19	4	1,233	261	305	3,172	Gold \$12,545	12	1,205									

TYPICAL COLOMBIAN SCENES



A typical mountain trail. The cliffs on each side of this canyon in some places rise thousands of feet. Used by missionaries en route from Medellin to outstations in Dabeiba region.



A typical country home. Many however are no larger or better than the small kitchen shown to the left of the picture.



Market place, Medellin. The round roll by the girl is a reed mat used by poor people to sleep on.

COLOMBIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

BOGOTA: on the San Francisco River, the capital of the country; situated on a plateau about 8,800 feet above the sea level and four degrees north of the equator; occupied as a mission station in 1856. Missionaries—Rev. Alexander M. Allan and Mrs. Allan, Rev. Grover C. Birtchet and Mrs. Birtchet, Miss Christine V. Hoogestraat, Miss Retta C. McMillin, Rev. W. S. Lee and Mrs. Lee.

BARRANQUILLA (Bar-ran-keel-ya): capital of the Department Del Atlantico, on the Magdalena River; 17 miles by rail from the sea, 500 miles north of Bogota; occupied as a mission station in 1888. Missionaries—Miss Martha B. Hunter, Rev. T. H. Candor and Mrs. Candor, Miss Jane R. Morrow, Mr. T. L. Nelson and Mrs. Nelson, Miss Ellen Ann Tompkins, Rev. W. E. Vanderbilt and Mrs. Vanderbilt.

MEDELLIN: situated on tableland, at an elevation of 5,000 feet, between the two great rivers Magdalena and Cauca, a week's journey northwest of Bogota; occupied, 1889; closed, 1907; reopened as a station, 1911. Missionaries—Rev. T. E. Barber and Mrs. Barber, Miss Florence M. Sayer, Rev. Clifford A. Douglass and Mrs. Douglass, Miss Margaret B. Doolittle.

BUCARAMANGA: capital of the Province de Sota; about 200 miles northeast of Bogota; population about 20,000; occupied as a mission station in 1912. Missionaries—Rev. Charles S. Williams and Mrs. Williams, Rev. Thomas Crocker and Mrs. Crocker.

CARTAGENA: on the sea, about 400 miles a little west of north from Bogota. Occupied as a station, 1914. (Includes Cerete.) Missionaries—Rev. John L. Jarrett and Mrs. Jarrett, Miss Helen Jarrett.

TRANSFERS: Dr. and Mrs. W. E. Vanderbilt from Medellin to Barranquilla; Rev. and Mrs. W. S. Lee from Barranquilla to Bogota.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. and Mrs. T. H. Candor, Miss Martha B. Hunter, Rev. and Mrs. T. E. Barber, Miss Christine V. Hoogestraat, Rev. and Mrs. Grover C. Birtchet.

HISTORY.—After the wars which freed South America from Spanish domination in 1819, the northern section was constituted a republic, embracing the present States of Ecuador, Venezuela, and Colombia. The natural diversity of the population soon caused a division into the three republics which now exist. Rev. Horace B. Pratt, the first missionary sent to Colombia, reached *Bogota* June 20, 1856. At that time the government interposed no hindrances, but the priests and the ignorance of the masses of the people greatly retarded the circulation of the Truth through the press. In 1858 two more missionaries arrived and the mission was established in the face of bitter Papal opposition. The first church was organized in 1861 with six members. A girls' school was opened in 1869 and in 1890 a school for boys. In the face of many discouragements, including civil war, the church and school made slow and painful progress. Work was begun in *Barranquilla* in 1888 by missionaries transferred from Bogota. When the need of a suitable building for a school became pressing, funds were secured for the purpose, but the ecclesiastical authorities persuaded the governor to refuse a permit for the reopening of the school on the ground that it was controlled by foreigners and Protestants. After the loss of several months, permission was finally secured by the intervention of the United States Consul. Constant opposition was not strong enough, however, to prevent the school becoming the largest in the city. At *Medellin* in 1889 a

church was organized, an excellent day school carried on, and much evangelistic work done until 1907, when failing health obliged the missionaries in charge to leave. The church continued its existence, but the station was not reopened until 1911. *Bucaramanga* was opened in 1912, and *Cerete* in 1913. *Cartagena* was opened in 1914, and in 1922 was made the center for the work in the department of Bolivar, including Cerete. Work in Colombia has always been hampered by lack of an adequate missionary force. Sometimes the whole responsibility of a station and school has fallen upon one or two missionaries.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

For fuller information see "Pen Picture" of Colombia Mission. Price, 15c.

In December, 1921, was held the first Annual Meeting of the Colombia Mission. It was also the first meeting of this kind in its history, which reaches back over sixty-five years. The meeting was held from December 5th to the 19th in Medellin and was attended by practically all the missionaries on the field. The sessions were given over to a most thorough consideration and discussion of the various problems before the Mission, special emphasis being given to the educational ideals and opportunities, and to the question of the continuation of the work in the Cerete Region. Careful statements of policy were drawn up with reference to the first subject, and decisions reached to continue the work in or near Cerete under the regular auspices of the Board. The work in this region is to be closely related to Cartagena and is to bear that name although it includes all the Department of Bolivar. The Board later sustained this decision and made appropriations to cover this work. The handicaps under which the missionaries have been laboring, due to poor transportation, was indicated by the fact that this was the first time that some of the missionaries had met other members of the Mission, although they had been on the field for six years. Most encouraging reports of the meeting were received at the New York offices. "The meeting was a great success....The field is open wide; may we have grace and courage to work it." It is expected that hereafter at regular intervals the Mission will hold such meetings, and that in the spirit of this message from the field the Mission will go forward to new achievements and ever widening service.

BOGOTA STATION

EVANGELISTIC

Bogota Church.—The undermanning of the station has not made possible the proper oversight of this work, with the result that the attendance has gradually diminished until today it is but little more than half what it was two years ago.

Five services have been maintained each week. The inquirers' class for men met every Monday night and had an average attendance of from four to six. The *mid-week prayermeeting* is held on Wednesday night and the average attendance has been about 60. The *Sunday School*, which meets each Sunday morning, is the only meeting in the church which has held its own. During the first part of the year there was a meeting called the *Christian Endeavor Meeting*, held on Sunday afternoons. But this was discontinued and in its place was organized a *Bible Class* for church members, to meet each Friday night in the Girls' School. This class has proved quite a success and has

aroused considerable interest. The principal meeting is always that of Sunday night, with a better attendance than at any other meeting. The contributions of the church members have been about half what they were during the previous year. Notwithstanding this marked decrease in contributions, a great deal of charity has been done. The church has just raised \$30 with which to send one of the members, with his family, to a hotter climate and lower altitude because the physicians say that he can no longer live in Bogota. A number have wished to unite with the congregation, but it was felt that they were not sufficiently prepared and they have been encouraged to continue in the inquirers' class.

Itinerating.—

In this work book-selling, tract-distribution, preaching, and conversation are the chief methods followed. A mule and saddlebags are indispensable accompaniments. Where least expected some seed brings forth abundantly; at other times fair hopes are disappointed. A great deal seems to depend on the heart preparation and history of the man before he is met, for the Spirit of God Himself works in many hearts and consciences in obscure places, especially if the colporteur with his Bibles has made a previous visit.

San Lorenzo.—Here is stationed Rev. Campo Elias Mayorga, pastor of the "Church in the Cordillera" and teacher of a school for boys in San Lorenzo. He has done faithful work, and lately there has been better attendance at services and more prayer manifest in the lives of members and adherents. The public have shown their appreciation by electing him a Town Councillor. A substantial schoolhouse was built on a large lot given to the mission.

Frias.—For seven months Miss Carmon Rodriguez had a fine school here, after the community type. It was entirely self-supporting, with 50 pupils of both sexes. In the schoolhouse were held weekly meetings, and it was a bright social center. Books were sold, lives were helped, and children became messengers of light to their homes. Mr. Aquilino Vera had the school in his house, and was indefatigable in ministering to the comfort of the teacher. Mr. Alberto Castillo was the local preacher, and right faithfully sold papers and books and preached the Word. Then suddenly the news came from London that the mine was not paying and should be abandoned. So the school was closed, to the great regret of all concerned, but with the hope of reopening it again. Most of the children go to the Sunday School and services, and their homes are sympathetic to the work of the Gospel. Various communion services have been held.

Church of the Cordillera.—There have been no additions or suspensions during the current year. In *Libano* the Santanilla family has remained firm and held a few meetings, but the town of Libano, with its 20,000 people, is almost untouched. Attempts have been made to start self-supporting schools in *Tierra Adentro* and in *Convenio*, but lack of funds and organizing ability, not lack of children, hindered the prospects. As most of the people are small farmers who own their own land, they are quite independent of priestly opposition. Contact with many towns is maintained by correspondence.

EDUCATIONAL

Boys' School.—Though 97 boys have been enroled this year, the average daily attendance for the entire year has been only 51. After the first two months the boys began to drop out because their parents were not able to pay their tuition, or even give the boys the necessary books, clothing, etc., and were compelled to take the boys out and put them to work to help earn enough to feed the family.

Nothing beyond primary instruction has been attempted, with the exception of a few of the largest boys, who received instruction in bookkeeping and typewriting.

Of the 97 boys enroled this year, as many as 30 have attended Sunday School while the average has been about 12. Ten of the boys have been faithful attendants at the majority of the other church services, and three of them

have manifested their desire to unite with the church. Daily Bible instruction has been given throughout the year and a number of the boys have shown marked interest. Last year there was not one of the pupils of the school whose parents were church members. This year five of the boys came from the homes of members. Three others came from the homes of sympathizers who are faithful attendants at the church services.

Girls' School.—The total registration this year has been 87, seven more than the past year. At least 15 girls left school directly from the priest's influence, quite a number because of sickness, and still others for lack of funds.

The usual program for the last week of school was carried out: Commercial Course examinations, exhibition of the fancy work done by all the pupils, the class in calisthenics was followed by a "Tea" for all the families whose children attend the school; then the closing, which is usually a stupendous affair and serves as one of the best advertisements for the school. The program consists of plays, recitations, monologues, songs, speeches, and an orchestra which fills in the intervals. Besides the four girls who graduated from the Commercial Course, there was one graduate from the regular Normal Course. Following the custom observed there, one evening was devoted to the public examination. Her work in English and zoology was particularly brilliant; in the latter subject she reviewed the whole book in one hour.

LITERARY

Paper and Book Store.—"El Evangelista Cristiano."—Twelve thousand copies a month of this eight page paper are widely circulated. The attempt is made to give interesting items of news of the evangelical churches and missions, and stimulate education, temperance, and progress. The material sent in by other stations has been much appreciated by the readers and by the editor. The paper creates much correspondence, which provides the ideal opportunity for influencing the lives of the faraway people. Bitter complaints against the injustices of tyrannical priests, cries from Macedonia, claims for numbers lost in the mails, requests for spiritual guidance—all these are frequent. It is hoped that some letters have helped to point the needy to the Truth.

The Store.—The importation and sale of good books for propaganda, instruction, and physical wellbeing, is a fruitful field in Latin America. Unfortunately, the necessities of the paper have obliged the mission to let the best store. The other, to which the mission is indebted to the Boys' School, is not so central and has only been running for two months, with scanty sales. However, books have been sold by post, and many have been sold at the branches in *Frias* and *San Lorenzo*.

BARRANQUILLA STATION

Barranquilla, as at present constituted, may be considered as including the Department of Atlantico, of which it is the capital, and the City of Cartagena* with its environs. The climate is hot and sultry. Dysentery, malaria, and anemia may be considered as endemic, but in spite of its location, its entire lack of sanitation, and the customs of the people, Barranquilla may be looked upon as a not unhealthful city, for epidemics of a serious nature are quite rare. The name "Barranquilla" means *small gullies*, which is surely a very appropriate name, as can be seen upon taking a walk about the city.

EVANGELISTIC

The *Barranquilla Church*, with its five elders, is the strongest belonging to the station. Since the beginning of the work in 1888, 319 members have been received, of whom 155 are now on the active list. The congregation has been

*NOTE.—At the Mission Meeting in December, 1921, (after the mission report was written) it was voted to combine Cartagena and Cerete in one station to be known as *Cartagena Station*, and to include the whole department of Bolivar.—Editor.

meeting in the chapel belonging to the Girls' School. The room is now filled to its full capacity.

The *Sunday School* during the entire year has been under the charge of Rev. Walter S. Lee, as Superintendent, who in addition taught the men's class and held a *normal class* for its teachers on every Thursday evening. The teachers who are in charge of elementary day schools in the city, come to the Sunday School at the head of a long file of their day pupils.

The "*Tabita*" Society is made up of the girls and the young women of the church. It was organized by the Colombian girls themselves, without the initiative of the missionaries, with the purpose of raising funds to secure property and establish a home for the aged. The present year saw the fruition of their efforts. They secured a house and lot only a block and a half from the Girls' School property, and dedicated it to the purpose for which they have been striving. They intend soon to erect a room which will be used as a dispensary.

Barrio Arriba is the name that is given to the southeastern section of the city of Barranquilla. After some preparation by means of cottage meetings, regular services were established here about five years ago. The work has been maintained up to the present year through the faithful work of a carpenter living in that neighborhood, under the direction of Messrs. Candor and Douglass. About the middle of the present year, due to a breakdown in health, he was unable to continue. Since then the services on Sunday and Wednesday evenings, as well as the cottage meetings, have been carried on by the elders of the Barranquilla Church, the seminary students, and other volunteer workers.

Work for Women.—

The *Women's Missionary Society* has continued to function during the year. The Fifth Annual Meeting was held in the chapel amidst great enthusiasm, the room being so largely filled with women and girls that many men had to stand during the entire period. A financial report of the five years was given, showing receipts of \$550; this was followed by addresses giving the history of the society, and extending congratulations on its progress. There was special music and a presentation of the development of mission work throughout the world. It was a *great* meeting.

New Work.—

A group of over 50 people in *Barrio del Solk*, in the southwestern part of the city, where services have never been held heretofore, asked for services. The interest shown by those in attendance was so great that a meeting for Bible study and a preaching service were begun. Both of these meetings have been maintained since with increasing interest. Some have burned their images, others are asking how they can become legally married, and still others are breaking up their illicit relationships. About 15 or 20 have begun to regularly attend services in the central church building. They have been provided with neither benches nor chairs for seats, for it was determined that from the beginning they should be led to feel their own responsibility, so that the work would be theirs. It is truly an interesting sight to arrive early at the house and see the men, women, and even children coming to church each carrying a chair. The carrying of chairs through the street has identified them as Protestants and brought on them some persecution, which in nearly every case has resulted only in confirming their faith.

EDUCATIONAL

Theological Seminary.—There have been three regular students and one special. About the only element in common between them has been the fact of having accepted Christ as their Savior and of being enrolled as students in the seminary. *Manuel Manga* is definitely in the ministry because of personal conviction, knowing just what he is facing and having rather a clear idea as to what he needs for his preparation. *Francisco Benítez* is genuinely in earnest; he is a Christian from conviction, and a hard worker who can be depended upon to consecrate his time and effort upon whatever task he has in hand. *Juan Librero* had been a member of the church for but three months when he began his studies in the seminary this year. His educational ad-

vantages have been very limited. He was the least promising candidate for a theological course of study, but he has made more relative progress during the year than either of the other students. It is unfortunate that the courses are arranged so as to teach all of the students in a single class. With such a diversity in the preparation of the students and in their natural ability, it is a difficult task for the teacher and rather unsatisfactory for the students to be grouped all together and to be given the same work.

Boys' School.—The total registration of the Boys' School has been 236, the largest number in its history. The year has been satisfactory in scholarship, discipline, attendance, and finances. The new second story has made possible a total of 10 school and class rooms, and enlarged the seating capacity to 252 boys.

Girls' School.—The school continues to have a reputation in Barranquilla and all the coast region and even some distance up the Magdalena River, for thorough, practical education, and many otherwise strict Catholic parents send their daughters. The Domestic Science and Commercial Courses have been continued, and while the latter may be of decided financial advantage to some of the pupils, it may limit somewhat the supply of teachers, as business houses pay so much larger salaries than can be paid in the school. The work of the school was considerably hampered in June and July by an epidemic of the influenza. Eight boarding pupils were in bed at one time.

Four of the most dependable teachers, former graduates of the school, have married young Colombian ministers and established Christian homes and schools in distant parts of Colombia. The change of teachers, the crowded condition of the school rooms, some unruly girls, and the extreme heat, have made the discipline particularly difficult this year.

It is hard to measure spiritual results. The Bible is taught, not only as a historical book, but as the word of God and the way of salvation. Many of the pupils, although under 18 years of age, have lost their Catholic superstitions and beliefs. For three months before leaving for the United States, Miss Hunter conducted an inquiry class of girls, which resulted in the confession of faith and reception into the church of six of them. One of the six is the direct product of the school, having of her own accord left the Catholic church.

Night School.—Twenty pupils were enrolled. The courses given were stenography and typewriting.

CARTAGENA (Outstation)*

Cartagena is the capital of the Department of Bolivar. About ten years ago Protestant work was begun, first by colporteurs of the American Bible Society, and then taken up by Miss Jessie Scott, who continued for about two years, until her declining health forced a return to the States and an early death. With the exception of the work of Miss Scott and of Dr. William Wallace, of Mexico, for a period of eight months (1914-1915), there have never been any resident missionaries. The church is organized with two elders, who in the absence of the missionaries have carried on the work. They report 96 members on the roll, of whom several have moved to other places, so that the attendance on the services during the year has not passed 65. One of the most active workers in the church is Senorita Ana Carmela Acebedo, who is in charge of the elementary *day school*. She is the treasurer of the church, the organist for all services, very active in the Sunday School, and the real soul of a "Tabita" Society that is modeled on that in Barranquilla.

BUCARAMANGA STATION EVANGELISTIC

The evangelistic work of the Bucaramanga Station is in its infancy. Owing to the extended periods of absence from the field,

*See footnote, page 334

due to the sickness of missionaries, there has been no consistent work possible, with the result that it is now beginning practically from the bottom. There is no church organization, nor as yet the material prepared.

There is one Presbyterian family, descended from Scotch stock. The mother, Pradilla, and the two daughters, Senorita Matilde and Senora Pradilla de Silva, are real Christians. Senora Silva has been an invalid for some years, and Mr. Williams has held a short afternoon service with this family in their home each Sunday and during the year conducted two communion services there.

Shortly after the Crocker's arrival in September, a regular morning service was begun in the patio of the house to which the Williams had recently moved. The work of building was being pushed as rapidly as possible, and the study of the language for the newcomers was occupying most of their energy.

During the first part of March, 1921, a Sunday evening and a Wednesday evening service were added and have been continued. Two men's *Bible classes* and one woman's Bible class have been a source of joy and hope to the leaders, and four have confessed Christ as their personal Savior. For three months there was held in addition a class for the discussion of Bible problems. The question of congregational contributions has been in mind for some time and it is hoped soon to be able to make a beginning.

Opposition is probably more or less the same as in the rest of Colombia. If a worthwhile family shows signs of interest, pressure is brought in innumerable and subtle ways, so that they do not dare be too friendly. But the popular opinion in Bucaramanga is liberal and the possibilities and opportunities unlimited. More and more the fear of the missionaries is disappearing, as is also the fear of the priests.

Possibilities.—

Within a distance of four leagues there are five towns with from 2,000 to 12,000 inhabitants. *Giron*, one and a half leagues away; *Florida*, two leagues away; and *Lebrija*, four leagues away, are called fanatic, but that word is more or less losing its force here. The number of old inhabitants in these towns are respectively 3,000, 2,000 and 3,000. *Rionegro* (5,000) and *Piedacuesta* (12,000) are each four leagues away in different directions, and considered very liberal though in both the Catholic Church is strong. Then the three smaller towns of *Tona*, *Surata*, and *Matanza* are within a day's journey, and with populations of from 300 to 700 or 800.

Farther away, needing a journey several days, are the large towns of *Socorro*, *San Gil*, *Mogotes*, *Sapatoca*, *Barrichara*, and *San Andres*. The country is mountainous, but very possible on muleback, and the climate of the different towns varies from very hot in the river valley, to quite cool in the upper regions. None are in really cold country. There is surely tremendous opportunity for successful itinerating, for the Catholic Church has been losing ground, and the thinking people especially no longer render it that abject obedience that has been its demanded right in Colombia in the past.

EDUCATIONAL

Almost simultaneously with the removal of Mr. and Mrs. Williams to their new house in March, 1921, the need of furnishing instruction to a number of Protestant children became apparent. The parents of these children begged that they be not forced to send their children to Catholic schools. Mrs. Williams consented to teach a limited number of these children, it being expected that a Colombian girl could be found who would help in this instruction. This as it turned out was impossible, for the reason that none of the young ladies approached by the proposition were allowed by their families to accept, because thereby some member of the family, even though distantly removed, would lose his position as a government employee, which would cause a greater financial loss to the family than the salary of the girl would amount to. Eventually it became necessary for Mrs. Williams to undertake the school alone. This school was continued for eight months, being held in the dining room corridor of the Williams' home.

It is planned to reopen the *Instituto Inglis* for boys which, for reasons understood by the mission, has been closed for some years. It is only fair to state that there were many requests from parents of the old as well as from parents of prospective new pupils, for the reopening of the Institute in this year just closed. Similar petitions of a more insistent nature are making it impossible to delay the opening. It may be stated that the station had in the past, and has every prospect of having in the future, the patronage of a number of families of the so-called "higher class."

Among the 104 who attended the school during its first year, 1914, eight or ten are already occupying positions of highest influence in local, commercial, social and political affairs. While the mission counts no one of these as definitely Christian, some of them do so count themselves and are open propagandists for the mission work.

CERETE STATION*

EVANGELISTIC

Church.—

The church members at the station have been very much scattered, not through any change in the financial condition of the work so much as in the ordinary course of their lives. Nearly all the members are agriculturists—either peones or squatters.

Regular services are held Sundays and Wednesdays, and meetings in private houses one other night in the week. The attendance keeps up. There are one or two whose lives seem to be really changed by the Gospel, but the great wonder is why so many come so often without showing any effect in their way of living. Many men whose lives are so bad that respectable people would not be seen talking with them at home, come regularly and hear a denunciation of sin, express their delight in the services, and the lack they feel when deprived of the privilege of hearing the Gospel for any reason. They come from every grade of society; men who would come into the church if it would take them as they are, but men whose lives are full of corruption and open flagrant sin, which could not even be mentioned here. They are not infidels—far from it—they read their Bibles regularly, nearly all of them are fond of reading, but there they are and their condition is puzzling. Surely God brings them to the services, and they are most attentive and devout. A great deal of visiting has been done in Cerete, every house is not only open, but a warm welcome is given. But no organization of the work, no institutions or agencies for helping forward the work can be started until a break is made, until some are truly converted. Itinerating work is carried on as far as possible.

Monteria, 20 miles up the river, is a most important city. The moral condition is awful, but the earnestness and the sincerity with which the mission is urged to open up work there, makes one blush to think of the scarcity of the workers. There were no paid helpers until April, 1921.

Outstations.—

San Carlos was opened for regular preaching when Sr. Manga was located there in 1917. There are quite 5,000 people in this town. There is a lot of sickness and suffering. Advice and medicine, surgical, medical and dental work have been given to 86 persons in one single day by Mr. Jarrett. There have been many sad cases, cases which required a serious operation or hospital assistance. No one has been baptized or received into the church in this town, but there is a most interesting group asking for baptism.

Vilches was started as a regular work when Sr. Redonds settled there for evangelistic work on the river, while the missionaries were located in Campanito in 1914. When the year opened, there was an assistant teacher for the

*NOTE.—By action of the mission in December, 1921, and of the Board in February, 1922, Cerete was included in the work of Cartagena with the latter name to indicate the new united station.

school living in the mission house, her work being to visit in the town. This helped the services a great deal. Regular services have been maintained, some people have been baptized, their names being added to the Campanito roll.

The church members are poor and in one way their poverty is increased when they are converted, for then they have to find better clothes for themselves and frequently find clothes for their children who have hitherto gone quite naked. The church members have subscribed approximately \$50 during the year—they are assessed at rates varying from 25 cents to \$1 per month, although some of them are too poor to pay even this.

EDUCATIONAL

Day School at Campanito.—Thirty children were enroled, children of the workmen on the plantation. The teacher was paid \$10 per month from the mission funds. So far as the mission was concerned, the school was closed in April, but it has been reopened by Mr. Coleman's manager. There is a fine school room there, with furniture the property of the mission. A school in *San Carlos* has had 68 pupils matriculated, with an average attendance of 50. *Senor Humberto Mendez* has given some time to teaching the boys, and his wife has taught the girls. The examination result sheet, signed by the Mayor of *San Carlos* and two other citizens, shows 58 boys and girls examined in 13 different subjects.

Vülches School has carried on through the year with 50 pupils. It is difficult in these country places to keep either girls or boys after 12 or 14 years of age; by this time they are expected to work in the fields. In fact, one of the great problems of the country work is to keep the boys and girls who have come under mission influence in the schools, which will pass them out into business or missionary work thoroughly established. In connection with this school two young women have been trained who now are teaching in other parts.

MEDELLIN STATION

EVANGELISTIC

The beginning of the year saw only one organized church (Medellin), three congregations of baptized church members (*Antioquia*, *Dabeiba* and *Eden*) and two unorganized groups of believers at *Frontino* and *Chupadero*. Splendid progress is reported in all of these centers, and the three that were reported as congregations last year have this year been organized into churches with their regularly elected and installed elders. The year closed with four organized churches and seven unorganized groups of believers, not as yet church members, always ready for a service when they can be visited, i. e., *Frontino*, *Chupadero*, *Cabanas*, *Peque*, *Antado*, *Urrao*, and *San Jose Urrama*.

Medellin Church.—This year has seen a 40 per cent increase in membership. The attendance at church services increased 20 per cent and the contributions more than 30 per cent. The *Sunday School* has shown a tendency to smaller attendance, being affected by adverse circumstances of weather and grip.

The *Christian Endeavor* has met every Sunday afternoon in the year and has done good work in training the church members in Bible study, prayer, and testimony, and has also been the means of interesting a number of young people in the Gospel, and through some of its committees has been active in holding a number of cottage meetings and in distributing a large quantity of tracts. The year has also seen the organization of a new society within the church, which fills a long felt need. It is what would be called in the states a *Junior Christian Endeavor Society*. It consists mostly of girls from the day

school who have thus gained training and practice at leadership which should prove valuable to the work in all branches later on.

Outstations.—

Antioquia.—Although the former Colombian worker who left the work there attempted throughout the year to make trouble between the church members and their pastor, even going once in person and challenging him to debate, the congregation to the last member has remained loyal to the pastor and progress has been made in many ways. *Sunday School* and two preaching services have been held each week in the year, with an average attendance of 32. Three new members were received on examination and confession of faith, and others are being prepared in catechumen classes. One elder has been duly elected and installed. There has been some increase in the contributions of the Antioquia Church this year, in spite of the fact that times have been harder than ever there. The money contributed was used to pay for the upkeep of the chapel, the lights, for new pulpit furniture, and needed care of the Protestant cemetery. Light has also been supplied for cottage meetings, and an admirable effort has been made for a regular charity fund.

Dabeiba.—This enthusiastic group of believers received into membership last year have this year seen the realization of their hopes in securing a Colombian pastor, a graduate of the seminary in Barranquilla, who brought with him his bride, a graduate of the Girls' School in Barranquilla, where she also had a year's practice as regular teacher in the school. The efforts of these workers for the first year give abundant promise for the future. They have gained the love and confidence of the church and the whole community. The attendance in the *Sunday School* has made a steady gain from a monthly average of 37 to 50, and the evening preaching services twice a week have averaged 50 in attendance. Four new members were received on confession of faith in January, and since that time a large number have been in preparation for taking that step. Four elders were regularly elected by the church and were installed in January, making Dabeiba a regularly organized church. Collections were taken at all of the regular services and in this way the chapel has been provided with benches, a new platform and pulpit, and lanterns for lighting, a horse was hired for the pastor to make a number of visits on the sick living at a distance, and for a part of the year the rent was paid on the house in which the pastor lives and in which the school is held.

Eden.—Eden is the name of an "hacienda" about nine miles from Dabeiba, belonging to Sr. Don Justo Cardona who is a very influential man in the Dabeiba region and who was the prime mover in inviting Mr. Barber to open work in that region. This man has been so active in the propagation of the Gospel in his own neighborhood that a church has been formed there with his house as a center. Sr. Cardona himself and 21 of his family and neighbors were received into membership last year. Sixteen more have been received this year and two elders have been elected and installed. Weekly meetings have been held. The early enthusiasm of these people has proved to be the kind that lasts and that overcomes bad weather, bad roads, and hard times.

El Chupadero and Cabanas.—There are a number of believers at each point who are faithful students of the word and are living a life transformed by the Gospel. *Erontino.*—This is a town about 23 miles from Dabeiba where there have been a number of people interested in the Gospel for a number of years, and through the reading of the Bible and tracts and with occasional visits made by Mr. Barber, they have gained strength and courage to make a complete break with Catholicism and resolve to become Protestant Christians. They have fitted up a temporary meeting place with benches, and are making plans to establish a Protestant cemetery and are talking of building a chapel as the Dabeiba Church has done.

An interesting fact in connection with the work in all this region is that the Municipal Council, which is elected to represent and govern the municipality of Dabeiba which includes the centers at Eden, Chupadero, and Cabanas, is composed now of a majority of Protestant church members. This is a situation unique in Colombian

history and these men who are on this council have a unique opportunity to bring honorable fame to that region of Colombia if they are truly guided by Christian principles in all of their actions in this capacity, and at the same time their path is fraught with grave dangers and many political pitfalls, which also involve the possibility of no little harm to the cause in that region.

EDUCATIONAL

Colegio Colon (boys and girls).—On January 31, 1921, the school was opened under its present name Colegio Colon, Departamento para Senioritas, it being the plan that as soon as possible it shall be a school for girls only.

Twenty-nine children, 22 girls and 7 boys have been enroled. Of these, 15 came from Catholic families, and 17 had never attended the school before. Four of the older girls who were eager for teacher training were given some practical experience during the year. Because of the great distance at which several of the children lived from the school, it was thought best to serve lunch to those who wished it. A small sum was asked to cover expenses, because all of the pupils come from very poor homes. Five hundred and forty-one lunches were thus served. The work in the sewing classes has been very encouraging, although there has been no special sewing teacher. Two of the older girls show noticeable ability and interest in teaching.

Outstation Schools.—Two schools have been conducted in the outstations, *Antioquia* and *Dabeiba*. Both schools have been taught by the pastors and their wives. In Antioquia one of the senior pupils did splendid work in assisting in the teaching. The enrolment was 24 and the average attendance 20. The school is a day school and coeducational. In Dabeiba two sessions have been held each day, the morning session for boys and the afternoon for girls. Eighteen pupils were enroled. Noticeable progress has been seen in all pupils, and during the year three from these two schools have united with the church on confession of faith and others are attending the catechumen class. These schools in the outstations are having a strong influence for good in the community.

STATISTICS

STATIONS																
	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Bogota.....	1	8	11	5	.....	127	4	39	141	Gold \$680	3	136	.....	.....	.....	.....
Barranquilla.....	5	9	40	6	.....	251	25	53	415	1,463	10	607	.....	.....	.....	.....
Medellin.....	3	6	14	11	.....	108	33	60	248	333	3	54	.....	.....	.....	.....
Bucaramanga.....	4	.....	1	.....	.....	10	1	11	.....	.....	1	80	.....	.....	.....	.....
Corete*.....	3	3	5	4	.....	42	6	.....	.....	21	3	134	.....	.....	.....	.....
Total 1922.....	12	30	70	27	.....	538	69	163	804	\$2,497	20	1,011	.....	.....	.....	.....
Total 1921.....	8	29	41	21	.....	384	36	109	538	\$2,824	16	824	.....	.....	.....	.....

*The Board voted on February 6, 1922, that hereafter the work in Cerete include all the Department of Bolivar and the Station be called "Cartagena."

GUATEMALA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

GUATEMALA CITY: 60 miles from the seaport of San Jose; occupied, 1882. Missionaries—Rev. William B. Allison and Mrs. Allison, Rev. James Hayter and Mrs. Hayter, Rev. Edward M. Haymaker, Charles A. Ainslie, M.D., and Mrs. Ainslie, Miss Frances Ella Lake.

QUEZALTENANGO: 125 miles northwest from Guatemala City; occupied, 1898. Missionaries—Rev. Paul Burgess and Mrs. Burgess, Miss Ella M. Williams, Rev. Linn P. Sullenberger and Mrs. Sullenberger, Miss Laura E. Morrison.

TRANSFERS: Rev. E. M. Haymaker, from Quezaltenango to Guatemala City.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. James Hayter and Mrs. Hayter, Rev. William B. Allison and Mrs. Allison, Miss Ella M. Williams.

HISTORY.—Early in 1882 the attention of the Presbyterian Board was called to the fact that in all Guatemala there was not one Protestant church service held, while in the capital were many Europeans and Americans. Assurances were given of the sympathy of the President of the Republic, and of freedom of religious belief. The first missionary reached *Guatemala City* toward the end of 1882. The plan adopted was to gather an English-speaking congregation and organize a Protestant church. Services were held in private residences. By April, 1883, the new missionaries were fully established. A Sunday School was organized and attended by the children of the President and others in high positions. By the close of the year the new chapel was filled. Spanish work was established and a chapel built in 1891. Two churches were organized in 1892, one of Spanish-speaking and the other of English-speaking people. In 1894 the English church became independent.

A mixed school was established in 1883, but closed in 1889; a boys' school was opened in 1888, but closed at a later date; a girls' school was opened in 1884, but closed in 1891. At the beginning of 1913, another school for girls was opened in a fine new building.

Medical work was begun in 1906, and in 1913 the hospital was opened. In connection with the hospital was a training school for nurses.

December 25, 1917, the Guatemala Station was entirely destroyed by earthquake, but rebuilding was at once begun. In 1918 the manse and printing house were rebuilt and in 1921 the church, girls' school, and hospital.

In 1896 a lot was purchased in *Quezaltenango* and a church and parsonage built, largely with funds raised on the field. The station was occupied in 1898. In 1902 a terrible earthquake nearly destroyed the town, and great loss of life occurred. A volcanic eruption followed, which ruined the plantations around the city. These calamities interrupted all progress for a time. In 1912 a church building was dedicated. When the building was proposed, contractors refused to undertake the building of a Protestant church, and the work was performed by day labor under the constant supervision of the missionaries.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of Guatemala Mission. Price, 15 cents.

GUATEMALA STATION EVANGELISTIC

The work in Guatemala City has been made notable in the year



Morning Bible Study Class

In connection with the Evangelistic Campaign of November, 1921, in the City of Guatemala, C. A.

The campaign was begun in the Presbyterian Mission by special prayer meetings. A Socialist from Spain had the courage to rent his moving picture theatre. From the first it was filled with a congregation of well-dressed people. One night 2,500 people stood on their feet signifying that they were either believers already, or in sympathy with the words preached. Everybody is talking about the Gospel. Thousands say it is good. Many try to explain it away; one of the things said is, that we are paid so much a head for every one gained. But they come and come, evangelicals, unbelievers, fanatical, Roman Catholics, Masons, as well as those of the street.

just closed by a wonderful evangelistic campaign. The awakening has spread to other parts of the Republic.

The beginning of this campaign has been a success in every sense of the word. Not only have the biggest theaters been filled every time, but at the last the church was unable to accommodate the large congregation with seats. Thousands heard the Gospel in all its simplicity and some hundreds professed to accept it as the rule of their lives. The last night a collection was taken and they brought in offerings, indicating their appreciation, amounting to \$1,800 in pesos.

During the absence of Mr. and Mrs. Hayter on furlough the work in the groups has not fallen much behind.

The school at *San Agustín* has been a success in every sense of the word. Dona Oligaria de Ruiz has won the appreciation of the local authorities, and many of them are resolved to send their children there next year. The little church, on the land purchased through the kindness of Mr. Mac Dougall, will be ready to be occupied very soon.

Several new places have been opened to the preaching in this district. Another little chapel has been opened in *El Jute* and this will become the center little by little for many of those who live in the mountains. At another place a house has been bought and fixed up for services. A league further up, at *Lo de China*, the brethren bought a native house and fixed it for their meetings. Still another league up the line, at *El Jicaro*, there is land for building, and they have some \$7,500 in hand for this work. Don Pedro Ortiz reports the need of two other native workers for this district. There are wonderful opportunities everywhere, and little or no fanaticism.

The work in *Aoran* has been sustained and advance made. Some of the brethren of the Evangelistic League put a brother in this section, and he works out to about 40 little villages and large farms. Further down at *Amatitlán* they have nearly finished a little chapel, which it is expected to open soon. The mission has had, however, to practically abandon *Mazatenango* on account of not being able to make any headway, and on account of the brethren not being able to sustain the rent there. Also at *San Antonio* the work has been made impossible through one who has professed to be the oldest interested, but who is not living right. On the whole, there is room for encouragement, and also a great harvest is awaiting the missionaries in these different sections.

EDUCATIONAL

No report.

MEDICAL

No report.

PRESS

This work has been temporarily suspended.

QUEZALTENANGO STATION

EVANGELISTIC

This work has been under the care of Mr. Burgess who reports 120 people received into full church membership in the *Castel* and *Quezaltenango* Churches, besides some 25 received into the *Guatemala* Church during a visit made to some of the coast stations at the request of Mr. Hayter, while he and Mr. Haymaker were in the United States. The work has occasionally been interrupted during the year by plantation owners prohibiting services on their land, but in three very conspicuous cases God has opened these places anew in very remarkable ways. There has been a marked increase in the gifts received on the field, in the number of Sunday Schools in operation and in the number of young men offering themselves for service.

The Quezaltenango Church is fast nearing completion. In *Cotepeque* the foundation and roof are in place in the chapel building and one room and a kitchen are at the disposal of the worker there resident.

Indian Work.—A conference on Indian work was held at *Chichicastenango*,

in conjunction with other missionaries interested in the matter. A new movement for the evangelization of the Indians was launched at that time, which has culminated in the organization of the so-called Indian Mission Committee of which Dr. Moffett, in charge of the department of Indian work in the Presbyterian Board of Home Missions, is chairman. The station has worked in harmony with this new organization, which have taken up the support of several Indian colporteurs. The year has also marked the organization among the Indians of Quezaltenango of an organization for the evangelization of their fellow countrymen which has accomplished a great deal. There are easily twice as many Indian believers this year in Quezaltenango as there were last year.

Work for Women.—

The women's class in the Sunday School has grown and the interest has increased. One member of the class has been living in *Olintepeque* for two months doing voluntary missionary work, while two others walked to *Olintepeque* (three miles away) every Sunday to help in the Sunday School there for several months at the beginning of the year. Among the young people there has been awakened a great desire to serve the Lord by singing.

EDUCATIONAL

Day and Boarding School (girls).—The enrolment for the year was 103. At the beginning 11 of the 20 Boarding girls were Christians. Six of the others confessed Christ and wrote home for permission to be baptized. The session examined the six while the answers were awaited and accepted them, but in October at the time of the communion service only two had permission, so those two with the Christian girl were received into the church. Of the day pupils, half of them are from believers' homes, but most of them are little people and only a few of the larger ones are professing Christians. Several manifested great interest in the chapel exercises and the Bible study and come occasionally to the Sunday School. One of the problems is that of getting Christian teachers, and this last year among the seven only the matron and Miss Morrison were interested in the soul life of the children. However, one of the teachers became convinced of her need of a Savior. The Sunday morning prayer circle was the most blessed hour of the week.

The school has purchased an adjoining lot on which two classrooms have been built and under them an open shed for a play room for boys. A drain and a sewer system has been put in; the patio paved, a corridor put in front of the classrooms; a well dug; the buildings painted; and some new desks made.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Guatemala City	2	8	10	55	1	605	52	200	1,100	Pesos 40	1	40	1	20	.....	.....
Quezaltenango		6	19	82	1	803	104	3,500	850	50,539	6	216	.....	.....	.....	.....
Total 1922	2	14	29	137	2	1,408	156	3,700	1,950	Pesos 50,579 Gold \$506	7	256	1	20	.....	.....
Total 1921	10	10	21	124	2	1,283	292	3,500	1,663	Gold \$1,779	5	193	1	20	1	.....

MEXICO



Street car in Capital of
State of Oaxaca.

Typical Mexican village
near the railroad.



School house in the
mountains. Made of
adobe with thatch roof.
28 pupils.

Pupils in the school.
Teacher and wife standing
in the doorway.



MEXICO MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

MEXICO CITY: Capital of the Republic, in southern part of the State of Mexico; occupied in 1872 (includes Coyoacan and San Angel). Missionaries—Rev. William Wallace, D.D., and Mrs. Wallace, Rev. Charles Petran and Mrs. Petran, Prof. R. A. Brown and Mrs. Brown, Miss Jennie Wheeler, Miss Florence Beatty, Miss Lucille L. Sage, Mrs. Mary M. Burckett, Rev. Bancroft Reifsnnyder and Mrs. Reifsnnyder. *Affiliated*—Miss Alice McClelland, Prof. R. C. Morrow, of the Southern Presbyterian Church.

JALAPA: State of Vera Cruz, about 125 miles east of Mexico City; occupied in 1897. Missionaries—Rev. H. A. Phillips and Mrs. Phillips.

VERA CRUZ: on the Gulf of Campeche. About 180 miles east of Mexico City. Occupied in 1897. Missionaries—Rev. N. J. Elliott and Mrs. Elliott, Miss Mary F. Turner, Miss Minnie B. Taylor.

MERIDA: in the extreme northwest of the Peninsula of Yucatan; occupied in 1915. Missionaries—Rev. J. T. Molloy and Mrs. Molloy, Miss Eunice R. Blackburn, Rev. E. C. Schaumburg and Mrs. Schaumburg, Rev. A. G. Cheney and Mrs. Cheney, Miss Etta McClung, Miss Elfreda McLemon, Miss M. Kate Spencer.

OAXACA: State of Oaxaca; occupied in 1919. Missionaries—Rev. L. P. Van Slyke and Mrs. Van Slyke, Rev. A. W. Wolfe and Mrs. Wolfe.

DEATHS: Rev. Lorin H. King, Miss Jennie Wheeler.

RESIGNATIONS: Mrs. Lorin H. King, Miss Cecilia U. Sargent, Miss Jessie R. Bergens.

TRANSFERS: Rev. and Mrs. A. W. Wolfe, from Mexico City to Oaxaca; Miss Lucille L. Sage, from Merida to Mexico City; Mrs. Mary M. Burckett, from Vera Cruz to Mexico City; Rev. and Mrs. A. G. Cheney, from Oaxaca to Campeche; Miss Etta McClung, from Mexico City to Campeche.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss Mary F. Turner, Miss Lucille L. Sage, Mrs. A. W. Wolfe, Miss M. Kate Spencer.

HISTORY.—Work in Mexico under the Presbyterian Church, North, was opened in 1872 in Mexico City, which has been the center from which the work radiated both north and south. At first there were two missions, a northern and southern, but these were united in 1894.

Following the proposed plan of occupation of Mexico by the various Boards at work there, adopted at the Conference held at Cincinnati, July, 1914, the Presbyterian Church, North, has an exclusive responsibility for the evangelization of seven states—Oaxaca, Vera Cruz, Tabasco, Chiapas, Campeche, Yucatan, and Quintana Roo; that is, to occupy all the territory from Mexico City, south, including work in Mexico City.

The stations now in operation are *Mexico City* and suburbs, in cooperation with other Mission Boards. Opened in 1872: *Yucatan Peninsula* with station at *Merida*, opened 1915. Other stations are at *Jalapa* and *Vera Cruz* opened each in 1897; *Oaxaca*, 1919; and work also carried on in *Orizaba*.

NOTE.—The present missionary situation is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

For further information send for "Pen Picture" Mexico Mission. Price, 15c.

THE PRESBYTERIAN SYNOD OF MEXICO

The meeting of Synod which was held in Mexico City in May, 1921, was quite remarkable in a good many respects. It was the

first representative one since the revolutionary conditions in the country started in 1910. The meetings were held in "El Divino Salvador" Presbyterian church in Mexico City where the Synod was first organized 21 years ago in 1901. The Synod when first organized was composed of three Presbyteries of the Presbyterian Church U. S. A. and one Presbytery of the Presbyterian Church U. S. The Northern and Southern Assemblies sent representatives to Mexico at the time of the organization.

The reports from the different fields showed a great deal of progress and enthusiasm among the churches. There are over 150 churches and congregations in the Synod, which extends from the Rio Grande on the north to Guatemala on the south. The peaceful condition of the country now makes it possible for itinerating trips to all parts.

The Synod is now composed of the Presbyteries of Mexico City, Gulf of Mexico, and National Frontier of Northern Mexico. Another Presbytery is to be formed soon in the State of Michoacan. The National Frontier Presbytery is entirely self-supporting.

It is hoped that soon all the Presbyteries will be entirely self-sustaining. It has always been and is today the aim of the mission work to establish, not the Presbyterian Mission in Mexico, but the National Presbyterian Church of Mexico. By the terms of the Cincinnati plan of division of territory among the various Mission Boards, the Presbyterian Church in the U. S. A. is directly assisting to build up the two Presbyteries of Mexico City and the Gulf of Mexico.

MEXICO CITY

The Mexico Mission and the Normal School for Girls (San Angel) have been sorely bereft by the death on March 15th of Miss Jennie Wheeler who had served the Board in Mexico for 34 years and the School for 25 years.

Miss Wheeler was one of the rare, happy souls who won the affection and esteem of her associates during her life time and received many expressions of their attitude not after, but before, her death. One of these expressions of affection and admiration was made in a little pamphlet published in 1906, describing the educational work of the Mission. This contemporary statement sums up her character and her work:

"Miss Wheeler has stood at the helm for seventeen years, through cloudy and stormy weather. The School was not 'Paradise' when she entered. Some of the time she has been alone. Teachers have come and teachers have gone, but she remains the heart and soul of the institution. A born organizer, of rare executive ability, a fair woman but with discretion, the school today is a living epistle known and read of all men of what sanctified common sense and brains with a spirit of patience can do for Mexican girls. A new era dawned for Mexican womanhood when Miss Wheeler took charge of the school. Primary, preparatory and normal departments were thoroughly organized and the curriculum

carried out on practical lines. Nothing was too big or too small to be undertaken, done and done well in her school. From the making of beds and dresses to a thorough normal training which has turned out some of the best teachers in the state, all was done with equal thoroughness as not unto men but as unto the Lord."

EVANGELISTIC

Church.—

"*Divino Salvador.*"—The centers of activity in the Divino Salvador Church besides the regular services of the church are, the *Young People's Society*, the *Woman's Society*, and the *Sunday School*.

The *Christian Endeavor Society* has 70 members and among them are some very capable young people. This past year they have organized a Sunday School at *Tacuba*, which meets on Sunday afternoons and has an attendance of about 50. It has taken the leading part in raising 2,000 pesos to purchase new pews for the church, which all agree will add much to the general appearance of the principal place of worship in Mexico City.

The *Sunday School* is under the superintendence of Mr. Lango, an enterprising young business man. The school is not as large as might be expected, but this is due in part to the fact that at the same hour there are a number of Sunday Schools in different parts of the city. One of these which has not been mentioned is held in *Colonia Roma* in the home of a railroad man, and is quite a unique school, as the classes are held in different rooms in the house.

The *Woman's Society* consists of about 20 members and it has been co-operating most effectively in the work of the church. These women make the widows and orphans their special care. Nearly all the members are tithers.

Though Dr. Morales has not been in his usual strength this past year, an indication of his untiring activity is seen in the fact that he made 906 pastoral calls during that time. Many of these calls were upon the sick. Dr. Morales has been a leader and is a patriarch in the Mexican Church. He began with its beginnings and has made a great deal of its history. His influence cannot be measured. He commands the loyalty and devotion of a wide circle. His life has been one of continuous service and the preaching of the Gospel message. The Presbyterian faith interpreted for him Bible truth, and he has been loyal to his Church, because of his well grounded belief in it. He has had no other interests, and so has put all his activities and all his life into it.

Coyoacan.—This college church has been under the pastorate of Rev. E. Z. Perez. Each month is devoted to a certain subject, such as Christian giving, the Bible, Presbyterianism, prayer, etc. The church has followed out this program. As a result of the study of the problem of giving, there are a number of tithers in the church. Three circles of evangelism have been established. Self-support has been greatly increased during the last months of the year, in all about 100 per cent. A budget was made out, and it is gratifying to know that the money required was raised and there is a surplus. The spiritual life of the church is being well maintained. It is proposed soon to organize the congregation, installing deacons and elders.

The *Christian Endeavor Society* has its meeting on Sunday night, this taking the place of the Sunday night service. On Wednesday night there is a normal class, on Monday night the Prayer League; on Thursday night the regular prayermeeting of the church.

The *Woman's Society* meets on Monday afternoons. It contributes 10 pesos a month to the self-support of the church, and pays part of the tuition of a student in the San Angel Normal School.

San Pedro and San Pablo.—The San Pedro congregation is next largest to that of Divine Salvador of the congregations in the Federal District. This congregation has been more or less under the pastoral care of Dr. Morales. It has grown, however, and has sufficient elements of independent life, so that as soon as it is possible, it should be constituted as a separate organization.

The *Sunday School* is under the care of Dr. Arellano and the evening services have been taken care of by the seminary students. It is a pleasure

to note that the Sunday School at San Pedro and San Pablo is a much more vigorous organization than the Sunday School at Aztecas, a few blocks away, where the Methodists are planning their new center of work. Dr. Arellano has held on Thursday nights a Bible class in which there has been an attendance of about 10 persons. The evening services, held Tuesdays, Fridays and Sundays under the direction of the students mentioned above, have been very well attended.

Tacubaya.—This congregation has been under the care of Pedro Gutierrez, and though it has not increased as rapidly as at first hoped, great possibilities are there. The pastor of the church started out the year with the purpose of raising 1,000 pesos for self-support and other objects. It was almost too much for the small congregation to attempt; still it shows the spirit with which the work has been planned.

Tacubaya is one of those places with only a small room for a chapel, so the station has been on the lookout for property for some time. Mr. Wolfe remembered that his father and uncle were willing to put \$3,000 gold into a memorial chapel, and they soon agreed to put this into the purchase of the property in Tacubaya for a memorial to their father. The building was remodeled and now there is a splendid plant for the work in this center.

San Lorenzo.—The church was partially destroyed during the revolution. Chairs, pulpit, organ, windows, and anything else that was wooden were stolen; and also nearly all of the members left San Lorenzo as the rebels took the village, stole all they could, and then burned many of the homes or huts of the people. Now the church has been whitewashed, new doors and windows put in, and a new roof covers it. All this was done by these faithful people; then it was rededicated.

Junior Presbytery.—For many years the students have formed a band of workers, but Mr. Wolfe has now perfected a plan to form what is called a junior presbytery. This is a self-governing organization and should prepare the students for work in the Presbytery later on. Another advance step is the formation of sessions in three of the congregations which have been under the care of the students; namely, *Xochimilco*, *San Andres*, and *Tizapan*.

The *Xochimilco* congregation has so grown in importance that it must be a matter of serious thought to secure a proper chapel for its worship. It is an important center and merits an outlay of money for its proper equipment.

San Andres has built the walls of a chapel that would do credit to a much larger congregation and a larger town. Even in Mexico City such a chapel could be placed with credit. The village itself is, however, very small and gives no promise of growth, as all the agricultural possibilities are now developed.

Tizapan has been flourishing this past year as never before. Some new members have put additional life into the congregation, and the student worker, Felipe Delgado, has imparted his enthusiasm to the work. This mill town has nothing of a public nature except the movies and the pulque bar. The labor unions have attempted something in the way of a reading room, but with indifferent success. The Tizapan Church should be made a seven-day church.

Social Work.—The social work is centered in El Faro, "El Centro Social Presbiteriano." There have been two important features of the work: first, the development of the organization of the young people of the center, under a constitution; and second, the playground work, the basic idea being that each one to the extent of his or her ability should help another in development and in character.

One of the principal activities of the society this past year has been the establishment of night classes. The teachers are voluntary helpers. The night class work occupies four evenings of the week. It is an earnest group on the whole, seeking development and sane diversion.

EDUCATIONAL

Evangelical Seminary of Mexico (Union).

Coyoacan Preparatory School (Boys). *No report.*

Normal School for Girls (San Angel).

There was almost a thirty per cent increase in attendance, after practically a fourth of the student body in the class of 1921 had graduated. This

means that their places were filled and a thirty per cent increase was added. During the vacation a room was prepared for a practice school and circulars printed and distributed in Coyoacan and San Angel stating that a first grade would be begun. Some few children came, though not particularly for first grade. The room finally resulted in an ungraded school, with four groups under Miss Beatty's supervision, and two practice teachers. There were a few small children in it, but most of them were grown young ladies; the majority of the pupils were boarders in the school.

A rather crude experiment was made at student government. The classes in the normal were organized and each class elected two representatives to a body which went by the rather formidable name of "Congreso Estudiantil." The representatives acted as monitors in the dormitories, dining-room, etc., with the consent of the governed. But by the time the year was half over they decided that their old rules, or rather the Senorita Juanita's rules, were better than theirs.

The year was short-handed as to missionary force. This circumstance made it necessary for Miss Beatty, who should have given her time mainly to language study, to put in far the larger part of it in teaching, which she did cheerfully and well. As an evangelizing agent the school has lived up to its reputation; 18 of the girls united with the church, and six more wished to do so, but were advised to wait for various reasons. The Mexican teachers distributed themselves among the churches in the neighborhood of the school, teaching in Sunday School, attending the women's societies and regular services in *Coyoacan*, *Tisapan*, and *Tacubaya*.

Other Work.—

Centennial Gift of American Colony.—When preparations were being made for the celebration of the Mexico Centennial and the different colonies were deciding in what form they would take part, a provisional committee was named for the American colony. This committee decided on three different projects to present at a general meeting, as a method in which the American Colony would make its donation to the Centennial festivities. One proposition was a grand ball; another, the giving of a large silver goblet; and the third, the presentation of a silver service. Mr. Petran asked permission to present the project of the donation of a model playground to the city as the American contribution to the centennial. There was much discussion and when the final vote was taken, although the playground project was the most expensive project presented, it received all but five votes.

A permanent centennial committee was named and Mr. Petran was made a member. On it also are bankers, merchants, lawyers, and traffic men. It was a fine combination of talent able to do everything that was required in order to set up a model playground in a very short time. The apparatus was secured in St. Louis and the grounds were finished in time for the date of the inauguration. This method of celebrating the Centennial has appealed increasingly to the American colony as the splendid work of the playground has been observed. The government was anxious to facilitate any project that would lend importance to the Centennial, and gave one of the best plazas in the city for the purpose.

Presbyterian Tract Society.—The old press, "*El Faro*," always emphasized the publication of tracts for general distribution. When the institution was closed, as a last contribution to that form of work and in order to have an assortment on hand for some months, about 400 pesos in paper and work were put into tracts. After the tracts were used up, there was a demand for tracts and no way of supplying it, the Union Press not being able to devote any funds for this kind of literature. Therefore, some new tracts were prepared and others translated, and through the efforts of Dr. Arellano, gifts were secured and also advance sales were made of the leaflets. It is hoped to have a revolving tract fund, that is, to use the proceeds of sales for future editions and so keep up the work of tract publication as long as it shall be necessary.

JALAPA

The death of Rev. Lorin H. King, who had served the Board in Mexico for only two short years, occurred in Chicago, January 12,

1922. Mr. King's work in Mexico was largely at Jalapa, where he was able to render some effective service in addition to his language study, but in a short time there developed the pernicious anemia which resulted in his death.

The impression made upon his friends and associates by Mr. King's character and life was indicated by the fact that when it was known that blood transfusions would be necessary to prolong his life, the students of McCormick Seminary, of which Mr. King was a graduate, offered themselves for the service in greater numbers than the doctors could use.

At every point in his career Mr. King left the impression of a faithful, earnest, wide-visioned missionary advocate, and the early ending of his service has brought sadness to a wide circle of friends who hoped large things from the continuance of his life.

EVANGELISTIC

Jalapa.—The work in Jalapa is carried on in three centers or suburbs of the city. These centers are private homes which the owners lend to the church for the meetings. Sr. Vasquez as pastor has superintended the work of the church, aided by the newly formed session. There has been notable growth along some lines. One of these is the catechumen class. Self-support is kept before the church constantly as its objective, and some progress is reported.

Outlying Districts.—

The circuit from Jalapa to Teocelo over the railroad by that name was visited hurriedly three times. This circuit needs a church building at one of the points along the route of the railroad. No adequate supervision can be given to this field till the pastor of the church in Jalapa and the missionary can be free to go out into the field. This field has four large towns, *Coatepec, Xico, Texolo*, and *Teocelo*, with a total population of about 50,000.

The *Las Vigas-Perote-Minas* circuit has been visited also three times in the last year. In spite of neglect, this field has kept up its evangelical spirit, but growth has been slow. This field embraces *Tlacolula* also, where the mission once had a day school and where it desires to renew the same. The need is urgent, as the Roman Catholics force attendance of evangelical people at the services of the Roman Catholic Church.

The *Misantla-Portvenir* circuit has suffered neglect this year except for visits from lay members of the Jalapa Church. The work continues on this part of the field and needs help and supervision. There is great need of medical help for the people of this section, which is a hot country and the people do not seem to know how to live in a sanitary way. To tell the truth, the congregation seems to be threatened with extinction if some help is not given in a medical way. They need quinine and sanitation and drainage.

A new field that has been opened up on the road to Vera Cruz comprises *San Francisco de la Pena, Chavarillo*, and some nearby towns or little villages. Attention ought to be given to this part of the field that has been passed over in former years. A young woman of the Jalapa congregation has been in this part of the country this past year and has done good work in a little school which she taught. She was asked to teach doctrine (Roman Catholic), but she said that she could teach Presbyterian doctrine and was allowed to do so. It seemed that some doctrine was a necessity, and a Presbyterian catechism was given them.

THE OUTLOOK

There are possibilities of *medical* work in Jalapa that will be a great help to the field in general. So far all that has been done has been by the missionary and by the native pastors working each in his own way, although the ground has been prepared for more serious work of the dispensary.

Social work ought to be undertaken on a more serious scale for the benefit of the young men and boys of the church and of the neighborhood.

VERA CRUZ STATION

Includes *Vera Cruz*, *Orizaba*, and *Tehuantepec*.

EVANGELISTIC

VERA CRUZ.—For a part of the year the congregation was in charge of Sr. Nicolas Cortez, but he was later transferred to the Northern Presbytery. Rev. Miguel Rosales has been in charge of the church since August and has done splendid work. Through his influence and work several new members have lately been received into membership.

ORIZABA.—The *day school* is a thoroughly evangelical school. The class work each day is begun with prayer and the reciting of Psalms and other Scripture. They also have their own *Christian Endeavor Society* every Friday afternoon, led by one of the pupils.

ISTHMUS OF TEHUANTEPEC.—In *Puerto Mexico* there is a good congregation and many families are included. A building lot has been donated for a church. Sr. Guzman distributes tracts and Testaments and sells Bibles and is doing excellent work. He is very active and is highly respected by all the people. This place is really deserving of help to build their chapel at once. In *Minatitlan* about three hours up the Coatzacoalcos river where the Aguila Oil Refinery is located, there is a congregation and services are carried on regularly by Ramon Garcia, a member of the congregation.

In *Santa Lucrecia*, *San Geronimo*, and *Salina Cruz*, the Pacific port—all located on the Isthmus—there are families that are friendly and sympathize with the Evangelical faith. Among these we have done personal work and have distributed tracts and portions in all these places.

One of the itinerating trips of the year was through the southern part of the State of Vera Cruz. The first stop was at *Alvarado*, a typical, small port fishing town. It is hot, sandy and picturesque. There are a few families interested in the Evangelical faith. Up the river a four hour trip is *Tlacotalpam*, called the pearl of the Papalcapam River; Tlacotalpam is a clean town on the river front and headquarters for several big sugar cane plantations and refineries. It is quite a fanatical place.

From Tlacotalpam a trip of seven hours up the river brought the missionary to the town of *Cosamaloapam*. The little boy who took us to a hotel in this town proved to be the son of the owner of the hotel. After a little conversation with this man, we found him to be a sympathizer with the Evangelical faith and a regular subscriber to the paper "El Mundo Cristiano." We found the mayor of the town as well as one of the school teachers was a regular reader of this church paper. This is the result of the efforts of a woman who lives in another town on another branch of the river who has done all she could to evangelize her own people. Another trip was to *Tabasco* and *Chiapas*. At *Villahermosa* services are held in the home of Sr. Granados. The Presbyterian Medical Dispensary has been established here and gives promise of good results. A good piece of property has been secured for a chapel and a manse. The owner of a fruit company having several large boats carrying bananas between Tabasco and Galveston, very kindly offered to this congregation to bring any building material for the chapel and manse from the United States, free of freight. This will be a help. There is a good evangelical element here.

Paraiso district.—This is a strong evangelical section of the state largely due to the excellent work of Sr. Jose Coffin. He was born and raised here, and preached and conducted a school for many years. A graduate of Coyoacan Preparatory School and a bright fellow, who had been elected mayor of the town of Paraiso, will resign his political position to give his full time to the church work. In Comolcalco a series of services were well attended, with over 150 people present. There are other places, namely, *Santa Ana*, *Arroyo*, *Hondo*, *Los Porteros*, where the congregations carry on services and are visited regularly. In both Paraiso and Comolcalco are graduates from Miss Wheeler's San Angel school, who are conducting good schools and are active in Christian work, due to the splendid Christian influence they received while in San Angel.

Frontera-Tabasco.—The congregation has 600 pesos for a new chapel. There is a good property with a suitable building for chapel available, but the congregation will need some help. They are paying 30 pesos a month rent for the room they now use. This new property can be secured for 6,000 pesos (\$3,000) and is centrally located and a good opportunity.

Chiapas-Tapachula.—The church in Tapachula was organized three years ago, receiving some 75 members. They were impressed from the very first by their responsibility for the evangelization of their own people, and every member is an earnest worker. This session now has under its care 24 congregations or preaching places.

EDUCATIONAL

Institute Morelos (Girls).—The school is well organized with a capable teacher over each department: kindergarten, domestic science and arts, physical culture, and commercial. The attendance has not been what it should be up to date, though 136 pupils were enrolled. The school has included five boarding pupils this year, all of whom are Roman Catholics. As usual they have been left in perfect liberty as to their attendance upon any of the church services. Very early in the year they asked permission to go to the preaching service Sunday evenings, and have gone regularly since and apparently have enjoyed everything about the services, save once, when the pastor attacked the Roman Catholics; yet even then, they wished to go the following Sunday evening.

There has been a decided reaction against the work for more than a year, but it is hoped there may be something of a reaction in favor, because of certain developments in other nearby schools. Whether this be true or not, there will always be plenty of liberal-minded people to make an excellent school in Vera Cruz. In the past all the teachers have come from the poor and needy poor and no doubt they will continue to be drawn largely from these classes, but there is no reason why a genuinely converted girl of the upper class should not be willing to devote her time to the betterment of her people as well as an American girl of the same class.

MEDICAL

Free Dispensary.—*The Free Medical Dispensary for the Poor* in Vera Cruz City, established four years ago, has more than met the greatest hopes as an efficient means for the extension of the evangelical faith and the breaking down of fanaticism and superstition and the alleviation of suffering. It has been the most effective means of interesting the people of influence in the aim and object of mission work.

The *Free Medical Dispensary for the Poor*, organized in *Orisaba*, was opened up July 20, 1921, of this year. Up to the present over 40 persons and children have been cared for, 100 prescriptions have been filled, and some surgical cases have received attention. The physician and surgeon is Dr. Colmenares, one of the finest in the Republic, who has just returned recently from studying abroad. He has become greatly interested in the institutional work. A portion of the small quarters has been partitioned to install a little hospital annex with two beds for surgical cases. Dr. Colmenares gives his services three times a week for the clinic. The young lady helping with the prescriptions has become greatly interested and gives her time free also. Mrs. Elliott is also helping as nurse. The work which this dispensary has been able to do already has been remarkable.

This medical work is proving down here such an important part of the evangelistic program and so effective for the promotion of the work, that three more dispensaries are to be opened in *Villahermosa*, the capital of the State of *Tabasco*; *Frontera, Tabasco*; and in *Puerta Mexico*, State of Vera Cruz, on the Isthmus of Tehuantepec. In the most distant part of the field, in the State of Chiapas, it is proposed to inaugurate medical dispensaries in the cities of *Tapachula* and *Tuxtla Gutierrez*.

The pastors and workers in the field have taken up this work with enthusiasm, and find it a strong arm in preaching the Gospel and gaining a larger and more effective influence.

YUCATAN PENINSULA STATION EVANGELISTIC

The *Merida Church* has had a period of great activity. The regular work of the *Sunday School* and church has gone on in a better way than in any former year. Besides the central *Sunday School* there are five suburban schools. The *Christian Endeavor Society*, in addition to its regular work, has carried on special work in the form of an academy. At times the church has been too small for the crowds that have attended the special services. On the night of the eighteenth of December the pastor presented a very striking historical account of the Virgin of Guadalupe, concluding with a short Biblical exhortation to put away the worship of the Virgin and to worship only God, in spirit and in truth. A reporter of one of the daily papers was present, and took down the sermon. The church was full. The people are quite interested in plans for enlarging their building.

Muna. After all the political struggles and tragedies in this Indian town there is at last peace and order, and the congregation is now in condition to make substantial progress, developing the local church and extending the light to the towns around about. Some 25 or 30 of the believers and friends went on foot to *Opichen*, a town some 10 or 12 miles away. This opportunity for preaching the Gospel came through political sympathy between the people of *Opichen* and the evangelicals of *Muna*. In this congregation is a daily Bible School.

Ticul. After a long siege the *Ticul* congregation has succeeded in rebuilding the church which was badly damaged in a political uprising in 1919. *Ciriaco Cauich*, the pastor, works slowly but steadily. His life before the people is above reproach and his influence is always on the side of the right. We now have two fine young fellows from the *Ticul* congregation studying for the ministry. *Cauich* helps to build character, and we trust that *Ticul* will give to the church a goodly number of preachers and lay workers.

Progreso. This town is unsightly and the first impression is that it is a place of little importance, but as a matter of fact it is a place of great importance, and very much needs constant attention in pastoral work. Unfortunately, the little church building is on the very outskirts of the town. The importance of *Progreso* is in its being the chief port of the Yucatan Peninsula. People coming and going on the steamships have to wait here some hours. If there was an attractive center many people could be reached. In the hotter months of the year many hundreds of *Merida's* people visit the Port for sea bathing. Some of them are there for one, two or three months at a time. A social center with bright, cheery rest rooms, good literature, and a piano would give an excellent opportunity for reaching many people.

The latest venture in faith has been the opening of a place to be known as "*Marden Hall*," an outgrowth of the institutional work. This hall will be a reading room and a lecture room. It will be sustained by offerings from citizens of *Merida*, and the professional men of the city will aid in maintaining the lecture course. At the opening of *Marden Hall* three men spoke with liberty and power. They are not Christians, but the mission will daily pray that they may come to see light in the words of the Bible and in the person of *Jesus Christ*, not as a mere man nor as a great philosopher, but as the personal Savior.

EDUCATIONAL

The *Turner-Hodge Colegio Americano para Senoritas, Ninias y Niños*, is the only evangelical school in the entire peninsula of Yucatan. The school is located in *Merida*, 22 miles from *Progreso*, the chief port of the peninsula. The railroad center is *Merida*, thus making it possible to reach the more important towns and villages in a day, except in the extreme south and east. One of the strongest Presbyterian churches in all Mexico is located here, and those people who wish their children to be in evangelical schools must send them to other parts of Mexico or the States, a journey of from three to five days should this school be discontinued.

At present the school offers courses in the kindergarten and seven years of regular school work, which is one more than is offered by any other private school in the city. There is an average attendance of about 100 pupils, about one-fourth of whom are children whose parents are sympathizers of this faith. The people are poor and cannot pay the small sum demanded of all children. Those that are here are mostly free. There is a small sum which has been set aside to pay the tuition of some children. The pastor of the church reported that there were between 60 and 100 children who cannot even go to the public schools because they have not the necessary money for books or clothing. No religion is taught in the school, as that is forbidden by law. But Mr. Molloy has a Bible class in his rooms just after school hours, which children are urged to attend.

Because of lack of training, the Yucatecians need much supervision in the school work. The school is well located for a social center, and the corridors and rooms are large and well arranged for the work. It should be possible to offer a scholarship to some girl in each evangelical church of the peninsula. The necessities of life here are very high and in most cases this will mean clothes as well as food for the girl, but it is believed that although it is an expensive undertaking from the money side, it will be a most profitable expenditure of money from the life side.

OAXACA STATION EVANGELISTIC

Church.—

New faces at the services are reported at *Oaxaca City*. Most of these belong to one family of three brothers, named Alcizar, one of whom was converted by a conversation with a fellow-traveler and the subsequent reading of the Bible given him. He has worked persistently with his brothers till he has brought two of them into the full light of evangelical faith in Christ. He has also brought his wife and her mother and a cousin. They are all regular attendants, enthusiastic and anxious to work.

The most noticeable advances have taken place in the work of the *Sunday School*. The adult class was divided into a men's class taught by the pastor, and a women's class taught by his wife. Miss Arellano took the primary class, and a new class was formed of older girls. Then the men's class and the primary grew to such an extent that a further division became necessary, resulting in a Senior Men's Class, a young men's, a boys', and the same classes for women, girls, and children, totalling six in all. The pastor has had in mind the formation of a normal class to train some of the members of the congregation to teach classes.

Another very marked and encouraging change is the increase in the liberality of the congregation. Much progress was made along the line of self-support. The church is paying its electric light bills and a fifth of the minister's salary, and also buying a complete and good-looking set of pulpit furniture.

Another symptom of the healthy condition of the church is the fact that three of the young men of the congregation are planning either to study for the ministry or to prepare themselves to be Christian workers.

An account is given of the first trip made by a Protestant missionary to some outposts in the mountains around Oaxaca—some 60 miles by horseback from the city. Two Indians, members of the Oaxaca congregation, accompanied Mr. Van Slyke, anxious to carry the Gospel to their own race. At one little village the people, although courteous and hospitable, had no place to accommodate them except the top of a long table in the Town Hall. It was new territory, but in the village of *Xagacia* a real service was held. The whole village was seething with curiosity as to why they had come. On the roof of a Roman Catholic Church the story of the Sermon on the Mount was read and explained.

Many questions were asked about the Protestant religion, how much was charged for weddings, funerals, baptism, and the mass, how much one of the

priests would cost to support, how often he could come. The people explained that they had gotten very tired of the constant demands of the priest for money, of the refusal to perform any service without money, of the spirit of commerce in the Roman Church, and that many in the village had seriously thought of seeking a new religion, whose "priests" would have a little more of the unselfish spirit that he was sure Jesus Christ must have had. The young minister has visited this group again and again and held good services.

EDUCATIONAL

There are miles and miles in the State of Oaxaca without schools. The Mexicans there, and especially the Indian element, do not think it worth while to spend much on the boys and girls. The lack of available Protestant teachers also makes it difficult for the mission to get schools started. Two are now in operation—one at *Huauquilla* up in the mountains. The school house is a one-room building. It has one little window and two doors, but it is very dark inside nevertheless, after coming in from the awful glare outside. There are benches in the room and two or three children on one bench. The children love this school, for the teacher is good to them. They are all in the first grade, but they study much more than American children do in the first grade. They are learning their numbers, they are learning to read, they have lessons in chemistry and physics, very simple to be true, they study arithmetic, and also they draw.

A year ago these little brown-skinned, black-eyed, barefooted Indian boys knew not a word of Spanish, speaking their own queer, Indian language, unable to read or write. In a recent examination they showed good ability to read, write, and speak simple Spanish. They had also made a good start in arithmetic and geography. Do you realize the importance of this knowledge? It means that while the mothers and sisters of these boys will never be able to read the Bible or any other book, nor even to understand it when read unless translated into the Mexican language, these boys will be fully open to the best that can be brought them.

The teacher cannot teach the Bible in any way in the school, but outside he does it. He has a fine *Sunday School* every Sunday morning, and most of these same children go to that.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	Dispensaries	In-patients	Out-patient Visits
Mexico City.....	6	11	20	13	.....	762	100	34	868	Mex. 13,129	2	235	.....	.....	.....	.....
Jalapa.....	6	2	6	7	.....	150	15	26	160	1,942	.....	.....	.....	.....	.....	.....
Vera Cruz.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Merida.....	7	10	11	39	.....	739	64	126	576	4,330	2	138	.....	.....	.....	.....
Oaxaca.....	29	4	6	32	.....	200	24	98	237	1,112	2	36	.....	.....	.....	.....
										Mex. 20,513 Gold						
Total 1922.....	48	31	43	91	.....	1,851	203	284	1,841	\$10,256	6	410	.....	.....	.....	.....
Total 1921.....	44	32	37	60	.....	1,767	188	276	1,467	\$8,575	8	463	.....	.....	.....	.....

Incomplete.

VENEZUELA MISSION

CARACAS: capital of Venezuela; situated at an elevation of 3,500 feet above the sea level; about 10 degrees north latitude; 23 miles by rail from the sea; occupied tentatively, 1897, as a station, 1912. Missionaries—Rev. F. F. Darley and Mrs. Darley, Rev. Clarence A. Phillips and Mrs. Phillips, Miss Lena May Wilson, Miss Verna A. Phillips.

RESIGNATIONS: Rev. T. S. Pond, D.D., and Mrs. Pond.

HISTORY.—Early in 1897, Rev. and Mrs. T. S. Pond were transferred from Colombia to open a tentative work in *Caracas*. The field was unoccupied by any mission, though evangelical services were held by an agent of the American Bible Society, while for two months Sr. Ferrando, formerly a Capuchin monk, had had Bible classes in his own house. The scattered members of a disbanded church organization, once under the care of the Methodist Church (South), warmly welcomed the new missionaries. In the midst of unfortunate moral and intellectual conditions which can hardly be exaggerated, a church was organized in 1900. A Sunday School and a day school were also organized, the latter having become the "Colegio Americano," or High School for Girls and Young Women. In the lower department are found young boys as well as girls. An industrial class for the women and the sale of laces and embroideries have helped many to keep their families from starvation.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

For fuller information send for "Pen Picture" Venezuela Mission. Price, 15c.

In June, 1921, Dr. and Mrs. Theodore S. Pond returned to the United States from Venezuela, and placed their formal resignation in the hands of the Board. The Board regretfully accepted their resignation in October and inscribed the following record of their service:

Dr. Theodore S. Pond was born September 13, 1838, at Clinton, New York. He was educated at Hamilton College and Union and Andover Seminaries, graduating from the latter in 1863. He studied at Berlin University the following year, was pastor of a church in the homeland until 1868, when he was appointed a missionary to Syria by the American Board. On September 7, 1866, he married Miss Julia I. Hanford, of New York City. Mrs. Pond had studied at the Columbia, Ohio, High School, and graduated in 1864 from the Rutgers Institute in New York City. They sailed for Syria under the American Board October 10, 1868. In 1873, while on the field, they were transferred to the Presbyterian Mission. After over twenty years' service in Syria Dr. and Mrs. Pond applied to the Presbyterian Board for appointment to South America, and on November 17, 1890, they were appointed to the Colombia Mission there. In January, 1891, Dr. Pond sailed for Colombia, going to Barranquilla, and Mrs. Pond followed in December of that year. In February, 1897, they were transferred to Caracas, Venezuela, where they were the pioneer members of this youngest mission under the Foreign Board. In 1921 they were forced by the ill health of Dr. Pond to return to America for the last time, and on October 10, 1921, their resignation was formally presented to the Board.

The loving regard which Dr. and Mrs. Pond have inspired in the hearts of those associated with them was revealed in the resolution forwarded by the Venezuela Mission to the Board:

"WHEREAS, Dr. and Mrs. Theodore S. Pond, the founders of the Presbyterian Mission in Venezuela, and faithful workers in the field for fifty-three years, have been called away from their scenes of labor, and

VENEZUELA



"Colegio Americano" group. There were five or six absent the day this was taken.

Mission House with flag out. Priest passing. This is now the "Colegio Americano" School for Girls.



City of Caracas.

WHEREAS, the Members of the Mission and of the Presbyterian Church of Caracas feel their deep loss caused by their departure, and

WHEREAS, we and they feel that Dr. and Mrs. Pond have, in truth, laid in the Person of Jesus Christ the only foundation stone possible for the proper building of a Church, and

WHEREAS, we feel a sense of unworthiness and inability to continue the good work, so nobly established, in the same self-sacrificing manner.

THEREFORE, be it resolved, that we, the members of the Venezuela Mission, hereby express for ourselves and in behalf of the Venezuelan Presbyterian Church our deep appreciation of and gratitude to Dr. and Mrs. Pond for all their efforts for the advancement of the work, and

BE IT FURTHER RESOLVED, that we, here and now, trusting in our Lord and Savior for power and wisdom, do reconsecrate ourselves to the task in which they have invested their strength for so many years."

Few of the missionaries appointed by the Board have had such a long and varied service as Dr. and Mrs. Pond. This service included work in the Near East for twenty-two years, the first five years under appointment by the American Board, with which the Presbyterian Board has always maintained the closest and most cordial relations, and thirty years in South America as members of two Presbyterian Missions, of one of which Dr. and Mrs. Pond were the founders. The Board congratulates them upon this record and is glad to have the privilege of voicing in some measure the pride and gratitude which the Church as a whole feels toward these two veteran missionaries. The Board is happy that it may look forward to continued association with them, and counsel from them, in the coming years in the homeland.

CARACAS STATION

The past year did not begin very auspiciously for the Venezuela Mission as during the first month the veteran missionary, Dr. T. S. Pond, was stricken and forced to resign. His going, together with Mrs. Pond, took away two-sevenths of the mission force. The Ponds have labored faithfully for 24 years in this field, after 29 years in Colombia and Syria. They gave themselves untiringly for the advance of the Gospel in this land. The mission received one new lady teacher during the year, who has made herself very useful in the work of the Colegio Americano. But the mission is no nearer touching the interior than last year.

EVANGELISTIC

Church.—

Preaching services have been held regularly and there is an even greater manifestation of interest on the part of the congregation and of strangers than the year before. Very often the church is filled and a large crowd is gathered around the door, listening. During the year 44 persons have presented themselves to the session for examination for admission to the church. Of this number 24 were received; 17 from families with no members in the church, showing that the work is not confined to a few, but is ever reaching out and touching new homes.

Sunday School.—The Sunday School as reorganized a year ago has been a great success after a full year of service. It has not grown in numbers greatly, as some who entered in the first novelty of it soon tired of it and have been dropped from the roll, but their places have been taken by others and the number is practically the same as at the beginning. The Sunday School in *Candelaria* Chapel has also been reorganized and is prospering under the new arrangement.

Itineration.—

Although the missionaries themselves have not been able to go out into the interior, the students and one of the native preachers have made trips to various parts of the Republic. One man, also of the congregation, is employed

by the British and Foreign Bible Society and is traveling in the interior. These report that in nearly every town they have been well received by some of the people at least, and that there is manifested a new interest in the Gospel and in the Bible. Of special importance has been the attitude of government officials in the various towns visited. In almost all of them they have protected the workers from persecution, and many of them have shown an active interest in promoting the spread of the Gospel, even to opening their homes for preaching services.

EDUCATIONAL

American College for Young Ladies.—The establishment of this institution marks a most important undertaking.

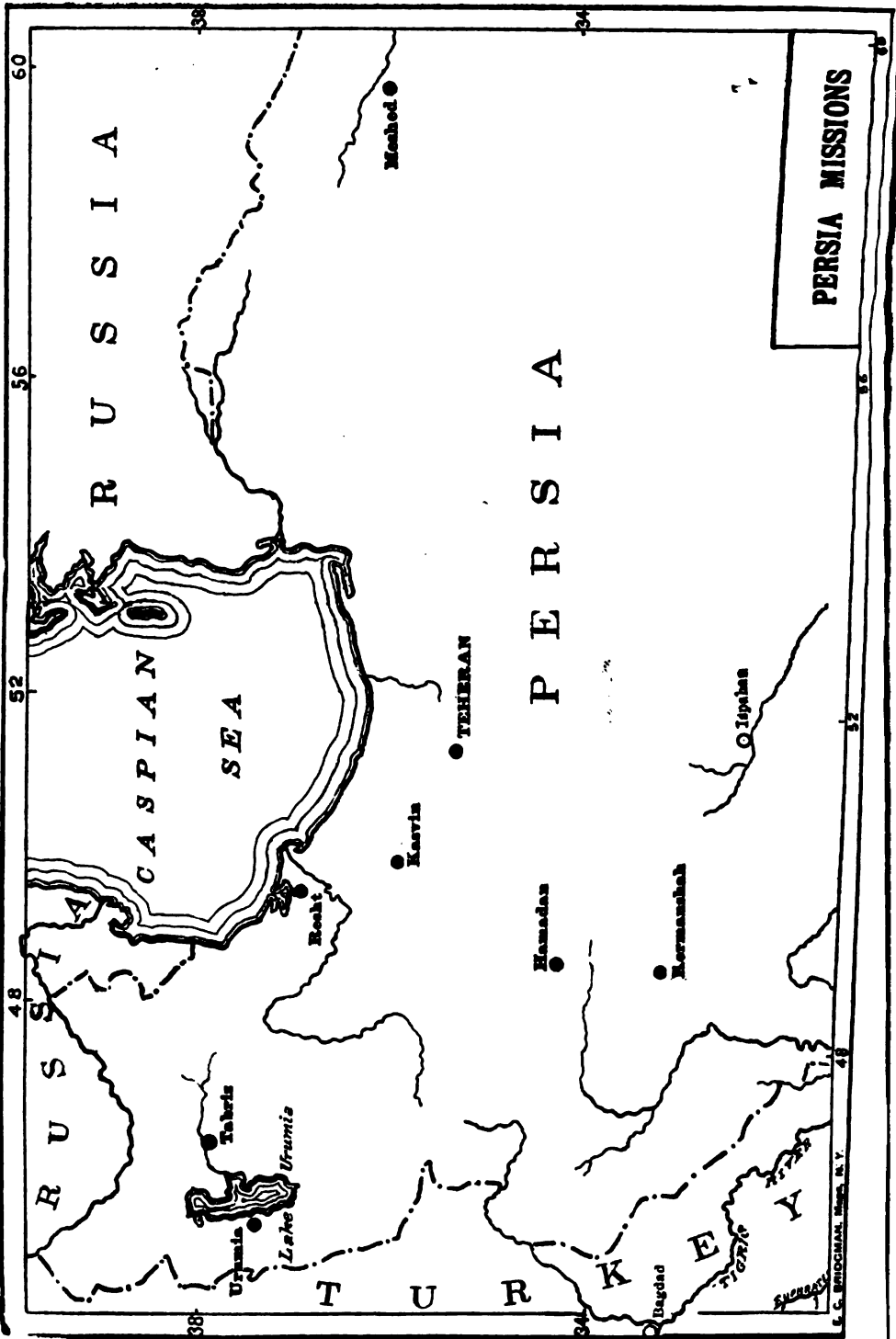
A school of the same name has been in existence since the beginning of the mission, but always under native direction. This school was under the direction of Miss Wilson, with a board of missionary advisors. Before the second term opened it was necessary to make arrangements for a larger number, which has been done temporarily. The future will demand a practically new seating equipment as that in use is in very poor condition. Funds for this are being raised and nearly enough is in the treasury now. The pupils in the school represent various classes of society; some are of the lowest and others of higher class. Eleven of the 30 girls enrolled are not from Protestant homes. The school has not been running long enough to say that it is a grand success as yet, but it is hoped that in the future it will become a school worthy of the name and an example to other schools, of which there are so few in this land. Among the pupils are two young ladies who are taking a special course to prepare them for teaching and who are even now helping in some of the classes. One of them will open a new school in one of the chapels at the beginning of the next school year, and the other will remain in the college to assist there.

The boys are without any instruction except for some of the younger ones in the Candelaria School. Yet this is one of the greatest needs of the field, for preachers without an elementary education are of little value.

Theological Class.—Theological instruction met a distinct loss in the resignation of Dr. Pond. With his many years of experience in training native ministers, Dr. Pond has been an able teacher. The classes have continued, however, under a new teacher.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Caracas.....	6	21	4	.....	120	24	12	146	\$962.40	2	83	.....	.....	.....	.....	.....
Total 1922.....	6	21	4	.....	120	24	12	146	\$962.40	2	83	.....	.....	.....	.....	.....
Total 1921.....	7	18	4	.....	108	12	12	140	\$469.00	2	75	.....	.....	.....	.....	.....



The whole present situation in Persia is set forth in the General Introduction to the full volume of the report. This Introduction is also published separately.—*Editor*.

EAST PERSIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

TEHERAN: capital of Persia, 70 miles south of the Caspian Sea; population, 300,000; work begun in 1872. Missionaries—Rev. S. M. Jordan, D.D., and Mrs. Jordan, Miss Mary J. Smith, M.D., Mr. Fred L. Bird and Mrs. Bird, Mr. A. C. Boyce and Mrs. Boyce, Rev. H. C. Schuler and Mrs. Schuler, Miss Gertrude Peet, Philip Coe McDowell, M.D., and Mrs. McDowell, Rev. Robert L. Steiner and Mrs. Steiner, Miss Grace S. Taillie, R.N., Miss Lillian B. McHenry, Rev. William N. Wysham and Mrs. Wysham, Miss Jane Doolittle, Miss C. E. Young.

HAMADAN: 200 miles southwest of Teheran; population, 40,000; occupied in 1880. Missionaries—Rev. James W. Hawkes, J. A. Funk, M.D., and Mrs. Funk, Rev. Geo. F. Zoeckler and Mrs. Zoeckler, Rev. Cady H. Allen and Mrs. Allen, Miss Florence E. Murray, Miss Margaret L. Cowden, Miss Mary Gardner, Mr. Commodore B. Fisher and Mrs. Fisher, Miss Huldah M. Bryan, Miss Jeannette Jones.

KAZVIN: 100 miles northwest of Teheran. Occupied, 1906.

RESHT: 170 miles northwest of Teheran, near the Caspian Sea; occupied, 1906. Missionaries—J. Davidson Frame, M.D., and Mrs. Frame, Mrs. C. H. Higley (nee Miss B. Amerman), Rev. Ivan O. Wilson, Rev. Paul B. Shedd and Mrs. Shedd.

KERMANSHAH: about 300 miles southwest of Teheran. Occupied, 1910. Rev. F. M. Stead, Miss Gertrude Bentz, Rev. Leo M. Marker and Mrs. Marker.

MESHEH: 475 miles east of Teheran, near border of Afghanistan; occupied as a mission station, 1911. Missionaries—Rev. Dwight M. Donaldson and Mrs. Donaldson, Rolla E. Hoffman, M.D., and Mrs. Hoffman, Hartman A. Lichtwardt, M.D., and Mrs. Lichtwardt, Rev. William M. Miller.

DEATH: Mrs. F. M. Stead.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Mrs. C. H. Higley, Mr. and Mrs. F. L. Bird, Miss Mary Gardner, Rev. James W. Hawkes, Miss Florence E. Murray, Rev. F. M. Stead.

HISTORY.—Modern missionary work began with Henry Martin, who spent a little over a year in Persia in 1811-12. His stay will be ever memorable for the translation of the Persian New Testament and Psalms, and for the immortal example of devotion and self-sacrifice. The Basle Missionary Society and the Scottish Missionary Society left permanent memorials in an apology for Christianity to Mohammedans, "The Balance of Truth," by Rev. Dr. Pfander, and in the translation of the Old Testament into Persian by Rev. Dr. Glenn.

Rev. Justin Perkins began work for the American Board of Commissioners for Foreign Missions, coming to *Tabriz* in 1834, and with Asahel Grant, M.D., settling in *Urumia* in 1835. The work was for the Nestorian Christians with a view to the revival of their ancient Church. About 1860 the work changed from the old Nestorian Church to the Syrian Evangelical Church. In 1870 the

Mission to the Nestorians, now known as the Mission to Persia, was transferred to the Presbyterian Board of Foreign Missions. Work was established throughout the mountains of Kurdistan in Turkey. In 1869 the English Church Missionary Society established work in *Ispahan* in South Persia; this work has extended and they divide Persia with the Presbyterians. Roman Catholic Missions go back to medieval times; their modern missions began a little after the Protestant Missions. In 1897 a Russian Orthodox Mission was established in Urumia and the majority of the Nestorians in that region became members of the Russian Orthodox Church. *Teheran* was occupied in 1872; *Tabriz* in 1873; and in 1880 *Hamadan* became a missionary residence. The great distance between these stations, the difficulty of communication, the diversity of language, and other causes led to a division of the mission in 1883 into the East and West Persia Missions. *Teheran*, *Hamadan*, *Kazvin*, *Resht*, *Kermanshah*, and *Mesher* constitute the East Persia Mission.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Picture" of East and West Persia. Price, 15 cents.

TEHERAN STATION

The Teheran field, the most populous field in Persia, is still practically untouched. Only a small percentage of the 300,000 to 400,000 inhabitants of Teheran have any real understanding of Christ and His Gospel. The great majority of the thousand outlying villages have never been visited by an evangelist. Nothing is being done in the cities of *Kazvin*, *Kashan*, *Saveh*, *Simnan*, *Damghan*, *Shahrud*, and their outlying villages. The teeming provinces of *Mazenderan* and *Asterabad* north of the Elburz are practically untouched. The cable of the station to the Board two years ago still applies: "Opportunity greatest ever. Double missionary force immediately. Double appropriation of native classes."

The year, while marked by no outstanding events, has been one of quiet encouragements. With minor exceptions, all the 19 weekly religious meetings enumerated in the report of last year have been carried on regularly.

Though there is no apparent reason to believe that conditions are more promising, trade is reviving, much merchandise is coming to Teheran via Bagdad, Kermanshah, and Hamadan, building is going on in various parts of the city and the people in general are more cheerful.

EVANGELISTIC

Church.—

For years the native Christians have been under training to bear a larger share in the responsibilities and activities of the church. Mirza Masih, a Teheran Jew who 16 years ago when a half grown boy was started on his search for truth by a chance word spoken to him by some missionary who camped over Sunday in his father's yard, told of how he had searched and found and now he is devoting half of each day to Christian work in Bombay where he is a successful merchant. Another of the leaders was Merat-i-Sultan, a government official of some prominence, who also told how for years he had sought among the various sects of Islam and had found nothing, and how at last he had found peace in Christ. The church people reported that the meetings were unusually helpful.

The native evangelistic force was increased this year by two additions, Rabbi Ephraim Ursham, who for years worked for Moslems in the Urumia bazaar, and Mirza Abdulla, a Jewish convert from Hamadan who had been

a colporteur with the British and Foreign Bible Society. Their weekly reports in which they tell of never a day without opportunities to speak to men of Christ, prove them earnest workers and skillful fishers of men.

Three Armenians, two from the Gregorian church, and one the daughter of one of the elders, were received into the church on profession of faith. Of the seven Moslem converts baptized, all but three were spoken of in last year's report as converts under instruction. Of these, two are young men from the school of the London Society for work among the Jews. Moslems appeared before the officers of the church, were examined, and accepted into church fellowship, but were not baptized as it seems wise to keep applicants under an extended period of instruction and probation. In the general evangelistic meeting and the two Christian services Sunday morning a larger part than ever before has been taken by the people.

Sunday School.—

The Sunday School was carried on at two points, the chapel and three classes of Boarding Department boys at the dormitory. The catechetical class for boys and men, after completing the usual course, took up the shorter catechism in Persian, discussing the meaning, memorizing, and writing out the proof texts.

Itinerating.—

Only three short tours were made during the year, one by Mrs. Boyce, Mr. and Mrs. Steiner, and Rajab Ali Khan to *Shahriar*, the district to the west and southwest of the city, another to the same district by Mrs. Boyce, accompanied by one of the Persian Christian women, and the third by Mirza Abdullah to Kazvin for ten days in June.

Work for Women.—

The work of the Bible women was mostly in the homes. Some 15 families have discovered the errors of Islam, but do not know what to put in its place, while eight of the new converts have asked one of the women to co-operate with them in converting their wives and children. Meetings have been held by Mrs. Boyce for Persian Christian and for Moslem women.

In the hospital Dr. Smith has conducted daily prayers in the women's wards, where patients who have been obliged to stay for some time have had the opportunity of hearing the Word repeatedly. As the patients come from all over the country as well as from the city, the seed sown in the sick room may bear fruit many miles away. The women in the dispensary were very frank in saying that Islam did not at all meet their need.

In *Jurjeen*, five miles from Teheran, the women seemed interested. One of them said: "We never heard these things before; we have no one to teach us." Upon being asked what they did in winter time, one answered: "Drink tea and get dinner ready. We are deaf, dumb and blind." One strong-faced woman of Jewish blood, said she loved the missionary very much and was so afraid of giving her evil eye in consequence, that she insisted on burning a bit of her head-kerchief in the samovar, to prevent such a calamity.

Christian Endeavor.—Senior and Intermediate Societies have been conducted with Armenian women and Armenian High School girls. Teachers of Iran Bethel School, missionaries and women of the church have led these meetings. A Junior Christian Endeavor meeting has been held for school girls.

EDUCATIONAL

Iran Bethel (School for Girls).—The work of the school is appreciated. As an instance, one Moslem father, given a post in a distant city, at considerable inconvenience and loneliness for himself has left his family in Teheran in order that his daughters may continue their education. The oldest daughter, begging for summer work at the school rather than at home, remarked: "Otherwise I shall get scarcely any exercise. They allow us to go to very few places outside the school. If I say I am going to the American School it is all right." Four Armenian girls were graduated. One joined the church during the year.

The Alumnae Association was under the leadership of Mrs. Boyce. A

committee of Persian girls elected by the Association have published *Alami Nisran* (Woman's World), a magazine for Persian women, appearing once in two months. The magazine has departments of hygiene, care of children, housekeeping, dress, news of the progress of women, literary and general articles. Four hundred numbers of each issue have been printed. The subscription list numbers nearly 190 and the sale of single copies has been so good that few of the earlier numbers are on hand. Much interest has been expressed and very much appreciation from men as well as from women.

American High School for Boys.—During the year it was a constant struggle to keep from taking in more pupils. It is not known how many were turned away, but the number was considerable. Each new applicant argued that it would make no difference if we took in "just one more." One man even appealed to the Legation, thinking he could get the American Minister to force us to take his son. Only two pupils were found who were not absent at all during the year. Thirty-eight others had nearly perfect attendance. Each class has its Bible or ethics lesson. Each pupil hears the Bible read and hears Christian prayers each day. There are Christian meetings which boys may attend if they like. Vital things are touched on now and then in conversation with individual boys.

Four organizations among the boys themselves seek to promote the Christian life and belief. One of these is a small group of Persian Christian boys who meet privately with Mr. Steiner once a week for prayer, for conference on ways to reach particular boys, and how to answer the puzzling questions which come up. A new organization is the so-called *Sunday Afternoon Discussion Club*. The discussions ranged over a large territory, usually not religious to be sure, but always of vital interest. The discussion is a common meeting place for ideas. Two of the commencement speeches grew out of these talks, one on prohibition and one on the position of women in Persia.

A school orchestra was organized toward the end of the year. It consisted of a mandolin, a violin, a "tar" or Persian mandolin, a "dombak" or Persian tom-tom, and cymbals. The music produced by this combination is not exactly the same as that produced by a symphony orchestra! After several weeks of faithful practice, the orchestra ventured to give a public benefit concert in the school assembly room. It was much enjoyed.

It is highly desirable that a Persian assistant be trained to take over this work. With supervision, he could give that constant attention required. He would know better how to deal with the people and best of all, he would relieve the American in charge from that unpleasant money relation with pupils and parents which often spoils any other contact.

MEDICAL

About 80 per cent of the patients, both in the dispensary and in the wards, are from out of town, the majority being from the nearby districts. Quite a few patients have been pilgrims en route to or from Meshed or Kerbela. As a rule these people are unwilling to remain long enough for proper treatment. The medical cases in contradistinction to the surgical cases have shown considerable increase this year, especially friendless people with incurable and fatal diseases. Although such cases are not desirable inmates of an ordinary hospital because they tend to fill it up and to increase the mortality records, only a few have been turned away, who were obviously beyond help and who might remain in the hospital for months or years.

The evangelistic work of the year has been more continuous and consistent than in the preceding year. In the women's hospital Dr. Smith has conducted daily prayers for the in-patients. Mrs. McDowell has worked in the women's waiting room of the dispensary, reading and talking with the women. She has found very receptive audiences. Many women who were not ill came to hear the reading and to ask questions. Many opportunities were afforded of comparing the Mohammedan and Christian status and treatment of women. There were also numerous invitations to visit in the homes of the patients.

In the men's hospital Mirza Jalai Khan conducted daily prayers in the wards and a short service on Sunday mornings. At prayer time many questions were asked and occasionally prolonged discussions took place. There was much Bible reading on the part of the patients. Those who could read spent

hours reading aloud to their fellows. During the spring months Mirza Abdullah and Rabbi Ephraim visited the hospital weekly and did personal work among both the out- and in-patients.

HAMADAN STATION

With the arrival of the Tabriz missionaries, a thousand more Assyrian refugees were added to those already in Hamadan and many perplexing questions arose as to the settlement and care of this people. The missionaries as well as the Relief Committee have been obliged to give much time to their rehabilitation. The 120 orphans they brought with them were stowed away in the already dilapidated hospital, and this added even more to its destruction. These orphans were later passed on to Kermanshah.

All the furloughed and new missionaries passed through Hamadan. Some of them were detained there for weeks. This gave the opportunity of becoming acquainted with each other, the work, and problems, as could be done in no other way.

On the removal of the British army no disturbances of any kind arose, and the changes in government have had no effect upon the life or work of the station in any manner.

EVANGELISTIC

Taken as a whole, it has been a good year in the churches. In the city neither church has had a regular pastor, but it is hoped that the present agitation may lead to some results along that line. *Peniel* has been more or less seriously considering the matter for some time, and now there is hope that *St. Stephens* may join in with them.

At *Peniel Church* there has been more enthusiasm for the Sunday School on the part of the women than the men. They have been more punctual and more regular. During the year two women were received into the church membership. Both were formerly pupils in the girls' schools, and have long known the way. Nearly all the women who leave Judaism for Christianity have been pupils in the mission schools. One of the hopeful features of the work is the men's Bible class, meeting on Thursday evenings at the homes. Subjects were chosen from a list submitted by Mr. Hawkes, the brethren leading the meetings.

A service in Syriac was held at the boys' school in the morning, and one in Turkish at *St. Stephens* in the afternoon. The former was conducted by Rabbi Pireh Amerikhus and the latter by Kashe Moorhach. *St. Stephens Church* has a flourishing *Sunday School*, with an average attendance of 134.

Outstations.—At *Sheverine* the regular services have been held on Sunday afternoon. The school has had an enrolment of 27 boys and girls, most of whom have been very regular. Classes were conducted in three languages, Armenian, Persian and English. *Lilahan Church* reports a membership of 96. *Badvalli Asatur* spent six months in *Lilahan*. When he is not there the brethren take turns preaching. There are three deacons. They wish to make some repairs on the church, and seemed to take seriously the suggestion that arrangements be made for better ventilation. *Kandah Church* has a membership of 35 in 13 families. The church is in fine condition, and shows the careful shepherding of M. Gughos. *The Malayir Field.*—There is little to report on the work in this field during the past year.

On May 27, 1921, Mr. and Mrs. Zoeckler arrived in *Daulatabad* again, to take up their abode there. It was some task to get their house into shape for occupancy after an absence of four years. They were kept rather busy receiving and returning calls up to the end of the year. The Sunday services were revived and though the attendance has not yet reached the numbers before their furlough, still it has been quite encouraging.

Work for Women.—

In the matter of calls, Mrs. Zoeckler and Miss Cowden have been very thorough in making feast calls on the different groups of friends and acquaintances. The latter had two regular groups of women who were reached in weekly calls. One of these followed the morning service at St. Stephens, where a Sunday School class was taught. One of the women went from this class to her home, where she gathered the women.

The meetings in the city were led by Khatoon Mooshee, who chose her lessons from the Messianic prophecies. One thing suggested by the women themselves was that they sing hymns. They wanted to be in practice so that on Sundays in church they would be able to take their part against the men who had had less training musically. Most of the time the meetings were held in the homes, but sometimes they met in the church. *Christian Endeavor* meetings with the school girls and a catechumen class in Peniel Church were among the activities of the women at Hamadan.

EDUCATIONAL

Boys' School.—The Boys' School in Hamadan was in charge of Mr. Zoeckler until his removal to Daulatabad in May, when Mr. Allen again became the head. Mrs. A. C. Edwards, wife of the manager of the carpet company, taught two classes most of the year. Mr. Wilson has assisted by teaching the Bible classes. Both the enrolment and receipts are higher than any previous year. There were no graduating exercises, but at the close of the school two boys received diplomas.

Faith Hubbard School.—Miss Gardner reports a successful year and an advance both in enrolment and towards self-support in the Faith Hubbard School. Special mention is made of the faithful work of the teachers and their influence for Christ. A number of girls from outside the city were cared for in the Boarding Department, of which Varjoohee Denohee, the faithful matron and teacher of many years was manager. Four girls received diplomas, three Assyrians and one Moslem. The exercises were well attended and much appreciated.

MEDICAL

Lily Reid Holt Memorial Hospital for Men—and Whipple Memorial Hospital for Women.—The medical work in Hamadan Station has passed through several stages of activity during the past year. It started out much as the previous year with the dispensary open five mornings a week. Dr. Khachatur, the Armenian assistant, was virtually in charge, while Mrs. Zoeckler came in a few minutes at a time to make examinations or to treat special cases. The situation changed very materially the latter part of December, when news came of the exodus from Tabriz with the expected arrival of a thousand refugees.

The *Whipple Memorial Hospital*, which had not been in use for some time, was opened up and put in order for the reception of patients. As only one of the dispensary rooms was being used at the time, the Woman's Dispensary proper was made into a men's ward, while the hospital part was made ready for women, with two or three smaller rooms which might be used for either. Dr. Dodd, of Urumia, and Miss Wells, of Tabriz, assumed the responsibility of the hospital. Among the first refugees to arrive were two or three of the native nurses who had been trained by Miss Wells, and with these the most efficient hospital organization any Hamadan hospital had ever known was soon in operation. The equipment was rather rude in some particulars and not as good as the Lily Reid Holt Hospital might have provided, but it was luxury indeed to have well trained nurses on the job both day and night, with such an exceedingly efficient superintendent as Miss Wells. It certainly was a contrast to being dependent upon servants or internes for the real nursing work.

Fortunately, the need did not prove to be as great as had been anticipated. The transfer of the Nestorians to Hamadan had been so well planned for that very few had been taken sick on the road, and though the beds were soon filled, there were very few of the urgent cases expected.

When Dr. Funk arrived, he assumed charge of the medical work in Hamadan. He was not able to open the *Lily Reid Holt Hospital* immediately, as it was sadly in need of repairs after various foreign occupations, from Russians to the Assyrian Orphan Asylum. He received a few special patients in the Whipple Memorial Hospital and will open the other as soon as the repairs can be finished.

LITERARY

Mr. Hawkes finished his translation of the "Three-fold Secret of the Holy Spirit" and it is now in the hands of the copyist. He has also had Mirza Ismail busy translating various tracts from the Nile Mission Press.

KAZVIN STATION

No report.—Not occupied during mission year.

RESHT STATION

No report.—Not occupied during mission year.

KERMANSHAH STATION

Politically, the two biggest items of interest are the leaving of the English military in the spring of 1921; and repeated reports during the winter that Russian Bolsheviks might enter Persia and sooner or later reach Kermanshah. As usual, the local government has seen several changes in the gubernatorial chair. None of these reports or changes, however, interfered with the progress of our work.

From a mission standpoint the biggest thing of the year was the death of its faithful and beloved missionary, Mrs. F. M. Stead. Mrs. Stead was appointed to the field in 1900 as a medical missionary—Dr. Blanche Wilson. She was married in 1902 to Rev. F. M. Stead.

The record of Mrs. Stead's work on the Mission field has revealed a life of devoted service, undaunted persistency and deepest sympathy for those to whom she was ministering. These gifts were especially manifest during the recent years when Persia was the scene of the war tragedies.

Mrs. Stead was particularly burdened in her heart for orphan children, who had been driven from their homes in the Urumia Plain and were congregated in Kermanshah. Both she and Mr. Stead urged both the Mission and the Board to make some provision which would give to these children the loving care which otherwise they would be deprived of. She felt as a mother to them all and although her desire could not be completely granted, she refused to be discouraged. These homeless children will lose their best and tenderest friend in Mrs. Stead. It is not necessary to say what the loss of such a life means to the work and to the Board of Foreign Missions. In many parts of our Mission fields there are others like Mrs. Stead whose names are not widely heralded, but whose lives are built into the very fibre of the growing Kingdom of God on earth.

EVANGELISTIC

The two Jewish evangelists have busied themselves for most of the year in the villages, meeting one, two or larger numbers. Rabbi Sergis, a lay preacher of Urumia, has been both the preacher and pastor for the Syrian Refugee Colony, and for Syrian orphans in the orphanage, and for general evangelistic work amongst the Jews and Moslems of the city. Two preaching services in Persian have been maintained and two *Sunday Schools* and *Christian Endeavor* services, an English service for Indians and another for British Soldiers have been held.

Itineration.—

Neither Mr. nor Mrs. Stead were able to itinerate, but the reports from the Persian evangelists, Mirza Habelb and Mirza Murad, have been encouraging. Altogether, nearly 400 days were spent out in the villages, some 200 or more of which were visited. Twenty-one inquirers were reported.

Work for Women.—

If women's work means what the missionary and other ladies have done for the women of the country, Kermanshah has to report a clinic for all of the year, for three months without a dispensary, as that building was being used for other things; the work of four young women who were educated in the little school, as teachers in the school; the little prayermeeting for the servants and their friends at the gate, conducted every evening by one of the same young girls; the little prayermeeting in the dispensary usually conducted by Mrs. Stead; a very few visits in the homes. If it means a report of interest in the Gospel message or of converts from the outside, there has been no possibility of such for there has been no one to go to them.

Seed sown in the past, however, is still going on bearing fruit.

EDUCATIONAL

Boys' and Girls' School (also the *Orphanage*).—A year ago the Kermanshah Orphanage with 62 children was considered a good sized institution and worthy of constant thought and care, but when March brought a combined gathering of Tabriz and Hamadan Orphanages, it also brought its perplexities with it, for they were infected with smallpox and scabies. Those whose cases were pronounced were put into the hospital, and the questionable ones were kept in the hospital yard. With the late comers there are Persians, Kurds, Armenians, Syrians, and Turks. Naturally, with this racial mixture comes a variety of temperaments and dispositions, and practically every type common in this country is represented. They go by classes from the school rooms to classes in spinning, sewing, knitting, and carpet weaving. Four looms have been set up with a native carpet weaver as teacher.

With the exception of a servant as head gardener and director of the work, the children do the entire gardening and fruit picking and keep the place looking quite respectable. Six girls do all the cooking. They bake in relays for two days at a time, using up a khalwar of flour. Six girls do all the laundry work on Saturday. Another group of six girls sew almost constantly, aside from the regular sewing classes.

One of the interesting features of this crowd is a group of five small children, under five years of age, under the entire care of another partly blind, yet ever devoted girl of eight, who acts as mother, gives them their food, puts them to bed, and even bathes them as well as an older girl would.

MEDICAL

When the British were leaving in April, 1921, they offered for sale the huts occupied by the Rest Camp and the Motor Ambulance Corps. The huts were well built and beautifully situated on top of a hill outside the city, and so located with relation to each other that they made an ideal place for a cottage-system hospital, just the thing for this part of Persia. There were twenty-one huts, twelve of which were over eighty feet long, the poorer and least well located of which could have been used for material with which to complete a wall or make necessary changes. For building material the place was

EAST PERSIA

KERMANSHAW ORPHANAGE

SOME OF THE CHILDREN



Daisy made her way alone from Urumia to Kermanshaw in the flight of 1918.

Allan was brought to Mr. Stead by an English soldier, charged with stealing tea. Now he is one of the most earnest Christians among the children.

Shokat crawled into the yard in terrible condition. Only four years old, parents both dead.



School house built for orphans. The building is made with tin from four gallon gasoline cans contributed by British Army.

worth much more than what was paid, 3350 toman, but if it could have been kept intact, \$25,000 could not have given a place so well suited to the needs of this village district. No doctor came, the last of the British were moving out, a lot of junk lying about was being looted, and with it half the roofing of one of the outlying huts and the whole of another. The mission force was too few to occupy the new place and do the work already in hand, so they were obliged to go about and pull down the ideal hospital.

When Mrs. Stead, M.D., arrived in Kermanshah from furlough in July, 1920, she found the lower rooms of the dispensary building occupied by two families. An Assyrian evangelist and wife had the consulting room and office, and an Assyrian carpenter with wife and baby were in the waiting room. The drug room was taken up with four carpets on the looms on which twelve children were supposed to be weaving. Believing that the long promised male physician would be there before the autumn was over and would put things into the form in which he wanted them himself, things were left as Mrs. Stead found them.

In the meantime, there was no lack of work to be done. There was a lot of scabies among the children that Mr. Stead was bravely trying to keep down by daily hot baths and the administration of sulphur internally and externally. Mrs. Stead had a clinic of 20 to 30 patients a day, aside from people who would come whether there was a dispensary or not. Her sewing room became a hospital with seldom less than half a dozen children there, and for days a small boy with dysentery and another with a basal fracture of the skull from falling from the housetop, lay on the floor by her bedroom door where she attended them at night as well as in the day.

Smallpox broke out among the orphanage children, which complicated matters; 54 cases of itch to be treated every morning *before* breakfast; and they "had every other ailment childhood is subject to"—besides. Dr. Stead carried on a regular clinic from 9 to 12 each day, and in her own home cared for two babies two and three years old, a little girl with epilepsy, and another almost blind. These have lived in her house "and eaten from her table."

MESHED STATION

The first six months of the mission year passed off quietly, with the exception of occasional rumors of the coming of the Bolsheviks. When it seemed that an invasion was inevitable, the Imperial Bank of Persia removed its Meshed Branch to Seistan, and all of the British civilians left Meshed. In view of these facts, the station thought best to remove the greater part of the force, with the entire medical work, to Seistan. This was done. Early in April the wave of revolution which had earlier struck Teheran reached Meshed, and there was a complete change of administration, brought about quietly and intelligently. Reforms in the city were begun, and the mass of the people were pleased to see the government funds used for the general welfare. The reforms even extended to the shrine, and the graft which had emptied not only the pockets of the pilgrims, but the shrine coffers as well, was exposed and funds turned into proper channels. But this did not last long. The nobles again gained the power in Teheran, the military governor of Khorassan was removed, and things swung back into the old way, much to the joy of the shrine circles.

EVANGELISTIC

Public preaching services were conducted in the hospital for seven months of the year, with an average attendance of 68. The shrine sent spies several times to disturb or to find out what was being done. The political disturbances had no effect on the personal work, and during this period many inquirers came, and there were ten baptisms.

The chief center of evangelistic work has been the Reading Room. It is located on the main street of the city. It is large and airy and well furnished, and in charge of a Persian Christian. Besides the Bible and numerous evangelistic books to be found on the tables and shelves, are copies of most of the Persian poets, school books, six Persian newspapers, five Persian magazines, and a weekly paper from Afghanistan, also the Koran with parallel translation in Persian. At first the Christian helper in charge made it such a red-hot center of Christian teaching and discussion that threats were made to raid it. Some changes of policy were then made, and several homes of Christians became centers of personal work. This did not lessen the influence of the Reading Room, for the two clergymen had studies adjoining and men came to them for private conversation and instruction.

In *Mesheh* the Christian group consists of 35 men and six women. In *Nishapur* there is also a group of eight adults and ten children. This work was largely done by the fearless testimony of a Persian Christian sent there to see what he could do. In *Kafir-Kaleh*, a village about 30 miles from Mesheh, is another group of five adults and two children. This is the result of the efforts of the Peddler Preacher who is kept busy most of the time among the villages.

Itinerating.—Mesheh in trying to carry out its policy of doing as much itinerating as possible throughout Khorassan, reports a trip of 17 days among the robber villages in the mountains to the west of Mesheh. Five villages were visited and a keen interest discovered in many. No finer people can be found in Persia than the mountain villagers. Mr. Miller did intensive evangelistic work in *Nishapur*, together with the Persian Christian who had been sent there. Dr. and Mrs. Hoffman spent almost the same length of time there in medical work. Many reports of appreciation have come to us of the work done on this trip. At several places along the road to *Seistan* work was done and Scriptures sold. In *Seistan* itself both medical and evangelistic work have been carried on.

Wherever the itinerator goes in East Persia he meets men who had bought their copies of the Scripture from "the man with the long beard," the late Lewis F. Esselstyn. At *Birjand* Mr. Miller was told that the mollahs had ordered the books sold in previous years by Dr. Esselstyn and Mr. Donaldson to be burned, and that many of them had been destroyed.

Work for Women.—

For seven months the public meeting for women was held in the hospital at the same hour as that for men. The attention was exceptionally good. The British army had scarcely withdrawn, when the organ they had used in the little church in *Birjand* arrived. This added a great deal to the hymn singing, and naturally brought some who had no other motive than curiosity.

All of the baptized men, who have mothers, wives, sisters, or children have seemed to feel it their duty to bring them to Christ. Some of them have reached out to their cousins and aunts and have not been unsuccessful.

At *Seistan* the British Consulate kindly rented a bungalow for the use of one doctor's family and Mr. Miller. The old Russian Consulate was secured for the other doctor, part of it to be used for hospital and dispensary. This latter was an old ramshackle building, which had been uncared for for many years, so that it needed intensive cleaning and extensive repairs, but is really quite satisfactory for the work.

The Deputy Governor sent for the missionary doctors, professionally, the first day they arrived, and there has been no opposition at all to the medical work. Many of the better class have had the doctors make professional calls at their homes.

In no other Persian town of the same size are there half as many beggars, many of them poor homeless cripples and blind folk, many seemingly able-bodied men and women. The chief reason for this poverty is that discussed under the agricultural opportunity, and also the opium habit.

The smoking and eating of opium is the great curse of this entire region.

Such a great proportion of people of all classes are opium fiends that one does not ask: "Do you use opium?" but "*How much* opium do you use daily?" The opium habit is attended by its customary results, poverty, dishonesty, shiftlessness, immorality, and various bodily ailments. The people have a great fear of operations. They are willing to come to the dispensary and get medicine, but do not wish to remain in the hospital.

The patients are of many nationalities: black-capped Persians; white turbaned Indians, some of whom speak English having gone to mission or government schools in India; suspicious looking Baluchis from the desert; tall swarthy Afghans from across the border. These latter are especially interesting and their closed country tremendously appealing. So often they say: "Come over and help us, we have so many sick folks who cannot come to you." They are told that the missionaries are ready and willing, yes, anxious to come, as soon as their Amir sees fit to permit them to enter.

MEDICAL

Hospital in Meshed with dispensary work: Hospital and dispensary work at Seistan: and itinerating medical work at Nishapur.

The division of work begun last year was continued up to January, 1921, Dr. Lichtwardt having the women's dispensary and wards, with the assistance of Khanum Shareefeh, and Dr. Hoffman the men's. For the first time in Meshed's history, the hospital was not closed at all throughout the summer, and the building proved a fairly comfortable place during the hot weather, with its thick walls, high ceilings, and wide porches, although it is far too small and inconvenient for a two-doctor hospital. Its capacity was slightly enlarged by the securing of an adjoining yard and three-room house, from which a doorway was opened into the hospital yard.

A contract was undertaken with the Imperial Bank of Persia to treat their employees, and the arrangement was proving satisfactory to both sides, when the closing of both bank and hospital put an end to it.

Dispensary was held three days a week. The nursing problem still awaits solution. A full time American nurse is needed.

The pharmacist showed considerable religious interest and some conviction, though not enough to become an out and out Christian. The senior assistant was discharged for stealing, but returned so repentant that he was reinstated. He became a Christian and was baptized. Far more of the hospital staff then ever before have become Christians this year.

The patients who came to the hospital were the same mixture of all classes and several nationalities that we have always had. Pilgrims and travelers were constantly seen. There was quite a number of Russian refugees, who had fled from the Bolsheviks. The missionary physicians were called to the homes of many of the leading men of the city.

Dr. Hoffman sends an interesting account of a medical itinerating trip to *Nishapur* during the early part of the year covered by the report:

I left Meshed in a covered "prairie schooner" with two Persian assistants and nine boxes of hospital medicines and supplies, and the third day we reached Nishapur. After looking at all the promising houses we heard of, we chose a large, rambling one well suited to our purpose, and after masons and scrub-women had spent several days in getting it into shape for a hospital, we opened our boxes and began dispensary.

Patients were seen every morning except Fridays, which we kept for recreation, and Sundays, when we had a public preaching service and another service for Christians and inquirers only. The day's work opened with prayers in the dispensary waiting room; there was a Gospel reading, then prayer, followed by the Lord's Prayer in which all joined who knew it. Then the patients were seen in the best order the servant at the door could maintain, those who paid being admitted first.

We kept them moving, but I usually had to slip out by a side door for my lunch at 1 o'clock, and see the 15 or 20 left over after lunch. Then we gathered in the operating room upstairs and usually had to finish by lamplight, although

we had two operating tables and I passed from one to the other, the two mirzas assisting in turn. Whenever we got through in time, there were men in our guest room for religious talks.

The first few days the patients were city people, then as the news got out, villagers began to pour in. The largest number seen in any one day was 175.

Certain classes received marked benefit. Five cataracts were operated upon, and these patients' gratitude is a tradition of medical mission work. The many whose eyes were operated upon for entropion received great relief and were very grateful.

Receipts came in by pennies, for times were hard. Yet we were able to pay all actual expenses of the trip from receipts, and bring back 245 tomans to pay for the medicines and supplies we used. In normal times such a trip might be made financially profitable.

As I think of the people of Nishapur, there constantly comes to my mind, "Like sheep without a shepherd," "who know not their right hand from their left." There are 1,500 or more villages on the plain; perhaps one or two men in a village can read and write—a little. Their only doctors are some four or five in the city itself, none of whom are even half trained.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Tehran.....		20	39	2	85	10	30	280	Kra. 9,440	2	743	1	317	2	7,180
*Hamadan.....	4	14	26	6	245	14	10	315	1,606	5	458	2	.....	1	3,173
*Kasvin.....															
*Reest.....		7	4	1	17			40	50	2	41	1	111	1	5,066
*Kermanshah.....		3	6	2	120	32	9	80	407	1	72				
Mashad.....		7	3	4	69	41	6		820		1	150	1		12,160
Totals, 1922.....	4	51	78	15	536	97	55	715	Kra. 12,323 Gold \$1,232	10	1,314	5	579	5	27,579
Totals, 1921.....	4	48	76	14	489	74	61	716	\$2,038	10	1,297	5	615	5	30,529

*1921 figures No report received..

The whole present situation in Persia is set forth in the General Introduction to the full volume of the report. This Introduction is also published separately.—*Editor*.

WEST PERSIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

TABRIZ: nearly 360 miles north of west of Teheran. Station begun, 1872. Missionaries—Rev. F. G. Coan, D.D., and Mrs. Coan, Joseph Plum Cochran, M.D., and Mrs. Cochran, Mrs. J. P. Cochran, Miss L. B. Beaber, Rev. Leroy Y. Dillener and Mrs. Dillener, Miss Marie Gillespie, Rev. Hugo A. Muller and Mrs. Muller, Rev. Livingston Bentley and Mrs. Bentley, Miss Edna B. Guild, Rev. E. W. McDowell, D.D., and Mrs. McDowell, Miss Edith D. Lamme, Charles W. Lamme, M.D., and Mrs. Lamme, Mrs. F. K. Smith, Mr. T. L. Peters, Rev. E. M. Wright, H. P. Packard, M.D., and Mrs. Packard, W. P. Ellis, M.D., and Mrs. Ellis, Mrs. W. A. Shedd, Miss Edna May Burgess, E. M. Dodd, M.D., Rev. E. T. Allen and Mrs. Allen, Rev. J. Christy Wilson and Mrs. Wilson, Miss Georgia L. McKinney, Miss Harriet B. Pease, Miss Jean Wells, R.N., Mrs. F. N. Jessup, Mr. Burt S. Gifford and Mrs. Gifford, Miss Mary C. Johnson, Rev. Charles R. Pittman and Mrs. Pittman, W. S. Vanneman, M.D., and Mrs. Vanneman. *Special Term*—Miss Irene Vanneman, Mr. Elgin E. Groseclose. *Affiliated*—Mr. H. Rieben and Mrs. Rieben.

URUMIA: *Turkey*—Mountain Field; northwest of Urumia in the mountains of Kurdistan (outstation of Urumia). Not occupied at present, missionaries now in Tabriz.

RESIGNATION: Rev. James C. Crothers.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. and Mrs. E. T. Allen, Miss Mary E. Burgess, E. M. Dodd, M.D., Mrs. W. A. Shedd, Mrs. J. P. Cochran, W. P. Ellis, M.D., and Mrs. Ellis, Rev. F. N. Jessup, H. P. Packard, M.D., and Mrs. Packard, W. S. Vanneman, M.D., and Mrs. Vanneman.

HISTORY.—Modern missionary work began with Henry Martin, who spent a little over a year in Persia in 1811-12. His stay will be ever memorable for the translation of the Persian New Testament and Psalms, and for the immortal example of devotion and self-sacrifice. The Basle Missionary Society and the Scottish Missionary Society left permanent memorials in an apology for Christianity to Mohammedans, "The Balance of Truth," by Rev. Dr. Pfander, and in the translation of the Old Testament into Persian by Rev. Dr. Glenn.

Rev. Justin Perkins began work for the American Board of Commissioners for Foreign Missions, coming to *Tabriz* in 1834, and with Asahel Grant, M.D., settling in *Urumia* in 1835. The work was for the Nestorian Christians with a view to the revival of their ancient Church. About 1860 the work changed from the old Nestorian Church to the separate Syrian Evangelical Church. In 1870 the Mission to the Nestorians, now known as the Mission to Persia, was transferred to the Presbyterian Board of Foreign Missions. Work was established throughout the mountains of Kurdistan in Turkey. In 1869 the English Church Missionary Society established work in *Ispahan* in South Persia; this work has extended and they divide Persia with the Presbyterians. Roman Catholic Missions go back to medieval times; their modern missions began a little after the Protestant Missions. In 1897 a Russian Orthodox

Mission was established in Urumia and the majority of the Nestorians in that region became members of the Russian Orthodox Church.

Teheran was occupied in 1872; *Tabriz* in 1873; and in 1880 *Hamadan* became a missionary residence. The great distance between these stations, the difficulty of communication, the diversity of language, and other causes led to a division of the mission in 1883 into the East and West Persia Missions.

Urumia and Tabriz constitute the West Persia Mission. The first school was opened in Urumia early in 1836 in a cellar, with seven small boys in attendance. That school was the germ of Urumia College. In 1843 Fidelia Fiske, one of the pioneer heroines in work among women, came to take charge of the girls' school in Urumia.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Pictures" of East and West Persia. Price, 15 cents.

GENERAL NARRATIVE

The only station occupied during the year covered by the report, September, 1920-September, 1921, was that at *Tabriz*, where not only the regular force of the station, but Urumia missionaries also, carried on the work. As a matter of history the following statement is given by the mission.—*Editor*.

The last Annual Meeting was held at a time of political disturbance in West Persia. A revolution was in progress in the city of Tabriz, and the menace of a Turkish and Bolshevik invasion was looming nearer. Conditions in the city grew steadily worse, and there was much talk of what the bad local elements would do when the Bolsheviks came in. Native girls were insulted on the streets and there was shooting in the mission compounds. The whole atmosphere seemed surcharged with a spirit that might break forth at any time into unrestrained violence. In November the European Consuls planned for all their citizens to leave the city, and the American Consul urged very strongly that the missionaries should withdraw. Armenia about this time turned Bolshevik and, as has been since learned, a large Bolo force was concentrated ready to invade *Azerbaijan*. In the face of such conditions the Relief Committee decided to move about 1,200 Assyrian Christians to Hamadan. The mission, after some lengthy discussions, decided by a small majority that all the members, with the exception of Mr. Pittman and Mr. Crothers, should leave for East Persia.

During December, 1920, the members left in several parties, being divided in order to help the refugees along the road.

Various members of Tabriz Station were able to render assistance in the work of East Persia during the winter of 1920-21, and much good was also accomplished in the villages and towns visited on the flight and return. The church during the winter was crowded at all services and experienced what has been said by many to be the greatest revival in many years.

During the winter conditions at Tabriz grew steadily better, until Mr. Pittman and Mr. Crothers were able to telegraph that in their opinion the time had come when the missionaries could return to Tabriz.

The return was made in several groups during the spring and summer. The last members, coming back with the reinforcements who had arrived in Hamadan, reached Tabriz late in June.

URUMIA STATION

Not yet occupied. The missionaries have been serving in Tabriz and other stations in Persia. The political situation does not give immediate prospects of rehabilitation.

TABRIZ STATION EVANGELISTIC

Church.—

The work of the Tabriz Church the past year has been most encouraging. About 80 persons have individually expressed a desire to unite with the church. About 60 of these were gathered into Bible classes in the winter of 1921, some of which are still continuing. Twenty have been examined by the church session and received on probation, and two received in full membership. The church session is hesitant about accepting those who are receiving relief as refugees, lest the motive may be "loaves and fishes." An encouraging feature in regard to the new converts is that they have shown considerable interest in Bible study, and that some who have not yet been accepted as members of the church have been holding meetings among refugees in the city.

At the beginning of the mission year Kasha A. Moorhatch was acting pastor of the church, and Baron Hampartsoom Dserunian was released from teaching in the Memorial School in the afternoons for evangelistic work among Armenians, as there was a large number of Armenian refugees in the city. During the fall Kasha held a series of special evangelistic meetings for one week, in which the interest already begun was deepened and several for the first time expressed their desire to follow Christ. At the end of January Baron Abraham Malik Jahanian, an evangelist educated in Sweden and formerly of Tabriz, came from Erivan and was employed by the church for a month for evangelistic work, as Baron Hampartsoom had charge of the Memorial School after the departure of Mr. Wilson in December. At the end of February Baron Arsen Gerowkian, former pastor of Tabriz Church, arrived from Erivan and was again called to the pastorate of the church, and Baron Abraham was sent by the station on a two months' tour to Maragha and Mianduab. Baron Arsen's salary is 50 tomans a month, one-third of which is paid by the church exclusive of the contributions by missionaries. The church also pays its own running expenses.

There is at present a great call from Armenian villages in the *Garadagh*, where they ask for a Protestant preacher and teacher to open a school. As refugees they heard the Gospel in Tabriz and now desire to become members of the Evangelical Church by whole villages, thus presenting the first example of a "mass movement" to Christianity ever seen in Persia. These people were, of course, nominal Christians, but had never heard the real Gospel of the power of Christ to save. It has been a wonderful opportunity to have had thousands of people as refugees whom it would have taken many, many years to reach in their own widely scattered villages. God has blessed the preaching of the Word among them.

Work for Women.—

This work at the beginning of the mission year was interrupted by the evacuation of missionaries, Nunia being the only worker to remain in the city, but extensive correspondence was engaged in by different missionaries to stimulate the life and work of the women and girls left in Tabriz. Before the evacuation Miss Beaber held a Sunday service in the large district where the factory had been established, attended by over 100 Persian women. As there were too many to be handled profitably, the group was divided, meeting alternate Sundays. The men of the district asked her to hold a meeting for them, but as it is not considered wise for women to work for Moslem men this request was reported to the Evangelistic Committee. There are five or six other districts where such meetings might be held if there were workers.

The attendance at the Persian *Sunday School* soon changed from being largely made up of children into a women's *Bible class*. The attendance averaged 30 even during the fanatical month of Moharram. As some of these women wanted to attend a church service and at the same time a group of Moslem men wanted a more personal service, Mr. Wilson arranged for it in the Girls' School for both men and women, the room being divided by a screen. Two converts from Islam have been preaching at this service, at which the attendance has grown to about 70 and it will soon be necessary to seek a larger room.

October 16, 1921, stands out as a memorable day in the history of the Church of Christ in Tabriz, for nine Persian women were admitted to full membership and a baptismal and communion service was held in the parlor of the Girls' School, at which 13 converts from Mohammedanism took communion. Thus it is that the long years of prayerful service of women missionaries is now bearing fruit. Now that there is a group of women who are banded together in loving confidence in our Father to keep them, others who have confessed Christ in secret, but who were afraid to take a public stand, may come out openly. Some of these women are poor, but have decided to give a tenth of what they earn to the Master's work. Each member also is earnestly praying and working for the definite conversion of some certain person to Christ within the quarter. There are a considerable number of Moslem women and girls, also men and boys, who have confessed Christ and want to join the church.

EDUCATIONAL

Memorial School (Boys).—Baron Hampartsoom and Mirza Rafi Khan, the head Armenian and Persian teachers respectively, deserve a great deal of credit for their efficiency in the management of the school while the missionaries were in East Persia.

The endeavor of the missionaries was to focus all the efforts on evangelism. To this end Kasha Yacob, Baron Hampartsoom, and Mr. Wilson had stated times for meeting any of the boys to talk to them concerning their religious life and character. The evangelistic nature of the daily chapel service received advertisement during the year by a full front page cartoon and an editorial in one of the Moslem weekly publications of the city. The thesis of both cartoon and article was that Moslem boys were being subverted from their religion by enforced attendance at chapel in the American School, all of which was in a measure true. During the year three boys and one teacher united with the church, and several others have declared their faith in Christ. The Spirit, however, seems to be leading many boys toward conversion and an interest in the work of the church. For the first time in the history of the mission a Moslem convert taught Bible to the Persian boys the past year. Knowing the psychology and point of view of his own people, he is able to put across to the boys what the missionaries so often fail to impress, namely, that Christ died for the world and is the living Savior for Persians as well as Armenians and Americans.

Three boys graduated. One of them is in the employ of the mission as a teacher in Maragha, and the other two hope later to continue their studies in America.

Girls' School.—The school opened early in September with an unusually large attendance, some of the grades being overcrowded.

The "*Young People's Society of Christian Workers*" has continued its meetings entirely alone. The attendance often went as high as 50. Now that the missionaries are back, the girls are receiving some help in their work—mostly supervision, for it was felt best to have them less dependent on the missionaries and more dependent upon God.

Kheaban Branch.—The desire of years was gratified when Urumia Station kindly appropriated money to conduct a school for Persian girls in the Kheaban district. A Christian teacher, a graduate of the Girls' School, was appointed. At first some opposition in the neighborhood had to be overcome; also the objection on the part of some of the pupils to having lessons from the New Testament, but before the school was closed these objections were largely overcome and the girls had learned many spiritual songs, Bible verses, and stories by heart. Miss Guild did extensive visiting among the mothers of the pupils.

When the mission voted the school closed, Miss Beaver turned it over to native teachers, took the mission name from the signboard, severed its connection with the school, but begged these native teachers, four of whom were Moslem, that they continue the school as long as they could on their own responsibility. These Mohammedan teachers, with the irregular help of the Christian teacher, not only kept the school open, but continued the Bible



Street Scene in Persia



Village Schools in Persia



Evangelistic Itineration in Western Persia

work until the return of the missionaries. The Koran was introduced, however, along with the New Testament, and continued for a few weeks.

Maragha School.—For some years the Armenians and Persians have made formal requests to the station for a school to be established in the once large prosperous village of Maragha where there was a preacher and teacher for so many years. A little school was there, but the opposition of the orthodox Armenians was so great that it had to be closed. These same Armenians have fallen into adverse circumstances, thus being forced to close their own schools, and appealed to the mission to send teachers. Rabbi Goriel, who for many years was connected with the Urumia Press, consented to go, provided some of the missionaries would spend some time in Maragha during the winter.

Depending upon the evangelist to hold meetings and to stimulate the religious life of the school, the best teachers available at the time, though not entirely satisfactory to the Committee, were sent. Miss Beaber took a hurried trip to Maragha to start the school, and found the former opponents very friendly and helpful. The old priest who had been so bitterly antagonistic in former years, himself supervised the repairs in the school which the Armenian School Board had turned over.

Refugee School.—The Tabriz Girls' School again loaned the dormitory building and gave much appreciated help through Degeen Almas Maliksadian, who came in to oversee the work in the Armenian Department for an hour each day. The children were much easier to work with than they had been the preceding year, when they were returning to school after a long, enforced vacation, and many of the Armenians from distant villages were coming for the first time, untaught and untrained in school habits.

This work lasted only two months, ending with the oft-mentioned evacuation in December. When the missionaries reached Hamadan the Syrian Department was reopened as most of the Syrians had gone down there.

MEDICAL

Colton—Kirkwood—Whipple Hospital.—The hospital was closed for a month of vacation just preceding the last Annual Meeting. About 10 days after the opening patients came from among several hundred refugee Moslems from the Caucasus, who arrived in Tabriz at about that time. They were in a pitiable condition, and the American Relief Committee agreed to clothe them and care for their sick, while the Persian Government was to house and feed them. This work continued as long as the hospital was open. During this period Turkish prayers were conducted each morning with the nurses and all servants present; and weekly afternoon prayermeetings were held by Kasha Moorhatch, in Turkish, in the dispensary waiting room. These latter meetings were well attended, not only by employees of the hospital compound, but by convalescent patients and the friends who might be visiting them, and seemed to be enjoyed by all.

When the mission decided late in November to evacuate Tabriz, it was a very difficult thing to close the hospital, especially as it was thought advisable to sell everything possible, remembering the experiences of two years previous, when the hospital was completely looted during the Turkish occupation. There was more to dispose of at this time of the year than at any other time, as all supplies for the winter had been purchased and stored away. The empty building was then sealed by the American Consul, and Persian Government guards were placed in the compound. The place remained entirely undisturbed until the return of the missionaries to reopen its doors.

After an interruption of over seven months, the medical work of Tabriz Station began again in July, 1921. The first work opened was the dispensary in the rooms of Dr. Vanneman. Patients were received there each week-day morning. In the meantime some needed repairs were started in the hospital building, the building cleaned, and the equipment available gradually put into place. But for the supplies bought from the Army, the hospital could hardly have been opened. There are now available beds for 30 adults and five babies. The adult places are kept pretty well filled.

Under the supervision of Miss Wells there are now four girl nurses in training. Two are Armenian, one Syrian, and one Russian-Georgian. Also

three Armenian young men are employed to care for the men patients. During the six years that the hospital has been in operation, conditions in the city and in the surrounding country have been so unsettled that no evangelistic work has had a good opportunity to be properly developed. A man should be available for medical touring, spreading the Gospel through medical means, and also introducing the hospital to those who need it.

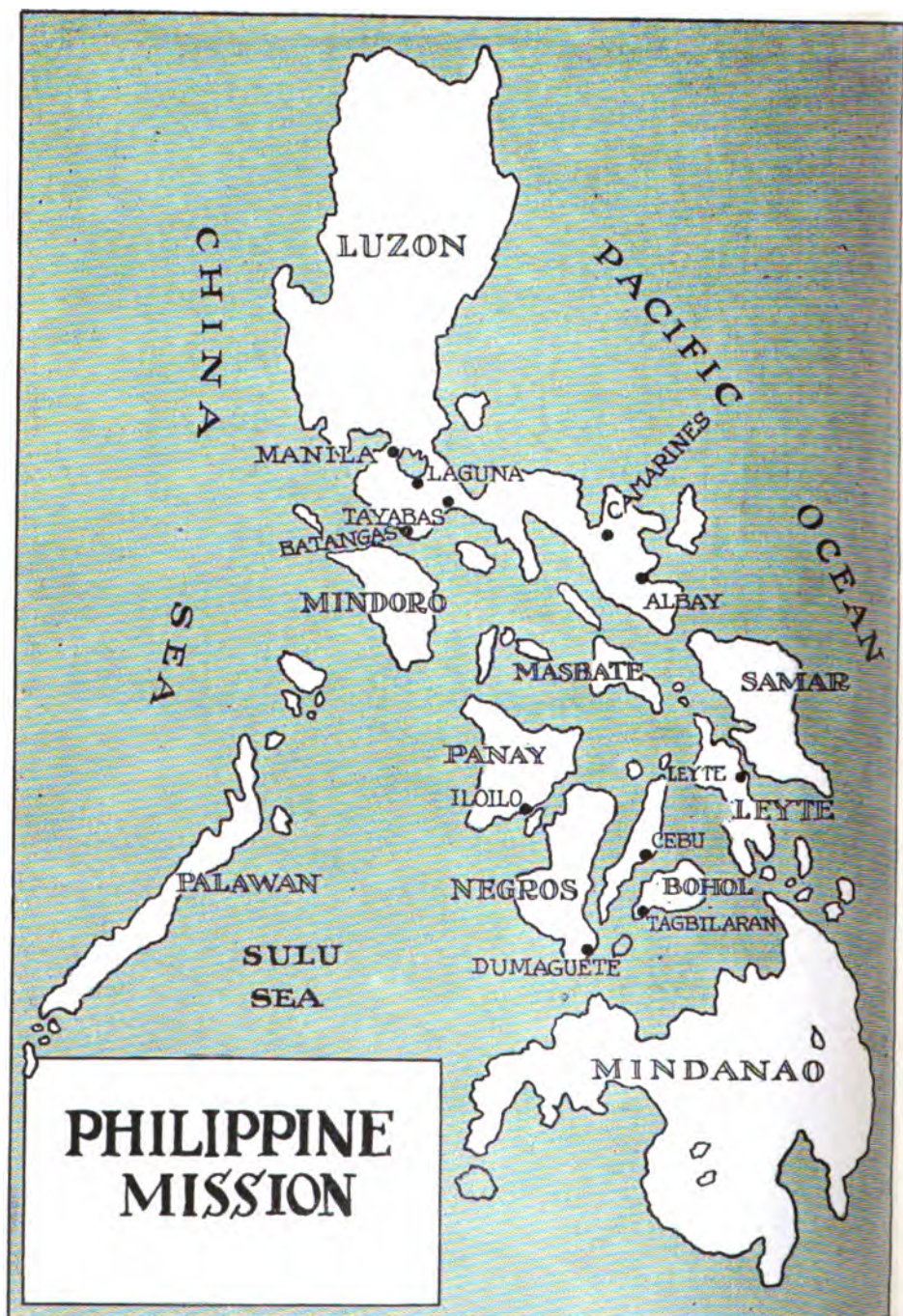
A woman physician is needed, because while many Moslem women are treated in the dispensary and hospital now, much of the medical attendance that these women need they do not have because in their greatest need they do not come to the men doctors. Probably there is a change taking place in this regard, but it is so very gradual that it will certainly be generations before the need for a missionary lady physician will have passed. It is urged that the Board will do all it can to speedily supply this need.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Tabriz.....	1	44	50	2	.....	88	21	33	430	Krans 2,000 Gold \$200	4	642	1	126	1	†
*Urumia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals, 1922.....	1	44	50	2	...	88	21	33	430	\$200	4	642	1	126	1	†
Totals, 1921.....	4	42	32	6	...	1,800	7	.....	815	175	18	2,008	.....	.....	.....	.....

*Urumia completely disorganized. Missionaries at Hamadan, Tabriz, Kasvin and Boqubeh.

†Records are unobtainable.



THE PHILIPPINE MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

MANILA: on the Island of Luzon; occupied, 1899. Missionaries—Rev. James B. Rodgers, D.D., and Mrs. Rodgers, Rev. George W. Wright, D.D., and Mrs. Wright, Miss Clyde Bartholomew, Miss Julia M. Hodgc, Miss Ruth Swanson, Miss G. A. Helen Kuelper, B. M. Platt, M.D., and Mrs. Platt, Mr. James L. Hooper and Mrs. Hooper.

ILOILO: on the Island of Panay; occupied, 1900. Missionaries—Rev. H. R. Berger and Mrs. Berger, Rev. Dallas M. Walters and Mrs. Walters, J. Andrew Hall, M.D., and Mrs. Hall.

DUMAGUETE: on the Island of Negros; occupied, 1901. Missionaries—Rev. David S. Hibbard, Ph.D., and Mrs. Hibbard, Mr. Charles A. Glunz and Mrs. Glunz, Rev. Wm. J. Smith and Mrs. Smith, Mr. Christian H. Hanlin and Mrs. Hanlin, Mr. James W. Chapman, Ph.D., and Mrs. Chapman, Rev. Paul Doltz and Mrs. Doltz, Miss Frances Van V. Rodgers, Rev. Clyde E. Heflin and Mrs. Heflin, Miss Laura H. Hunt, Mr. Roy H. Bell and Mrs. Bell. *Short term:* Mr. Horace W. Williams, Mr. Willard Martin, Geo. S. Cunningham, M.D., and Mrs. Cunningham, Mr. Carlos E. Smith.

CEBU: on the Island of Cebu; occupied, 1902. Missionaries—Rev. George W. Dunlap, D.D., and Mrs. Dunlap, Rev. John W. Dunlop and Mrs. Dunlop, Miss Olive Rohrbough.

LAGUNA: P. O. Los Banos, on Laguna de Bay, Luzon; occupied, 1903. Missionaries—Rev. Charles R. Hamilton, D.D., and Mrs. Hamilton.

LEYTE: P. O. Tacloban, on the Island of Leyte; occupied, 1903. Missionaries—Rev. Charles E. Rath and Mrs. Rath, Warren J. Miller, M.D., and Mrs. Miller.

ALBAY: P. O. Legaspi, Albay, in the southeastern part of the Island of Luzon; occupied, 1903. Missionaries—Rev. Roy H. Brown and Mrs. Brown, Rev. Stephen L. Smith and Mrs. Smith.

TAYABAS: P. O. Lucena, 80 miles southeast of Manila, on the Island of Luzon; occupied, 1907. Missionaries—Rev. Charles N. Magill, D.D., and Mrs. Magill.

BOHOL: P. O. Tagbilaran, on the Island of Bohol; occupied, 1909. Missionaries—James A. Graham, M.D., and Mrs. Graham.

CAMARINES: P. O. Naga, on the Island of Luzon, between the Provinces of Tayabas and Albay; occupied, 1911. Missionaries—Rev. Kenneth P. MacDonald and Mrs. MacDonald.

BATANGAS: on the southwestern coast of the Island of Luzon, 60 miles south of Manila; occupied, 1917. Missionaries—Rev. Frederick Jansen and Mrs. Jansen.

REINFORCEMENT: not yet assigned to station, but on field: Miss Edith May Underwood.

TRANSFERS: Mr. Chas. A. Gunn and Mrs. Gunn from Manila to Central China.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Dr. Roy H. Brown and Mrs. Brown, Rev. Paul Doltz and Mrs. Doltz, Mr. Charles A. Glunz and

Mrs. Glunz, James A. Graham, M.D., and Mrs. Graham Rev. Chas. R. Hamilton, D.D., and Mrs. Hamilton, Miss G. A. Helen Kuelper, Warren J. Miller, M.D., and Mrs. Miller, Rev. Chas. E. Rath and Mrs. Rath, Rev. James B. Rodgers, D.D., and Mrs. Rodgers.

HISTORY.—In July, 1898, a conference of representatives of different foreign missionary societies was held in the Presbyterian Building in New York, upon questions of comity in the missionary occupation of the newly acquired Spanish territories. A mutual understanding was reached that the Presbyterian Board of Foreign Missions should enter missionary work in the Philippine Islands, if it should so desire. Meanwhile the Board received a special gift of \$1,000 toward the establishment of a mission in the Philippines. At a meeting of the Board on November 21 of the same year, Rev. James B. Rodgers, of Brazil, was asked to transfer from that field to Manila for the immediate opening of mission work. He accepted the appointment. Work was opened in *Manila* on April 21, 1899. Other missionaries followed at once. The mission was organized in December, 1899. In April, 1901, a union meeting of Protestant evangelical missionaries planned the occupation of the Islands so as to avoid overlapping of work. This meeting formed the Evangelical Union. The territory assigned to the Presbyterian Church was the provinces in Luzon south of Manila and of the Laguna de Bay. This includes the four Tagalog provinces and at the southern end of the island the three Bicol provinces. In the first ten years about 10,000 people joined our churches; every person who joins the church assumes that he has the privilege and obligation of telling some one else the good news. In addition to direct evangelistic work, special stress is laid on the education of native evangelists and teachers. In 1904 a school for Christian workers was established at Manila. The Bible Seminary became, in 1907, a union enterprise with the Bible Seminary of the Methodist Mission. Six missions are now united in this institution. At *Iloilo* is another instance of union, in hospital and industrial work with the American Baptists. At *Dumaguete* Silliman Institute gives well-rounded education of heart, head, and hand. Through her students Silliman has become a great evangelistic force in the Philippine Islands. *Cebu* has won its way through much hardship to a high place in the work of the Church. Seven other stations have been opened and in these also the work has sometimes been conducted in the face of strong opposition. These stations are: *Laguna*, 1903; *Leyte*, 1903; *Albay*, 1903; *Tayabas*, 1907; *Bohol*, 1909; *Camarines*, 1910; *Batangas*, 1917.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information send for "Pen Pictures" of the Philippine Mission. Price, 15c.

MANILA STATION

The problems have been many and the work beyond the power of the missionaries to handle efficiently, but there has been an increasing realization that it is His work, that His strength is ready, and His blessing crowns their efforts.

EVANGELISTIC

All the work of the station tends to evangelistic effort, *Dormitories*, *Schools*, *Churches*, *Publishing* and *Literature*, all have the one object, namely, the making known of the person of Jesus and the truth He taught.

The two churches in Manila, the 10 others in the provinces of *Cavite* and *Rizal*, and the various congregations and sub-congregations are the centers of effort. This work is entirely in *Tagalog*, with the exception of the Ellinwood Church, whose membership is principally from the student body of the Ellinwood Dormitories, and which has its services entirely in English. The *Tondo* Church in Manila has an English *Christian Endeavor Society*.

The city churches in Tondo and Malate are more active than last year. Their fruitage has not been abundant, but they are more firmly established and are supporting themselves in larger proportion. The churches of *Maragondon* and *Cavite* have also done well in spite of the absence of resident pastors. One of the problems of progress is of keeping everybody responsible and at work.

Eight-day services were held in the churches of *Pasig*, *Indang*, *Amadeo*, and *Malabag*, *Silang*. Much blessing attended these services. Numbers were baptized.

The churches have felt the slump in the price of their principal article of export in Cavite, that is *Manila Hemp*. The price went up during the war times and wages went with it. Now the price is down and with the standard of wages high, cleaning the hemp barely pays for the work. This affected seriously the income of the churches.

Presbytery held an excellent meeting in Cavite in January, 1921. It showed a larger appreciation than ever of its responsibilities. An Executive Commission was appointed to care for the affairs of the churches during the interim of Presbytery. It voted to inaugurate the New Era Movement.

EDUCATIONAL

Union Theological Seminary.—For the second year the Union Theological Seminary has been busy working out the problem of a higher standard for its students. All the seminary students are high school graduates, and the majority of them college graduates. Among them, four have been enrolled for the B.D. course and will be able to graduate with the degree of Bachelor of Divinity.

The increased enrolment brought forward a new problem—the finding of means for the maintenance of so large a number. Fortunately, the students have been able to handle a great deal of necessary repair work which otherwise would have cost the school a very considerable sum, and this money has been turned in on their maintenance.

Ellinwood Church; Dormitory (men); *Bible School and Dormitory* (girls).

Church (Ellinwood).—The Ellinwood congregation grows each year in maturity, not alone because there are many who have been long in attendance, but because also more and more students of the professional schools make up the audience. There is, however, as well the constant infusion of younger life through the addition of the high school students of the Union Schools. It is first of all a *pulpit opportunity*. Its Sabbath attendance is made up of three general groups; the *Ellinwood Boys; Seminary and Bible Training School men*; and *college and high school students*; also, *Ellinwood Dormitory residents* who attend government and other schools.

The Ellinwood Church is a *training school for Christian workers*. No sooner is the morning service over than the young women of the Girls' School and the young men of the Seminary and Bible Training School form into groups and scatter over Malate and Pasay to conduct Sunday Schools in the open air. This year there are 10 such schools.

Dormitory (men).—Ellinwood Dormitory started 16 years ago with 16 boys in attendance. They were each one a separate and living individual and their care and keep made a full-sized undertaking. Today there are 160 boys, each one as before a distinct and separate personality, and together they are several times the full-sized problem they were 16 years ago.

The Mission Dormitories are educational institutions, not merely places to eat and sleep. They are one of the great opportunities before the Christian workers of these Islands. It pays. The dormitory man is the type of student who has been surrounded by moral and religious influences and shows it. Each morning he worships God. Each day he receives a challenge to the service of his fellow men. Each Sabbath there lie about him the influences of the Gospel.

On Sunday afternoon the young men go out to two of the Scout barrios at *Fort McKinley*, and hold Sunday Schools with swarming athletic bunches of youngsters in the public school houses. This is a new work, but a very promising one. Friday nights are as ever left open for open air evangelistic

services at *Pamplona, Carolina, and Anakng Bayan*. The Ellinwood Church works as in other years in very close relationship with the Malate congregation, which is the community church carrying on its work in Tagalog.

Bible School and Dormitory for Girls.—The Bible School graduated two of the most promising girls yet sent out, both going at once into the evangelistic work of their own provinces. Nine of the girls from the Bible School and Dormitory attended the Girls' Bible Conference at Baguio. In the Bible Study Campaign for students in Manila after the Christmas holidays, the dormitory had an enrolment of 100 per cent. Before the dormitory closed, three Union High School girls and one teacher in the government primary school were baptized.

Many of the churches are now asking for deaconesses and are making plans to support them. In almost every case they ask for a girl who can work in English with the students in the schools, as well as in Tagalog with the children and the older people.

Ellinwood Bus.—The Ellinwood Bus has passed on into its second year of glorious life, now appearing with a new coat of paint. It has run the gamut of service all the way from Class I to Class IX with very little left out, renewing acquaintance with half of all the Presbyterian missionaries on the field and being a general clearing house. Scarcely ever a liner pulls in or out at Pier 5 but the Ellinwood Bus loads up with missionary trunks and other belongings, piling the human forms divine on and around and above, on the front seat or on the back step, and thus goes singing its way on up to the Presbyterian Compound or back to the pier. It has grown on into an interstation, inter-mission, international and interdenominational transportation institution, saying nothing at all of its constant trips to the Pasig River in the interest of inter-island missionary boat traffic. It has regularly transported workers for Sunday Schools, evangelistic meetings, etc. It has been the first and last resort of all the Ellinwood activities.

Publication.—The *Mabuting Balita* Tagalog paper, which is shared with the Methodist Mission, has had more than 2,500 subscribers and done more good this year than ever. The cost of paper and labor has grown so during the year that Manila Station has been forced to withdraw from cooperation in the work. The Methodist Mission, however, will continue the publication.

Leper Work.—Work among the lepers has been conducted as usual. Dr. Rodgers was unable to make a journey to *Culion*, but Rev. F. Arelis Beltran spent a fortnight there. Mr. Maurichio, the leper pastor, has been doing faithful service during the year.

The Legislature two years ago voted to add a Protestant chaplaincy to the staff at *Culion*. Mr. Beltran applied for it and his application was approved by the Director of Health. The Secretary of Public Instruction, however, in view of the economy drive then going on, decided that no new salaries should be guaranteed and vetoed the appointment. Now they are looking for some one who can go to *Culion* as chaplain, but he paid by the Leper Mission.

ILOILO STATION

The outlook has never looked more encouraging. With a more efficient force of workers and a deeper spiritual life among the members and more dependence upon prayer, great things are in store for the Iloilo field.

EVANGELISTIC

Iloilo Church.—The Iloilo congregation has been badly run down for some time, following the long illness and death of Pastor José, after which there was a year and a half with no pastor. A Prayer Sunday was observed throughout the district in August, 1921, which was well observed and did much to enliven the members. On the "Go-to-Church" Sunday for Iloilo the members responded well to the appeal. It was felt that more time was needed for prayer, and an early morning meeting was started in the chapel, first from 4:30 to 5 o'clock in the morning, and later from 4 to 5. This has now been in progress for over four months and is attended by from 10 to 20 people who

PHILIPPINES



The Ellinwood Bus at Manila, Philippine Islands, has grown into an inter-station, inter-mission, inter-national and inter-denominational transportation institution; it has renewed acquaintance with half of all the Presbyterian missionaries in the Philippines, to say nothing of the Congregationalists, Baptists, Methodists, Christians, United Brethren and others. It has carried missionaries from China, Saigon, Siam, Burma, India and Persia; it has regularly transported workers for Sunday-schools, evangelistic meetings and other occasions; it is a first and last resort, and a general clearing house for all forms of the foreign missionary work carried on by the Presbyterian Church in the U.S.A. in the Philippines

DAMAGUETE STREET SCENES



Business Street



Native house built of bamboo with nipa roof

engage in silent prayer for the most part during the hour. We believe much of the renewed life visible among the members to be due to this prayer-meeting.

Outstation Work.—

New work has been opened in the village of *Buluangan* on the Island of *Guimaras*, where there is now a small group of members. On the other hand, the congregations in *Batuan* and *Aligisok* have been divided by the activities of Paulino Solarte, a former pastor, in conjunction with certain ones in these centers making use of divisions in the churches.

EDUCATIONAL

Dunwoody Dormitory.—Many boys were denied admittance to the high school. This was due to its overcrowded condition, the buildings and teaching force scarcely being sufficient to care for the students from Iloilo Province alone. Several students came and had to return to their homes, and Dunwoody lost many it otherwise would have had.

Attendance at the Bible talks and Bible classes is good, although the boys are not required to attend. A small community house has been opened by the Baptist Mission nearby and splendid work has been done there. The dormitory students have their own Sunday School classes and Christian Endeavor.

Leon Institute.—The enrolment last year was the best in the Institute's history. There is a splendid teaching staff, all local talent except the A.B., who is from Negros and Silliman. While there have been baptisms from among the students, the mission is asking for a teacher who will have the oversight of the Institute and care of the Dunwoody Dormitory and at the same time teach English in the Chinese school, as the opportunity for this is open. A first grade has been added in Leon, owing to the overcrowded condition of the public schools, and this gives 40 more pupils at an age when they ought to be learning Christian principles.

Kindergarten.—The opportunity is great indeed, and because of this the mission is asking this year for a trained kindergarten teacher to be sent to start a training school for kindergarten teachers who could open such schools in every municipal center in the whole field.

MEDICAL

Sabine Haines Memorial Hospital (Union).—The hospital was kept very full during most of 1920, but has been running low most of the present year.

Active Christian work is carried on among the patients by the nurses, and reports made to the superintendent once a week of the results. Many patients display a deep interest in the Gospel and most of them read the Testament while in the hospital if they are able to read at all. Patients who are able, attend morning prayer service with the staff and are glad to do so.

Laboratory work takes a lot of time and special training, and as it is not possible for the physicians to give proper attention to this, the mission is asking for a trained laboratory worker.

Miss Brewer has been alone in her charge of the *Nurses' Training School*. She is assisted, however, by three excellent Filipino graduate nurses who give efficient assistance in training and supervision. The training class has been increased to 35 and it is the intention to increase this to 42, to allow for an eight-hour service. The demand is very great for graduate nurses and cannot always be supplied.

DUMAGUETE STATION

EVANGELISTIC

Permission was voted to Presbytery to take over the location of workers in the churches, heretofore under the arrangement of the mission only, and the distribution of mission funds for their support. Presbytery has already assumed this new obligation. The native

church has gradually been assuming a larger place in the management of its own affairs and the station felt that the time had come for this step to be taken.

City Church.—Mr. Angel Espina, of the senior class of Silliman, has charge of the Dumaguete town church. The two *Malabay* pastors have continued in the service of their respective churches of *Guijulan* and *Himalalud*. Guijulan has had the largest number of baptisms. The low price of farm products and the hard times in general have temporarily delayed the building of the new church. Other churches: *Himalalud*, *Payaban*, *Bayawan*, and *San Juan*, have suffered loss in members moving to other provinces. From San Juan 10 members, including the superintendent of the Sunday School, have changed their home to Mindanao, from Bayawan 20 members have gone, some to Mindanao and some to Occidental Negros, from Himalalud about 100 members have moved to sugar centrals in Occidental Negros, some for the sugar-grinding season, but the majority to find permanent work. The churches of *Tanjay* and *Amblan*, where there have been internal troubles, are now on the way to improvement. A definite New Era Movement program was adopted for the field, which covers a period of four years: each year one specific line of activity is to be made prominent, but giving is to be the theme unifying the whole. During the coming year Bible study will be made prominent.

EDUCATIONAL

Silliman Institute (Union).—The 20 years that have passed since its organization have gone very quickly and the work is only started. The celebration that was held on August 28th was one that strongly brought back the beginnings of two decades past and the changes that have been accomplished. Forty-eight men and women have come from America to work in this school. At least eight others have left their fields here in the islands and have aided in times of need. Twenty-four young men and women of these islands have spent more or less of their lives here in the teaching force of the school. About 11,000 matriculation has been registered of the young generation, who have gone out to take part in the regeneration of these provinces. About 1,200 have professed their faith in Christ while they were students in the school. The atmosphere of this province has been changed; the surrounding islands have felt the influence of the Word of God; the young women are becoming an important factor in the work. It is no time to take a step backward. There will be every year more and better organized opposition to the work.

The religious work of Silliman was very successfully carried on through a Religious Work Committee, under the leadership of Dr. Hibbard. Without the stimulus of any special meetings, 136 students were baptized, the largest ingathering in the history of the school. There are a total of 308 evangelistic Christians in Silliman in a student body of about 675.

The Senior and the Intermediate Societies of Christian Endeavor meet Sunday evenings with an average attendance of about 100 at each society. The *Volunteer Band* continues to hold an important place in the life of the school. There are two classes of members: Active members who pledge themselves to give their lives to some form of distinctive Christian work; associate members who have not yet reached this decision, but who pledge their willingness to do this if it is God's will they should.

Bible School.—The addition of a Bible School has been made possible now by the cooperation between the American Board Mission and Silliman Institute along educational lines. At once when the American Board Mission at Mindanao was started, the high standard of Silliman Institute was recognized, and also the advantage that it would be to both missions if, instead of starting a new school system at *Mindanao*, some plan of cooperation could be arranged with Silliman.

Science Department.—The new apparatus and gas machine acquired by the department this year adds greatly to the efficiency. The station is very proud of the science building and equipment, for they are a credit to Silliman and the Philippines.

The *Industrial Department* provides the school, hospital, and faculty with

light, water, and ice. The following are some of the kinds of work undertaken: 45 doors for Girls' Dormitory; 500 feet of porch screen; laid out and constructed athletic field; leveled ground about dormitory; installed new dynamo and gas machine. Vacation work: 12 beds, eight bureaus, and 60 chairs for Girls' Dormitory; Room 5 made over into treasurer's office and sales-room; cafeteria and old dining room remodeled; commissary made rat and mouse proof; domestic science room constructed; old hospital made over into class rooms; Bible School rooms prepared and chairs for same; and numerous other alterations and repairs.

Library.—Total number of books, exclusive of pamphlets, 5,080. About half of these are in the Circulating Department (fiction) and half in the non-Circulating Department (reference books). Number of fiction books borrowed by students during the school year, 6,180.

Press Room.—One or two things have been attempted, to awaken a pride in the work the pupils do in the Press room, also to build up a reputation for the Silliman Press. A number of slight changes have been introduced in the arrangement and methods of the shop, that will eliminate waste and reduce operating expense. Both these objects have been at least partly successful. The character of the printing has steadily improved and the work has been done with more "despatch."

Girls' Dormitory.—Oriental Hall, the new Girls' Dormitory, was opened at the beginning of the school year. The home life is much the same as at any dormitory. They have a student governing body in the house, controlled by the upper classmen. Their aim is to encourage cleanliness in the house and grounds, quiet at study period and siesta time, and to insist upon the speaking of English among the girls outside of class.

A house prayermeeting is held once a month by the matron, and talks are given occasionally by members of the Dormitory Committee, a committee composed of four of the ladies of the faculty. These talks are on personal hygiene, table manners, dress, social etiquette, etc. All the girls in one of the houses (two houses accommodated the girls previous to the opening of their dormitory) have professed Jesus Christ as their Savior.

MEDICAL

Hospital.—The personnel consists of four graduate nurses, three from the Union Mission Hospital in Iloilo and one from the Mary Johnston Hospital in Manila, two assistants, one cook, two orderlies, and two lavendears. All are faithful, loyal and efficient. These, together with the patients who are able to be about, attend regularly the morning prayers which are conducted daily in Visayan. All patients, dispensary or hospital, are encouraged to make some return for services received, if they are unable to pay the regular charges. They seem to take pride in doing this. During the past three months there have been received from this source 47 dozen bananas, 15 dozen eggs, 12 chickens, a sheep, and a generous assortment of vegetables.

CEBU STATION

Even in this time of financial crisis the city of Cebu has advanced along many lines. The most recent census reports 66,000 as the present population. All the schools have larger enrolments than in any previous year, and the University, with about 100 students, is assured of an adequate building in the near future. A new law school with a strong faculty has attracted a goodly number of students. In the building line, many costly structures have been added to the city, one of which is a three-story reinforced concrete office building, and another a large modern hotel. Also a new wharf has been added to accommodate the increasing number of vessels that call at this port. All this advance is calling for a strengthening of the mission force of the Cebu Station.

EVANGELISTIC

Visayan Church.—The Visayan Church is doing real aggressive evangelistic work. The records for 1921 show that 49 were added to the church on profession of faith. The church has a number of active members and regular givers, and with the exception of some assistance from the Chinese Church, is self-supporting. In spite of hard times, the church has been able to raise the pastor's salary, and are now planning to support a chapel down town. In the city work there is a growing interest and a growing responsibility.

The *Filipino* work, of course, is the main one, and is divided into two sections—the work with the student class and other Filipinos who speak English, and the work with those who speak but Visayan. In addition to the dormitory services, English Bible classes are conducted in connection with the regular Sunday School of the Visayan Church. Most of these classes are taught by the missionaries and many outside students attend. At the close of the Week of Prayer in January, a series of special evangelistic meetings were held for the students. Forty-five young people made decisions for Christ, and 20 of this number were from those living outside of the dormitories. These young people were gathered in Bible classes preparatory to church membership, and most of them united with the church.

Chinese Church.—The first Sunday in May, 1921, the Chinese congregation was organized into a church. Two elders and a deacon were chosen from the seven young men who composed the organization. A number of months ago, at their own initiative, they decided to hold a prayermeeting each Sunday evening in addition to the regular Sunday afternoon service. From this prayermeeting came the desire to have some special evangelistic meetings for the unconverted Chinese of the city. Three meetings were held. They were well attended, and a splendid spirit was shown. The last night 38 young men signed cards expressing their desire to accept Christ as their Saviour.

Bible Conference.—The *Lanao Conference* was a conference of workers from all the Visayan fields, and six of the Cebu workers were able to attend. The Christian Workers were gathered in Cebu for a week of conference and Bible study. A five days' Bible conference was held at *Paril*. In spite of the rain, both morning classes and evening evangelistic services were well attended. Some men from *Tagamakan*, in order to attend the conference, crossed the mountains and waded the flooded rivers. In one place they were washed about 200 yards down the river, but they regained their footing, and came to *Paril* rejoicing that they had arrived in time.

Work for Women.—

The women of the Cebu Church organized a Dorcas Society for prayer, Bible study, and to visit and help the sick and needy. This they have done in a splendid way. In addition to their first plan, they are now carrying on afternoon Sunday Schools. The women of the churches outside of Cebu have taken up this work with enthusiasm. During the past few months three new societies have been formed, and before long there should be one in each congregation. It will be a fine thing to have a Women's Convention in connection with the meeting of Presbytery.

Outstation Work.—

Two of the chapels were destroyed by a baguio, and the large chapel at *Kabangahan* fell in by its own weight one noon, when not a breath of air was stirring. The white ants had gotten into the timbers and the devil had gotten into the members. However, all this has worked for good, for it stirred the members a bit, and now two of these chapels are being rebuilt with better material than was used at first. The members from *Cavit* just recently arrived in Cebu with a banka load of copra. The copra was sold and with the 70 pesos proceeds enough prepared roofing was purchased to cover their new chapel. Besides this, two new chapels have been erected in important places, all filled with people worshipping God.

More money has been raised by the churches this year than last, in face of the fact that 1920 was a prosperous year, and 1921 has been a very hard one financially. The people are feeling more responsibility for their self-support than they have felt in former years.

At the last meeting of the Presbytery six young men (students) stood before the assembly and witnessed that they had chosen the ministry as their life work. Three of these young men are from Cebu. Since then two other men, who had had a number of years' experience in teaching and business, pledged themselves for Christian service. The missionaries ask for 10 more evangelists for 1922.

EDUCATIONAL

Sneed and Owen Dormitories (boys).—The dormitory accommodations for boys consist of two buildings. One known as the *Sneed Dormitory* is of concrete and wood, the other was named the *Owen Dormitory*, but is better known as the *Nipa Dormitory*, as its construction is mainly bamboo and nipa. The Sneed Dormitory can comfortably accommodate 70 boys, while 25 is a sufficient number for the Nipa Dormitory.

With the closing of the last school year the station was confronted with a large repair problem. The Nipa Dormitory practically needed to be rebuilt if it was to be used for another year. The roof, floor, and part of the timbers needed to be replaced. The white ants had gotten into some of the main beams of the Sneed and Emerson Dormitories.

The work of the Dormitories has always been strongly evangelistic, and this year there has been a good harvest from the sowing of the Word. Most of the boys have either a Bible or a Testament for their own use, and there has been a manifest interest in things spiritual.

Emerson Dormitory (Girls).—Judging from the number of girls who expressed their intention of returning in 1921, the school had every reason for expecting a large number, but instead of being compelled to turn girls away, there was room to spare. Many intending to return for study were compelled to teach for financial reasons, and the establishing of high schools in different places where there had been none, prevented others from being admitted to the Emerson Dormitory. One of the girls is at Ellinwood preparing for work as a Bible woman. Two more are working definitely toward that end. Just recently the Romanists have organized classes for religious instruction in the public schools. The girls stood the brunt of much jeering and ridicule. Instead of answering their taunts, the girls gave the Gospels to those who promised to read. It offered an unprecedented opportunity to distribute the Word, and some "follow up" work will be done with the signatures received.

LAGUNA STATION

The most outstanding fact to record about the Laguna Station is the absence on furlough of the "One Family" that usually keeps the station going. Since their departure in March, the best that could be done for the station was to give it absentee treatment from Manila.

EVANGELISTIC

First Evangelical Church.—The story of this church is the story of the work of one man. Rev. Guillermo Abella has been the pastor of this one church since he left the seminary over 11 years ago. During all these years he has been working quietly and devotedly, with a zeal and an earnestness that has given him a real place in the town and has won to the work a large following of people, who are themselves not only devoted, but have a position in the community. Mr. Abella comes nearest to being a real pastor of all the Filipino preachers. This is a demonstration and a successful one.

College Church.—This church at *Los Bawos* is one of the most important pieces of work that the mission has ever undertaken. It is the sole responsibility of the Presbyterian Church, U. S. A. There are three departments of the University here, and these young men are going to be leaders in the very things that will mark the life of the Philippines for many years to come.

There is serious talk of moving the University at Manila out there. This would mean that Los Banos would become a university town and that the University buildings in Manila would be given over to other things. This could mean nothing less than a revolution in a great deal of the Protestant work. The men highest up in the University are urging this move.

During the two weeks' revival meetings at *Siniloan* and *Faete* there were large crowds to hear the Gospel.

The church in the town of *Los Banos* had been closed since May, until Mr. Stevens, a resident of Los Banos, returned from Manila and through his leadership the services were resumed. This seems most providential because of the coming of American soldiers to the Army Camp very near the chapel. A saloon-keeper told the missionary that he had been out to Los Banos prospecting. He was looking forward to opening a saloon there. He said he knew of six other saloon-keepers trying to get in on the same deal. And he also said he knew of three people who had plans well laid for a dance hall, one man planning to spend as much as P15,000 on such a building. These do it for gain. They are all excited with the prospect.

The churches at *Pagsanjan* and *Santa Cruz* are both in important towns. Pagsanjan is the center of a great coconut industry. The membership is not large, but they are quite able to do what they may want to in the church.

The church at *Santa Cruz* is in the capital of the province and of great importance because here is located the Provincial High School. Santa Cruz is of sufficient importance to call for the placing of a strong Filipino pastor there.

LEYTE STATION

Leyte Station did not feel the pinch of war while it was going on, except in the rise of prices, but now there is no money in the country and business is at a standstill. The people do not seem to be suffering for lack of food in Leyte, but there is a marked scarcity of money, and this is shown in various ways. The people are not able to buy shoes and stockings when the old ones wear out. The clothing of the poorer class of people is becoming tattered. The students in the school are finding it very difficult to pay for their board and laundry, and to buy school supplies; so that many of them are in debt and others have to go home, thus losing the time they have spent in school in 1921.

EVANGELISTIC

The evangelistic work is on a better footing today than ever before. There is a spirit of advancement. Congregations are waking. New places are opening up, giving larger opportunities, but there are not sufficient evangelists to place in the towns where they could do the most good. The field is a large one, embracing 3,008 square miles of territory and containing 600,000 people. The force is one ordained and one medical missionary, and three ordained Filipinos and two evangelists.

During the past year work has been opened in two new places, in a barrio of *Inopacan* on the west and also in *San Isidro* on the west coast. Another congregation could be had in *Consolacion* on Malitbog Bay, if there had been an evangelist in the place, for there is great interest in the Gospel, but no leader. At the present time there are many waiting for baptism.

Rev. Francisco Ibararosa—the senior pastor—is located in *Maasin*. He looks after the southern part of the island from *Hinunangan* on the east coast to *Bato* on the west coast. He also has charge of the church in Maasin. Rev. Melchor Monte de Ramos lives in *Baybay* on the west coast, and while he is in charge of the congregation in that place, he also supervises the work from *Hilongos* on the west coast to *Palompon* on the same coast. Rev. Severino Abiera is now living in Tacloban, and while he helps in the services of the church of Tacloban, he goes out into the interior towns and along the northeast coast as far as *San Isidro*. He also visits the islands of *Biliran* and

Maripipi, which belong to the province of Leyte. The wives of the pastors and evangelists are very capable and are doing much to assist their husbands in the work.

Dormitory.—The closing of the dormitory for boys is one of the regrets of the year's work. The congregation in San Isidro is the result of seed sown in this dormitory. The reasons why the dormitory had to be closed during 1921 were, first, the boys coming to school without enough money to pay their board, so that it looked as though they would have to be fed without the certainty of their being able to pay their board in full; second, no missionary in sight to have charge, when Mr. Rath leaves on furlough. It is felt that the closing of the dormitory is a distinct loss to the work.

The housing of the students in Tacloban is a great problem. Boys and girls are living together in small Nipa cottages and because of this, some of the students have fallen into grievous sin. The missionaries would like to have buildings for each put up on the mission compound. Baybay on the west coast is developing into a strong school center. A school for instruction in cocoanut fibre production is to be opened in one of the barrios by the government. In the town they are building a high school department.

MEDICAL

The day of medical missions has not yet passed in the Philippines. As long as so many of the Filipino doctors are mercenary in spirit and lacking in sympathy, so long will there be the need of the missionary physician to present higher ideals and look after the poor. The hospital was closed, pending Dr. Miller's return from furlough.

It is the feeling of the writer of this report that the mission is not getting hold of the young men from the churches who are going into medicine. It is putting forth no effort to secure their services and to train them for medical mission work, so that when they have finished they can become assistants to the missionary doctors. In this way they would catch the spirit and would grow into the profession with a large vision. Then when the doctors go home on a furlough, the hospital would not have to be closed up, the sick turned away, medical supplies deteriorate, and the people deprived of an institution in which they have learned to trust.

ALBAY STATION

EVANGELISTIC

The evangelistic work of the station has gone on much as in former years. However, because of the presence of three missionaries on the field part of the time and two the rest of the time, more itinerating work has been done.

A few new places have been entered and work established during the past year. The older congregations have been very backward in supporting their own work. Just at present the excuse given is the financial depression resting on the whole archipelago, but especially on the hemp-producing regions. It is hoped to change the point of view of the people and make them realize that the evangelization of this region is their distinct responsibility, but that the mission is here to help them in this great task.

The Filipino workers have been faithful and efficient. Rev. Bertumen, as in former years, has had practically all the supervision of the work in *Sorsogon Province*. He is one of the faithful, dependable kind who is on the job all the time. Because of lack of funds, three of the workers have been dropped and it is probable that another will be if the congregations do not do better with their contributions. The valedictorian of last year's high school class has definitely decided to give his life to the Gospel ministry. He is a very bright, consecrated boy and will be a great addition. Two other boys are in the Union Seminary now.

A *Bible Conference* was held in *Albay* with about 50 workers and members in attendance. A week of intensive Bible study was given them and outlines were prepared so that their study could be continued after they returned

to their homes. Various problems in connection with the work were discussed at length. Of these, "self-support" was given the first and most important place.

Up to date of this report there have been 225 baptisms. Several congregations have repaired their chapels, but no new buildings have been erected during the year. The past year has been one of crisis in several senses and things looked dark for a time.

EDUCATIONAL

Dormitories.—Both boys' and girls' dormitories are now in the old military camp where the high school is located. Mr. Smith has done everything possible to attract the students, but it seems that they prefer to live packed into little unsanitary houses rather than enter Protestant dormitories. For a time before the Bicol Meet the school authorities sent to the dormitories a large number of athletes, and it was hoped that this would serve to break the prejudice of the students, but it has not done so. A Christian Endeavor Society was organized among the students, and this gives promise of bearing excellent fruit.

TAYABAS STATION

EVANGELISTIC

The outstanding feature of the work during the last nine months has been the conducting of about 10 or 12 revival campaigns, or "Pentecostal Services," as they are called here. The success of each one has depended, as far as human agencies are concerned, upon careful preparation beforehand by the members, and upon simple, forceful preaching of the Gospel, the presentation of a personal appeal to the individual, and the personal work of the members. God's seal and approval have been placed upon such means to advance His Kingdom.

Lucena.—The church in Lucena has made good progress this year in attendance, in work, in service, and in benevolence. It is well organized in all departments, such as *Sunday School*, regular *preaching services*, *Bible classes*, and *Christian Endeavor Society*. A *normal class* for teachers is conducted every Thursday evening. The offerings have been gratifying.

The members, under the guidance of Pastor Beltran, have conducted services somewhere outside of the station nearly every Monday and Tuesday during the good season of the year. Before the Pentecostal services in March, the members met almost every night for prayer, for one month. They also prayed for the Pentecostal services that were conducted in various towns.

Tayabas.—The church here, in the face of much opposition on the part of the Sabadistas, or Sabbatarians, has made progress. After a series of three weeks' services, 21 new members were received. The young church is very enthusiastic. In years past Tayabas was tightly closed against the Gospel and it was impossible to get a hearing, but now the people are very anxious to listen to the preaching of the Gospel and hundreds have become interested.

Eight other places have regular evangelistic services. They are: *Soriaya*, *Tiaong*, *Unisan*, *Ludban*, *Luisiana*, *Atimonan*, *Mauban*, and *Sanghiren*. There are 15 more towns in this province which have not been opened to the Gospel, though in most of them some preaching has been done by some itinerating preacher or lay worker, and colporteurs have visited nearly every town at some time in the past 10 years.

Work Among Women.—

In each of the congregations there are always a few good, faithful and competent women who can be depended on to teach the children. These good women are always faithful in doing house-to-house visitation. Many of them are not trained as Bible women, but they can explain the essentials of Christianity, and they themselves are good examples, or "living epistles known and

read of all men," to influence others and bring them into the kingdom of Christ. Among the young people, the students have taken a deep interest in the Bible classes which were held in English specially for them.

Distribution of Literature.—A great deal of literature, such as Bibles, Testaments, portions, tracts, and pamphlets, have been distributed in the province during this year. Many of the people are buying the best bound Bibles, and taking much interest in studying and marking them. Many of the outside Sunday Schools and the children's classes have been largely attended during the Pentecostals because of their interest in the picture cards and charts.

Use of the Stereopticon.—The stereopticon has been a means of disseminating truth through the eye. It has been carried on all of the trips and used in every church visited. It has been the means of bringing many people to the services who would not otherwise have come. This has been the best year that has ever been experienced in the work of Tayabas Province. About 250 members have been received on profession of faith, which number would have been doubled if regular pastors could have been had.

BOHOL STATION

Dr. and Mrs. Graham returned to their field after a year's furlough. The field during their absence was under the care of the Filipino pastor, Rev. Maximo Leopando, who lived in a part of the hospital and conducted a dormitory for high school students in one of the wards, besides visiting the various congregations.

EVANGELISTIC

Church.—The principal meeting of the week is the Sunday morning service, and it is quite apparent that the chapel needs enlarging. The Sunday School, in order to get space, has overflowed to the hospital veranda, and to the veranda of the mission house, and a basement room of the house has also been fixed up.

A very popular meeting is held in the jail every Sunday afternoon. This service is in the hands of the Filipino Christians; and besides the prisoners and the guards, a good many people in the neighborhood attend.

Outstations.—

Dr. Graham has visited many of the scattered congregations, and has enjoyed meeting with the old friends as well as with the new converts. The one spring of conversation was the event from which they now reckon all things, the time they gave themselves to the Lord, confessed Him in baptism, and received the Holy Spirit. Since then all things have been made new. Some of the meetings with the little congregations were wonderful in their joy and expectation.

In *Tagbilaran* there has been renewed interest. A *boys' class* of high school students has an enrolment of 68, with an average attendance of 50 every Friday night. A *girls' class* every Friday afternoon has been started. A *woman's class* is held on the veranda of the missionary's home on Wednesday afternoon.

The greatest need is an outpouring of the Holy Spirit and more effective evangelism of the whole field. What can be done? One missionary family and one Filipino minister! A hospital, dispensary, 16 churches, and 370,000 unevangelized souls.

MEDICAL

Hospital and Dispensary.—The hospital and dispensary were opened under difficulties after Dr. Graham's furlough. Only one nurse was available. The dispensary assistant was untrained, for the man who had been with the mission for 12 years, and knew how to give anesthetics, sterilize instruments, wash ulcers, etc., was now working for a Cebu doctor. It has been discouraging work for both doctor and nurse to try to train a new one. However, the little hospital has been of use in spite of all its drawbacks.

CAMARINES STATION

For all practical purposes Camarines Station has been handled as a part of Albay Station during the past year. Separate accounts have been kept, but in most other matters since the departure of Dr. Brown on furlough both stations have been under the direction of Mr. MacDonald.

EVANGELISTIC

The past year has been one of the very best in the history of the station so far as tangible results are concerned. One hundred and fifty-eight persons have been baptized and there are probably 30 more awaiting baptism. More and better workers have been employed than ever before. Mr. Villarosa, borrowed from the Methodists, has done excellent work in and around Daet. He is an indefatigable worker and what is even better, has the knack of getting other people to work. He organized a number of evangelistic groups among the members, and these go out to neighboring towns one day a week and hold services and conferences with the people. He has visited the congregation at *Paracale* a number of times and has found the members there ever anxious for more services. They are so far separated from all the other congregations that it is impossible to give them the shepherding they should have.

The district of *Lagonay* is another region where there seems to be a genuine awakening. The work has been carried on for some time by Mr. Pron and he has won a high place in the affections of the people. He is not much of a public speaker, but he uses his talent for making friends in personal work in the homes of the people. He is mild and sympathetic, but at the same time persistent and convincing in his dealings with the people. A new congregation has been established at the little village of *Hiuacloy* which belongs to the town of *Goa*. Work has been begun in several towns in this district and it is hoped before long to have several new congregations. The little congregation in the town of *Lagonay* has erected a fine chapel this last year and *Hiuacloy* is building one now.

The congregation of *Libmanan* is pushing forward. There have been a number of new converts and the members are beginning to feel their responsibility for their own work. They have just bought the land on which their chapel stands and are planning extensive repairs on the latter this coming year. This last year a congregation was established at the town of *Ragay*, one of the most difficult towns to reach in the whole province of Camarines. The Manila Railroad is expecting to establish a launch service between *Pasacao* and *Alonerias*, and it is possible that the launch will stop at *Ragay*. If it does it will make an easy trip. Credit for the work in *Ragay* must be given to Sr. Miguel Paz, the Justice of the peace of the town. He has been most faithful in preaching and living the Gospel and has had to suffer many persecutions because of his faith.

BATANGAS STATION

Batangas has finally felt for the first time that there has been a world upheaval. Prices have seemed to keep at high level, but on sugar have fallen to a point where many harvested at a big loss the past year; money has been scarcer than has ever been known before, unemployment is general, and poor people have lived, no one knows how. But it does not seem to have hindered the work, only in so far that the congregations could only help a very little in entertaining special workers during campaigns.

The entire work at this station is along evangelistic lines and is under the care of Mr. Jansen.

The evangelistic campaign was finished at the end of September, 1921, except one meeting in Tayabas Province, which was held in October. Each congregation continued study classes until the middle of November, when the

rice harvest and other field work demanded the people's care, and special services as pre-arranged stopped for the time.

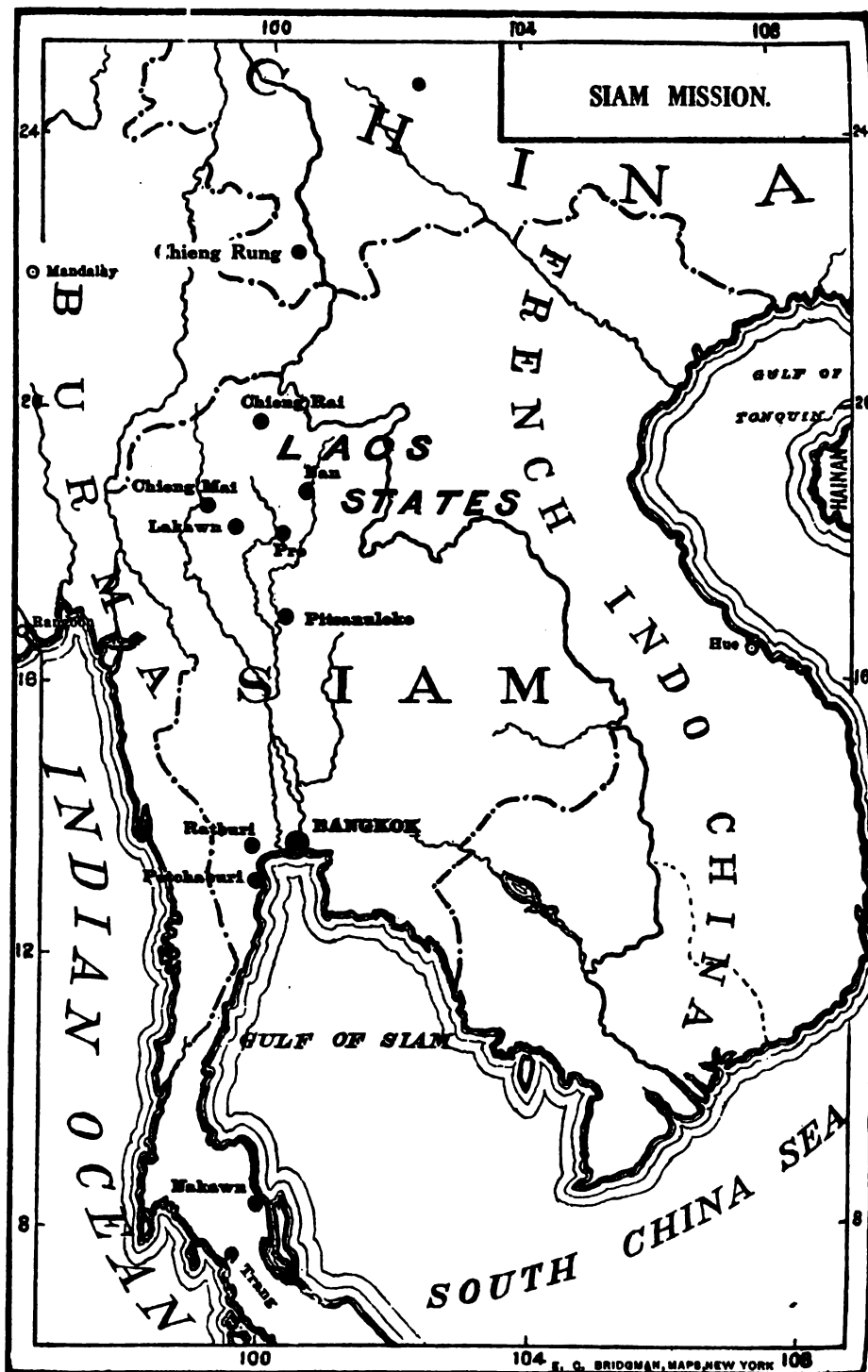
Unfavorable weather delayed the sugar harvest, so the campaigns were not finished before the beginning of April. Then came the yearly Mission Meeting and Sunday School Conference at Lake Lanao. Since then a campaign has been held in every one of the congregations with the exception of two, when typhoon prevented. There have always been crowds of eager listeners, and the members are so much more active and assertive.

A suitable church building would have been erected in *Nagugbu* by the congregation, which finds itself hampered for lack of room, but not an inch of land in the township can be bought for a Protestant church; all the land is owned by a very rich, fanatical woman of the Roman Catholic persuasion. The small congregation in *Taal* was told by the part owner of a lot and building in the town itself, that he was empowered to sell the property, offering it to them at a price, to which they agreed. With magnificent abandon they sacrificed joyfully to meet the demand, only to be disappointed, as the other part owners suddenly declined to sell; but the money is in hand, and again they resort to prayer.

In *Batangas City* a Sunday afternoon service in English has been begun. The principal of the high school, his good wife, and four American teachers, two women and two men, all take a very active part, leading and speaking in turn.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
<i>Manila</i>	3	12	14	20	.....	1,230	140	.....	2,184	3,922	3	88	.....	.....	.....	.....
<i>Iloilo</i>	6	15	54	3	.....	2,799	123	540	2,256	2,767	3	243	1	1,459	1	6,859
<i>Dumaguete</i>	11	21	22	62	4	2,981	395	.....	1,643	1,150	5	753	1	445	1	5,371
<i>Cebu</i>	19	5	9	21	3	919	137	684	874	1,344	.....	.....	.....	.....	.....	.....
<i>Laguna</i>	15	2	62	12	.....	759	80	.....	676	1,445	.....	.....	.....	.....	.....	.....
<i>Leyte</i>	19	4	7	.....	.....	677	193	.....	372	305	.....	.....	.....	.....	.....	.....
<i>Albay</i>	13	4	19	44	.....	1,246	129	.....	635	765	.....	.....	.....	.....	.....	.....
<i>Tayabas</i>	13	2	26	14	.....	1,055	265	.....	775	1,188	.....	.....	.....	.....	.....	.....
<i>Bohol</i>	15	2	1	20	.....	1,342	140	250	2,500	.....	.....	1	118	1	2,905	.....
<i>Camarines</i>	12	2	9	29	.....	436	89	.....	360	710	.....	.....	.....	.....	.....	.....
<i>Batangas</i>	14	2	5	13	.....	1,239	216	.....	1,123	2,270	.....	.....	.....	.....	.....	.....
<i>Reinforcements</i>	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total 1922	134	63	189	289	10	14,689	1,907	1,474	13,398	Peos 15,866 Gold \$7,933	11	1,084	3	2,012	3	15,125
Total 1921	130	58	107	267	16	13,973	1,496	625	12,247	Gold \$7,647	10	1,288	3	1,872	3	8,212



MISSIONS IN SIAM

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

BANGKOK: capital of Siam; on the Menam River, 25 miles from its mouth; occupied as a mission station, 1840. Missionaries—Rev. J. B. Dunlap, D.D., and Mrs. Dunlap, Miss Edna S. Cole, Rev. W. G. McClure, D.D., and Mrs. McClure, Miss Annabel Galt, Miss M. C. McCord, Miss Alice J. Ellinwood, Rev. Graham Fuller and Mrs. Fuller, Rev. M. B. Palmer and Mrs. Palmer, Miss Bertha Blount, Rev. Albert G. Seigle and Mrs. Seigle, Miss F. Jennie Kilpatrick, Rev. H. Gaylord Knox and Mrs. Knox, Mr. Edgar Mitchell and Mrs. Mitchell. *Special Term:* Mr. William R. Moore.

PETCHABURI: on the western side of the Gulf of Siam, 90 miles southwest of Bangkok; occupied as a mission station, 1861. Missionaries—Rev. J. A. Eakin, D.D., and Mrs. Eakin, Rev. R. W. Post and Mrs. Post, Miss Bertha M. Mercer, Rev. Paul A. Eakin and Mrs. Eakin, L. C. Bulkley, M.D., and Mrs. Bulkley.

CHIENGMAI: on the Me Ping River, about a month and half by Laos boat, or 600 miles north northwest of Bangkok; occupied as a mission station, 1867. Missionaries—Mrs. Daniel McGilvary, Mrs. D. G. Collins, J. W. McKean, M.D., and Mrs. McKean, Rev. Howard Campbell, D.D., Rev. William Harris, Jr., and Mrs. Harris, Rev. Roderick M. Gillies, D.D., and Mrs. Gillies, E. C. Cort, M.D., and Mrs. Cort, Miss Julia A. Hatch, Mr. Paul A. Reichel and Mrs. Reichel, Rev. Ralph I. McConnell and Mrs. McConnell, Rev. Allen Bassett and Mrs. Bassett, Miss Lucy Niblock, Miss Agnes L. Barland.

LAKAWN: on the Me Wang River, 60 miles southeast of Chiengmai; occupied as a mission station, 1885. Missionaries—Charles H. Crooks, M.D., and Mrs. Crooks, Rev. J. L. Hartzell and Mrs. Hartzell, Rev. Loren S. Hanna and Mrs. Hanna.

PRAE: on the Me Yom River, 60 miles south of east of Lakawn; occupied as a mission station, 1893. Missionaries—Mrs. John H. Freeman.

NAN: on the Me Nan River, 90 miles north and east of Prae; occupied as a mission station, 1895. Missionaries—Mrs. S. C. Peoples, Rev. Hugh Taylor, D.D., and Mrs. Taylor, Miss Lucy Starling, William H. Perkins, M.D., and Mrs. Perkins, Miss Irene Taylor.

CHIENGRAI: on the Me Kok River, 110 miles east of north of Chiengmai; occupied as a mission station, 1897. Missionaries—Rev. Ray W. Bachtell and Mrs. Bachtell, William H. Beach, M.D., and Mrs. Beach, Miss Sarah Strong, Mr. Newell T. Preston and Mrs. Preston.

PITSANULOE: on the Menam River, 200 miles north of Bangkok; occupied as a mission station, 1899. Missionaries—Mrs. Carl J. Shellman, Rev. A. W. Cooper and Mrs. Cooper, Miss Helen F. McClure, Rev. Herbert W. Stewart and Mrs. Stewart, William T. Lyon, M.D., and Mrs. Lyon.

NAKAWN SRITAMARAT: on the eastern side of the Malay Peninsula, 320 miles south of Bangkok; occupied as a mission station, 1900. Missionaries—Rev. C. E. Eckels and Mrs. Eckels, E. B. McDaniel, M.D., and Mrs. McDaniel, Rev. Spafford E. Kelsey, Rev. Frank L. Snyder and Mrs. Snyder.

TRANG: on the west coast of the Siamese peninsula, nearly opposite Nakawn Sritamarat; occupied, 1910. Missionaries—Mrs. Eugene P. Dunlap, Miss Ruth O. Eakin, Rev. E. Wachter, M.D., and Mrs. Wachter, Miss Johanne Christensen.

CHIENGRUNG: 150 miles north of Chiengrai in Yunnan Province, China; occupied as a mission station, 1917. P. O. Address—Kiu-lung-kiang, Yunnan-fu, China, via Haiphong and Szemao. Missionaries—Mrs. W. Clifton Dodd, Claude W. Mason, M.D., and Mrs. Mason, Rev. Chas. R. Callender and Mrs. Callender, Chas. E. Park, M.D., and Mrs. Park, Rev. Lyle J. Beebe and Mrs. Beebe.

RESIGNATIONS: Mr. Clarence A. Steele and Mrs. Steele, Rev. Bertram B. Bronson and Mrs. Bronson, Miss Edith M. Buck, Rev. Henry White and Mrs. White, Miss Eula M. Van Vranken, Miss Lois Derrman, Mr. Arthur B. McMullin, Rev. R. C. Jones and Mrs. Jones, Miss Beatrice B. Moller, Mr. Claude L. Maylott and Mrs. Maylott.

TRANSFERS: Wm. Tracy Lyon, M.D., and Mrs. Lyon, from Chiengrai to Pitsanuloke; Rev. Frank L. Snyder and Mrs. Snyder, from Trang to Nakawn; Miss Johanne Christensen, from Pitsanuloke to Trang; Mr. Newell T. Preston and Mrs. Preston, from Chiengmai to Chiengrai; Rev. Lyle J. Beebe and Mrs. Beebe, from Chiengrai to Chiengrung.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Miss Edna S. Cole, Miss Annabel Galt, Rev. M. B. Palmer and Mrs. Palmer, L. C. Bulkley, M.D., and Mrs. Bulkley, William T. Lyon, M.D., and Mrs. Lyon, Miss Helen F. McClure, Mrs. Carl J. Shellman, Rev. Frank L. Snyder and Mrs. Snyder, Miss Ruth O. Eakin, Rev. Howard Campbell, D.D., E. C. Cort, M.D., and Mrs. Cort, Mr. Newell T. Preston and Mrs. Preston, Mrs. S. C. Peoples, Miss Lucy Starling, Rev. J. H. Freeman and Mrs. Freeman, Claude W. Mason, M.D., and Mrs. Mason, Mrs. James W. McKean.

HISTORY.—The first visit made to Siam by any representative of our Church was for the same purpose which had already brought other missionaries there, namely, to find access to the Chinese. In 1838, Rev. R. W. Orr spent a month in Bangkok, and recommended to our Board this country as a field of effort, not only for the Chinese, but for the Siamese themselves. Rev. W. P. Buell was sent to *Bangkok* in 1840. Remaining until 1844, and doing good foundation work, he was compelled to leave the field, and it was not until 1847 that the next missionaries reached Siam. From that time until the present, continuous work has been maintained. For several years following 1847 the foothold of the missionaries was precarious, as the king so exerted his despotic influence upon the people that none of them could be induced to rent or sell any house to the missionaries. The first convert was the Chinese teacher, Qua-Kieng, who was baptized in 1844 and died in the faith in 1859. A good record is also given of the first native Siamese converted in 1859.

Bangkok was for many years the only center of missionary work. In 1857 the mission was permanently established in the section of the city known as Sumray. A school for boys was opened in 1852 which, in 1889, was merged into the *Boys' Christian High School*. The *Harriet House School for Girls* was begun in 1874. Medical work was the chief means of gaining favor. American missionary physicians have always been the trusted advisers of the king in introducing modern medical methods. In 1869 a printing press was sent out. It is now the most complete publishing establishment in Siam. The whole New Testament was first printed in 1843.

When *Petchaburi* was first visited in 1843, every attempt for Christianity was repulsed by the authorities. In 1861, however, it was by the urgent request of the governor that a station was opened at this point.

The missionaries in Siam were first led to consider the northern part of the field by encountering a settlement of Laos refugees near Petchaburi. Rev. Daniel McGilvary and Rev. Jonathan Wilson in 1863 were authorized to explore the unknown regions to the north and see what the prospects might be for a mission. Reaching Chiengmai, they were kindly received by the governor, who invited them to settle there, and promised land for a residence. In 1867 Rev. and Mrs. McGilvary reached *Chiengmai* and established the first mission among the Laos. Dr. and Mrs. Wilson followed the next year. These

pioneers were each permitted an active service on the field of more than 40 years. They were soon encouraged by the conversion of Nan Inta, a man who had thoroughly studied Buddhism and was dissatisfied with it. He made an intelligent confession of faith in Christ, which he maintained until his death. Seven other converts were baptized within a few months. Soon came persecution and martyrdom, which in the end produced a deep impression for good. In 1878 an incident occurred in connection with the mission work which led to an appeal to the king. This resulted in a "Proclamation of Religious Liberty to the Laos." It was not until 1883 that reinforcements to the force of workers arrived. Stations were opened at *Prae* in 1893; *Nan*, in 1895; *Chiengrai*, 1897; *Pitsamuloke*, 1899, and *Nakawn*, 1900. From the *Chiengmai* mother church 13 other churches have been organized. The growth has been due, first of all, to the Christians themselves. The people have become Christians by families and have endeavored to win their own relatives first. The Scriptures have always had a prominent part.

In 1893 the country was visited by a terrible famine. By the aid of money sent from America the missionaries were able to distribute relief, which did much toward opening the hearts of the people to Christianity. At *Chiengrai*, nine days by jungle trail northeast from *Chiengmai*, an immense outlying district has been under the care of the station. Encouraging work has been done among the mountain tribes living in the region. The medical work has grown, through great difficulties, to important proportions.

In answer to earnest appeals, the missionaries from Bangkok made annual tours to *Nakawn*, beginning in 1892. As a result of long itinerating tours by Dr. and Mrs. E. P. Dunlap in the Puket region on the Bengal side of the Malay Peninsula, a station was opened at *Trang* in 1910.

In 1917 a station was opened at *Chiengrung* in the Yunnan Province of South China, 150 miles north of *Chiengrai*.

In 1915 the names of the two missions of Laos and Siam were changed to North Siam and South Siam, and in September, 1921, the Board, on the recommendation of the North and South Siam Missions, voted that the two missions be consolidated into one, to be known as the "Siam Mission."

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission. For fuller information, send for "Pen Picture" of Siam. Price, 15 cents.

Outstanding events of the year in Siam:

1. The first meeting of the consolidated North and South Siam Missions which was held in Bangkok, in November 1921. It was an occasion of extraordinary interest, the meeting being characterized by a high degree of harmony and spiritual devotion. The general feeling of those present on this occasion was that the missionary work in Siam had entered upon a new and more promising era.

2. The *Chiengrung* station of the mission in southern Yunnan Province, China, has asked the mission and the Board that they be set aside as a separate mission to be called the Yunnan Mission. In view of the fact that the present relations of this station with the Siam Mission must only be nominal because of the long distance and the intervening mountain ranges which prevent access to Siam, the Board believes that the request would be a wise one to grant, but final action has been deferred until the China Council can report on the request.

3. The Easter offering of 1921 which was for the new station in *Chiengrung* resulted in the following gift:

Three residences for missionaries at \$4,000 each	\$ 12,000
School buildings and equipment	6,000
Opening and equipping outstations	1,800
Church building and equipment	4,500
Hospital building and equipment	8,000

\$32,300

BANGKOK STATION

EVANGELISTIC

City Churches.—There are three of these, the city being divided into three sections with an organized church in each section.

The southern section centers about the old *Samray Church*, which is now occupying the second church building on the same site, the first having been erected in 1860. Rev. Yuan Thienyok has been the faithful pastor of this church for many years. All missionary homes were long ago transferred to other parts of the city, so this comes near to being an example of a self-sustaining, self-propagating Christian community. A few months ago some vigorous young elders were installed in this church. This church has a well attended *Sunday School*, composed largely of the pupils of the Samray school, which is on the same compound.

The work in the central part of the city lies around the *Krit Sampantawong* (fourth) Church, of which Rev. Pluang Sudhikam is pastor. He has done faithful work throughout the year, and has exerted a strong influence for good over the students of Bangkok Christian College. It is virtually a college church. The Sunday morning service, and the weekly prayermeeting have been maintained throughout the year. The Sunday School is held in the college chapel. The attendance at all services is good, though smaller during vacation times. The *Soldiers of the Cross*, a band of young men mostly former students in the college, is to foster the Christian life of its members, and to look after delinquent members of the church.

The work in the northern section of the city centers about the *Second Church*, which has always been in connection with the Harriet House School. Rev. Kim Heng Mangkonphan is pastor of this church, and is doing faithful and efficient work. The matter of dividing this church and organizing a new church at the new location, is under advisement by a committee of Presbytery. Each of the churches has received an encouraging number of new members during the year, largely from the mission schools. This shows the great value of the educational work and the importance of keeping the schools well equipped for the work. A notable part of the work has been in connection with the *Street Chapels*, of which three have been open throughout the year. In the services at these chapels, the young people have given willing and valuable assistance. In fact, one of the chapels was opened by the young men, and was maintained for several months largely by their efforts.

The *Chinese work* in the city centers about the *Third Church*, and well attended services are held there regularly. Not one dialect merely, but several dialects are represented, and frequently interpreters are necessary to enable all the congregation to receive the message. The preaching is not all left to the pastor. There are many who are glad to give their testimony, and the pulpit is sometimes occupied by gifted women. In addition to the orderly congregation, the doors next to the street are often packed with as many as can find standing room. Whether interest or curiosity calls them, they get seeds of truth to carry away.

The chapel at *Klong Toy*, in the suburbs of the city, is a branch of this church, and is doing good work. There are two *Chinese Sunday Schools* in the city. At *Ban Mee*, on the railway north of Bangkok, there are five Chinese Christians. The Chinese *Y. M. C. A.* has been an important Christian organization in Bangkok for several years past, and has furnished a great stimulus toward right living among the young men.

Street Chapels.—There are four of these. The *conference chapel* belongs to the Conference of Christian workers. There are three regular services each week. The audiences are composed mostly of people from the street. The *Triplet Chapel*.—This is described as being "bounded on the north by a police station and on the south by an opium den," hence is a very quiet place. The sound of the organ is usually the signal that calls an audience from the street; "and as the service continues the audience increases, as one and another stops on his way to listen, standing in the doorway, and then perhaps taking a seat within." "Children flock in, nearly filling the seats, coming to see the new wall picture illustrating the lesson for the day." Pastor Kim Heng and young

men from the college assist with the services in this chapel, of which there are five each week.

The *New Chapel*, near the great swing-posts, is under the care of Rev. and Mrs. W. G. McClure, and services have been held regularly on Sundays, Tuesdays, and Thursdays. They have been noted particularly for the large number of children that have attended. In a community wholly unaccustomed to Christian teaching and practices, it was at first a great novelty, and scores of children, uncouth and mannerless, poured in at every service. The attendance of adults has usually been small, as the chapel is not on a frequented street.

The *Bangrak Chapel*, in one of the American Bible Society rooms, has been much like the other chapels. Aside from a few rather noisy children, but few people have been willing to sit inside the chapel, but the door audiences have been rather large and attentive, some standing almost through the entire service. Originally, the services were in both Siamese and Chinese, but later in Siamese only.

A Sunday morning service has been held regularly in the school building at *Hualampong*. It has been more of the nature of a Sunday School.

Boon Itt Memorial Institute.—There has been a preaching service each Sunday night, with an encouraging attendance, conducted by leaders appointed by the Conference Committee. A Bible class has been conducted each Thursday night, and the audience hall has been loaned for meetings of the conference, and on other occasions for Christian services. Royal Princes are counted in the membership, Prince Song Klah, lately in America, being a life member. A recent Sunday night service was honored by the presence of Prince Kromamun Wiwit who is also a member.

EDUCATIONAL

Bangkok Christian College.—This institution has had a prosperous year, though beset with difficulties in providing for an adequate teaching force. The Commencement in March was attended by a great concourse of people on the lawn under the stars, showing the public appreciation of the work the College is doing. A new gymnasium building is just being completed. The college band continues to be a striking feature of the institution. It also has an important cultural value for the students. The religious side of the college work is constant and thorough; in the class rooms, in all the grades, in the daily chapel services, in the Sunday School and church, and in the societies among the students. A number of the students have united with the church during the year. They are especially fortunate in being under the influence of Pastor Puang Sudhikam, of the neighboring church.

The *Wattana Wittaya Academy* is the name of the higher grades of the old *Harriet House School for Girls*. The lower grades are under the old name and in the old building.

The latter has been more than prospered. It has swarmed and migrated. With some new pupils gathered in the school, work went right on and has continued through the year. Some of the trained teachers remained with the school.

One might write a volume on the splendid new buildings of the Academy, and their adaptation for the work intended; some 20 class rooms including a chapel surrounding an open court; a two-story dormitory and residence, providing for 150 pupils; another two-story building, providing a refectory downstairs and a dormitory upstairs for 50 more girls; a genuine American windmill, and other conveniences and commodious lawns.

The opening of the school, which was also the graduating of some of the larger pupils, was well attended by the friends and patrons of the school. Addresses were delivered by an official from the Ministry of Education, and by Dr. G. B. McFarland, through whose kind offices this splendid property was secured for the school.

The *Loyal School* for Chinese girls continues to function healthfully under the supervision of Mrs. Graham Fuller, with a corps of six teachers, four of whom are Christians. Not only are these 75 children taught in their

own language, but to meet the Government requirements they must do a stipulated amount of work in the Siamese language as well; and the teachers must study enough of the Siamese language to pass certain examinations. The head teacher is a Siamese Christian woman.

The *Hualampong School* has a new school building with separate rooms for the various classes, a great improvement which makes better work possible.

PETCHABURI STATION

Petchaburi has 481 Christians and 842,519 souls who have not heard the Gospel, and only two ordained missionaries to take them the Message. If Philadelphia were supplied at the same rate, it would have less than two ministers. Baltimore would have one. The responsibility for evangelizing these 842,519 is left to American Presbyterians.

EVANGELISTIC

South Petchaburi Field.—When Dr. Eakin, who is in charge, is absent on tours, the oversight of the work of the Petchaburi Church has been taken mainly by Mrs. Eakin, who directs the Siamese evangelists and is helped with an occasional sermon by Mr. Post. Mrs. Eakin is church treasurer and has charge of the church building and compound. Miss Mercer is supervisor of the Sunday School.

The local work for Chinese is under Mr. Post's care. For seven months of the year there has been no regular evangelist; but the Sunday morning service has been kept up. In the absence of an evangelist some member of the group has acted as leader. The attendance and interest have been good. Throughout the year they have continued the Tuesday night prayermeetings. These meetings are held in turn at the different homes of the Chinese Christians in the market, and have been not only a means of blessing to the members, but have also been a good advertisement of Christianity to many passersby.

Itineration.—

The four country groups connected with the Petchaburi Church have been visited repeatedly. Seven catechumens and one new inquirer have been enrolled. Many others seem willing to accept the Christian religion, but are unwilling to pledge themselves to attend the church services in town. The five groups connected with the *Tah Rua* Church have all been worked faithfully. One new member has been baptized and seven catechumens and five inquirers have been enrolled.

The three groups connected with the *Bankaboon* Church have been visited only a few times, as the work there was carried on by a Siamese evangelist most of the time. Three new members were baptized and two new inquirers were enrolled.

Of the 46 groups included in unorganized work in the southern Petchaburi field, all but four have been visited by Dr. Eakin, some of them several times. Those not visited were places hard to reach and where there had been but little response to Christian teaching.

Dr. Eakin also made one tour to the *Karens*, who live in villages scattered between the ranges of the western mountains. In this region of tumbled hills there are many fertile valleys where these interesting people can make a living while holding aloof from all other human beings. The response to the teaching of the Gospel Story was encouraging, and it is hoped that next year permanent work may be undertaken among them.

North Petchaburi Field (Ratburi).—This field includes the districts of *Ratburi*, *Meklong*, and *Kanburi*, as well as the province of *Nakon Chaisae*. No work has been done in that province for more than two years. One man, though entirely free for touring work, could hardly cover this whole field. There are also promising openings such as those at *Meklong*, which is favorably situated for mission work and is larger and more wealthy than Petchaburi, and where the station has been invited to establish work. *Potaram*, on the

river and railway just north of Ratburi, is the center of a densely populated district of 45,000 souls. At one time a house-to-house canvass of this town was made and eight Christians and 22 inquirers were enrolled. But because of other work, it has been impossible to visit any of these places during the past year. There are other places that want the Gospel Story. There are four outstations where regular work is maintained, with Chinese and Siamese workers giving their time to the work, and there are three groups in the unorganized work.

At Ratburi the *Sunday School* has prospered and the regular Sunday morning preaching services have been kept up. At *Kanburi* the Christians have for six months been worshiping in their one little brick chapel, which is built on land owned by the Christians. The evangelist, Shai Ha, is a young man who was educated in the English Presbyterian Mission School in China, and is now looking forward to ordination. At *Wai Neo* they have just built their own chapel of bamboo and wood, on land given by a member of the group who has returned to China. At *Look Gaa* the church was organized September 5, 1920. Aside from the regular preaching service on Sunday, they have given over one Sunday each month to a prayer and praise service at which every member tries to be present and each one present takes a part. They have organized personal work, and a number of the members are pledged to give a definite time to it. They provide for all current expenses, as do the other groups.

Mr. Post held a conference with the Chinese evangelists in his field. The first part of the conference was given over to the discussion of questions and problems that arise in the regular work. They discussed the financial questions, and then examined the membership rolls, when particular attention was given to considering reasons presented for non-attendance by those baptized Christians who are not attending the church services. One was angry with God for taking his baby boy to heaven, another was gambling, another was angry with the missionary for not helping him to pay his debts. The remainder of the conference was devoted to the discussion of questions of mission and church work in Siam, especially that relating to work among the Chinese.

EDUCATIONAL

The William Rankin Memorial School for Boys.—This school has gained in numbers and efficiency. There has been much improvement in the deportment of the scholars, and quietness during study hours. Cleanliness has been made very prominent, with ink spots and the like kept low. The rule of "No smoking on the campus" has been enforced. The religious condition of the school has been encouraging this year. The spirit of the whole school is Christian and there are apparently no petty persecutions of the Christian boys. Six graduates were sent to Bangkok Christian College.

The Howard Memorial School for Girls has had a very quiet, uneventful year. One pupil united with the church during the year; also two women who live on the school compound and attend the school prayermeetings. The 23 boarders, who are nearly all Christians, are all members of the *Christian Endeavor Society*. All the larger girls take their turn in leading the meetings and the Tuesday night prayermeetings are a blessing to the scholars.

The crowded condition of the school gives but a poor chance for future growth. There is no chance for the Boarding Department to grow so long as four dormitory rooms have to be used for classrooms. The dining room is also crowded to its limit. The governor and other Siamese friends are very anxious for the station to obtain a new piece of land, and have suggested that the money for the land might be raised on the field if the money for the buildings could be raised in America.

The Suriwong School (at Ratburi).—Great credit is due the head teacher, Kru Cheng, a graduate of the Bangkok Christian College, and also to the head

of the girls' department, Maa Kru Praguap, a graduate of the Harriet M. House School. Her overflowing primary department and higher classes are now settled in a fine new building, just completed, which was erected by her father, Elder Moh Kein Koo, at his own expense and on his own land. The flourishing *Sunday School* uses the new building.

MEDICAL

During the year the hospital has been kept open and a prosperous work carried on. At the time of the plague epidemic, early in the year, a small isolation ward was erected with money appropriated by the Siamese Government for that purpose.

The assistants have carried on the work to a limited extent under the general, though not medical, oversight of Mr. Post, and thus far the receipts have been sufficient to meet the expenses. Dr. Redfield, who as Government Medical Advisor makes almost weekly though short visits to Petchaburi, stops at the hospital here. He gives advice and what help he can in the short time he can spare from his official duties. He gives his services free, asking only his expenses for such visits. Four have been baptized and two enrolled as catechumens, the fruits of the work in the hospital.

CHIENGMAI STATION

All departments of the work of the station show new growth during the year past. One hundred and fifty-seven persons have united with the churches of the station, of whom 65 are children of Christian parents; 81 children have been baptized. There have been 779 children in the schools of all grades. The Press has been open and busy all the year. The hospital has been well filled and thousands have had opportunity to hear the word in the dispensaries or to carry away a part of the Word of God with their purchases of drugs. Students of the Theological School and teachers in the lower schools, as well as the elders and ministers and others unreckoned, have done active service in instructing the believers and in making the Gospel known to the people far and near.

EVANGELISTIC

Churches.—

The oversight of the 23 churches of the station was divided among the six men missionaries. They have also overseen the work of the native pastors and elders. Elder Yen, of the *Bethlehem Church*, is a faithful Christian whose first and last concern is the Master's business. Always going around, exhorting the careless, visiting the sick, watching over young and old, keeping account of the church funds and collecting from house to house in order to fulfil the church's obligations, visiting also among non-Christians and distributing Scriptures month by month and year by year, he gives his whole heart and thought to the Lord's work. This year Bethlehem Church admitted to full membership 11 of the young, carefully shepherded and instructed by him. The city congregation numbers over 1,000. The Sunday morning sermons have been preached by the native pastors.

Sunday Schools.—The school of the city church is almost as large as can well be accommodated; the average attendance has been 228.

A new center of work in the city is in a new building where the Medical Department expects soon to open a dispensary.

Itinerating.—

Three tours have been made during the year, one to *Muang Pao*. All the homes of the congregation were visited and services held each evening as well as on Sunday. Two were made to *Chieng Dao*, one of only a week in the month of April for the purpose of attending the dedication of a new church

building. Christians from all over the provinces were present. Mr. McConnell and a native theological student plan to visit the three churches along the Maa Ping River to the north of Chiangmai. These tours cannot accomplish very much in the way of instruction by the missionary, but it encourages the people to see the new teachers.

The students of the Theological School have done fine work in the churches surrounding the city during the school term, going to these churches over the weekend and conducting services. An extensive tour was made, mainly among the *Tai Lu*; later to *Muang Bow*, a district of the northern Tai, where the people were found unusually open to the Gospel and some households definitely committed themselves to the Christian faith. At the same time two others of the men went with Mrs. Dodd on a still longer journey to the illiterate Tai of the hill regions to the northeast. These men are still there, helping to instruct those who have accepted Christianity, already over 300 persons, in the districts of *Muang Chung* and *Muang Ya*.

EDUCATIONAL

McGilvary Theological Training School.—Thirty-seven men were enrolled. Of this number, 14 are entered for the fuller course of study and represent possible candidates for the ministry. Four of them will have finished the course at the end of the present term, and one may apply for ordination at the next meeting of Presbytery. The other men in attendance are either elders or younger men likely to become leaders in their respective churches. To give such training as is practicable to men of this sort and help to strengthen their Christian character so that they in turn may give larger help and leading to their churches, must remain for a long time one of the most useful functions which the school can discharge. The men in attendance during the present term represent 20 different churches.

The year marked another event in the history of the school. This was the ordination to the ministry at the last meeting of Presbytery, held in March, of two of the students who had taken the full course of training, one from Chiangrai and one from Nan. Both these districts were without native pastors, so that the services of the new ministers are proving to be specially helpful. Gratifying reports have been received as to the way in which they have taken hold of their work.

Prince Royal's College.—Substantial progress has been made along several lines, adding materially to the equipment, rounding out the high school curriculum, and acquiring the most efficient corps of teachers in the history of the institution.

In the last three years three grades have been added, thereby completing the high school course, and the Government pre-university curriculum, which qualifies for entrance upon any of the professional courses offered by the Government University at Bangkok. The maintenance of the present curriculum is absolutely essential to the reputation of the college and its usefulness. A census taken shows that 60 per cent of the boys are from Christian homes; 80 per cent of the boys in the five highest grades are members of the church; all the teachers are Christian. Twelve boys united with the church in the past 12 months. As time goes on the ethical implications of Christianity are more clearly recognized by the boys, as well as the claims of active Christian service. Christianity is becoming to them not merely a creed, but a life.

Phraner Memorial School.—This school has been in session nine months. It is now a primary school, only the beginning work or *Chun Moon* being done. The teaching of the three R's is varied by memory work on Bible passages, hymns and songs, some drawing and English conversation. Many of the pupils are of kindergarten mentality although the average age is seven. At the opening of the second term, 25 pupils were promoted to the first grade at Prarachaya School and five to Prince Royal's College.

Prarachaya Girls' School.—The year was marked by three events fraught with much encouragement; the arrival of Miss Lucy Niblock in November, the Commencement in March when the first graduates were sent forth, and the laying of the cornerstone of the first building of the new school plant in September.

Besides the class study of the Bible, all pupils attend chapel at the opening of each day's session. Bands for Christian service are maintained for all ages. The chapter of *King's Daughters* have held their monthly meetings of this second term with Dr. Irwin, who has aided them. The boarding pupils have the privileges of the two church services on Sunday and the evening song service at the school. Twenty-one girls have made a public profession of their faith in Christ during the year.

Parochial Schools.—Ten parochial schools have been in session, with a total enrolment of 366. The generally inadequate financial support offered by the parishes, together with the mission appropriation, yields but a poor living to the teachers, the result being that it is difficult to find suitable persons for this important work. Another obstacle to success is the fact that the Christian families in the outvillages are, as a rule, so widely scattered that it is often impossible to collect enough children in any one center to warrant the opening of a school.

MEDICAL

The people of Siam are adept in the use of medicines and in the application of remedial measures. The value of western medicine for the relief of common ailments has given them great confidence in the treatment of the diseases that are so prevalent, such as malaria and the numerous intestinal affections. Because of this, many people prescribe for themselves in a large measure and buy medicines at the dispensary without consulting a physician. Not only so, but people of the mountain tribes and others dwelling in distant regions purchase medicines in considerable quantities for use and sale in their home districts.

McCormick Hospital and Dispensary.—No physician in America has an imagination sufficiently vivid to picture himself taking charge of a 30 to 50 bed hospital with a daily outdoor clinic of a dozen or more, performing hundreds of surgical operations each year, varying in gravity from piercing a baby's ear to Cæsarean section or the amputation of a leg; making outservice calls; and all this without a single trained nurse. It is hoped that before another year shall have passed a training school for nurses shall have been organized. With the completion of the new McCormick Hospital and with the longed-for trained nurse, now en route from U. S. A., this will be possible. A new era for medical work in North Siam will then have begun.

The splendid cooperation of the Siamese physicians in Chiangmai is acknowledged with gratitude.

As for many years past, the hospital and dispensary have been self-supporting. In connection with the dispensary a reading room is maintained, with an evangelist always on duty. Some 5,000 Scripture portions have been placed in the hands of visitors, patients, and others.

Leprosy Asylum.—The cost of maintaining a leper for an entire year is approximately 100 ticals, or about 10 cents a day. This amount suffices for food, clothing, medicines, and attendance. The year closes with 224 lepers in the asylum. No one is compelled to remain. Some tire of the monotony of asylum life and prefer to resume for a season the wandering life with its precarious livelihood. The larger proportion of these return; they are received and also are counselled to remain permanently.

Those members of the community who are able to work are employed in gardening. Heretofore tree planting has been done on a small scale. During the year larger efforts have been given to cultivation, especially in the planting of cocoanut palms, bananas, the Indian chaulmoogra tree, and two varieties of field cotton. The number of trees of all kinds under cultivation is about 10,000.

While spiritual conditions are not ideal, they are encouraging and there is a degree of growth from year to year. All newcomers are welcomed by their fellow lepers and at once are encouraged to become active members of the Christian community. Thirty-five were received into the church during the year.

PRESS

The mission publications go all over Siam from the furthest station south to the one in southern China. The work consists of all kinds of printing done in English, Lao, and Siamese, and many odd jobs which never would be considered press work come here to be done. Of the making of books there seems to be no end, for 113,649 books have been made this year, in sizes from the smallest pamphlet of a few pages to very large books of 500 pages. Besides these, there are an increasing number of books brought in to be rebound, which points to the fact that more people are interested in reading than formerly.

The Sabbath School lessons in Siamese is a four-page folder sent out weekly. The Lao vernacular newspaper and Sabbath School lessons is a 33-page booklet sent out monthly. *The Siam Outlook*, the new mission magazine, has arisen Phoenixlike from the ashes of the *Laos News* and the *White Elephant*, with a circulation of 600, and bears promise of giving much useful information about Siam. It is published quarterly.

The Press continues self-supporting and has all the work for the mission, the government, and others that it can do with the present force.

LAKAWN STATION

The economic conditions in the city and province have not been entirely satisfactory. The rice crop was not abundant and semi-famine conditions have obtained, with some actual poverty resulting in certain districts. Considerable unrest and dissatisfaction have prevailed among both the merchant and agricultural classes. Such conditions reflect to some extent on all departments of the station's activities.

EVANGELISTIC

City Church.—Under this head is included all the evangelistic work within the city, and the villages within the immediate neighborhood of the city. Two special features in the city church are the midweek prayermeeting, and the combination of *Sunday School* and preaching service on Sunday mornings. For the prayermeeting the congregation is divided into eight groups, each under the leadership of an elder; these groups meet in the various homes for midweek prayermeeting and Bible study. The plan for the Sunday School is the most satisfactory the writer of this report has ever seen, and the churches in America would do well to copy it. The preaching of the sermon precedes the class study and is devoted to the lesson of the day, and there is no intermission between preaching service and Sunday school. The native elders do all the preaching in the mornings, and in the afternoons they do most of the preaching; the missionary in charge occupies the pulpit only once a month. There is a corps of 10 men who do the preaching, receiving help in their preparation from the missionary in charge.

A Westminster Guild for the young women has been organized, with a program of mission study, Bible study, games, refreshments, and occasional talks on important subjects. There are 21 enrolled. The young men are invited into the missionary's home occasionally for a social evening. The young people of the church offer the most serious problem. Irregular marriages, marriages with non-Christians, divorces, and such like are very common.

Muang Nyow Church.—There is little to report by way of figures, but the work there has been most encouraging. Some of the people who drifted away in previous years have returned; midweek prayermeetings were established.

Chaa Home Church.—This church is three days' travel from the city of Lakawn and has been visited four times during the past year. Except that this church does not have a regular native pastor, it is entirely self-supporting. The elders and deacons conduct the affairs of the church and take turns in conducting the Sunday services, when a printed order of service is used. There is a splendid group of young people who are much interested in the activities of the church. Their offerings are the largest per member of the three churches of the station. Their interest in education is evinced by sending 12 boys to

the city school and opening a parochial school in the Chaa Home Chapel, where 23 children have been enrolled. One of the theological students comes from this church, and he brings back to it many of the ideas he gets in the seminary. One adult was received and nine infants baptized.

Chinese Work.—This work had its start in the zeal and importunity of one Chinese Christian business man. He understood but little of the Christian doctrines; to him Scriptural terms were not understandable; but by coming to study with the missionary very frequently he became familiar enough with the terminology to interpret the Lao message into Chinese. Later he began to preach independently; finally he gave up his business in order to devote all his time to evangelistic work among his compatriots. He borrowed a Chinese evangelist from Pitsanuloke Station, and he did excellent work laying foundations. After his departure the Chinese continued to meet for Bible study every evening for two months; now they meet once each week besides having their own Sunday evening meeting. Just now the Chinese are collecting funds for the founding of a Chinese school, to be conducted under the supervision of the mission.

Prison Work.—A conference was held with the Siamese Governor, and he most heartily endorsed the station's plan to do evangelistic work in the prison. Permission has been granted, but actual work has not been done, except a preliminary meeting for the prisoners who are already interested in the Gospel, several visits, and the distribution of Scripture portions.

Bible Classes.—Each Sunday a Bible class in the form of a training class for the teachers and elders is held. Each month when there is moonlight a special class is held for four or five nights in succession. At this time an intensive study of some book or subject is made.

Outstation Work.—

This work has been carried on largely by native evangelists, who go out in pairs for trips lasting about a month. All parts of the province have been reached with the Gospel message several times during the past year. Ten men have engaged in this work at various times. Most of these evangelists are farmers, but manage to devote much of their time to evangelistic work. They go into a district and visit from house to house, telling the Gospel story to all who will listen. They usually carry with them a roll of pictures which attract attention and help to illustrate their teaching. At the end of a month they return with a written report of the villages that have been visited and how many houses visited in each village.

Some places which the missionary visited received him cordially, but in many places the people are filled with distrust concerning the purposes of this foreigner. Fear and superstition are indeed most effective instruments of the evil one to maintain his hold on the people of this province.

Colporteur Work.—Every evangelist is trained to be a colporteur, also the evangelist tries to place a portion of Scripture and a tract in the house he is visiting. The Gospels are used mainly in this work, and there are several splendid tracts such as *Sasana Song Fai* (The Two Religions) and *Swatsadi* (Happiness). More than 17,000 Scripture portions and about the same number of tracts have been distributed during the year, and a good number of New Testaments have been sold to Christian people. The Scriptures and some funds have been furnished by *The American Bible Society*.

Work for Women.—

The Bible women have been faithful in their work, both in teaching the Christians and in preparing the new believers. Once in six weeks each Bible woman brings her class to review the term's work with Mrs. Crooks, and the women have made good progress in *The Life of Christ*, which is the book most of them are studying. There has been a steadily increasing interest since this definite study was taken up two years ago.

EDUCATIONAL

Kenneth Mackenzie Memorial Boys' School.—Three of the five native teachers are Christians, and another one claims to be a believer, but has not yet made public confession. The fifth man is a Lu who teaches basket



Native Siamese Children



Mr. Samuel Ben Thoon Boon Itt, son of the late Boon Boon Itt, of Siam, graduate of Bangkok Christian College, Williams College, U. S. A., and is now studying medicine in the University of the Philippines.



Class of Chinese Girls in Loyal School, Bangkok. This School is practically self-supporting. The Life of Christ has a prominent place in the teaching.

weaving in the Industrial Department, to whom Christian teaching is as yet new.

The Boarding Department has been larger than usual this year, and the number of boarders at one time reached 35. While this department yields the most satisfactory results, the number of non-paying students and high price of rice makes it the most difficult problem from a financial standpoint. The total enrolment for the year reached 162. Regular class work stops at 3:30 in the afternoon and then industrial work is carried on until 5 o'clock. Saturday morning is also devoted to this work. Basket weaving was taken up, in which some of the boys have become quite proficient. The school is making carrying baskets better than the kind that are sold in the market.

The Bible is taught in every class and daily chapel services led by missionaries and Christian teachers are made as interesting as possible. Attendance upon these classes and services is compulsory, and a number of yellow robed boys from the Buddhist monasteries have been refused entrance to the school because they are unwilling to listen to Christian teaching.

Girls' School.—The teaching has been done almost entirely by the native teachers, the missionary in charge supervising and planning the work, especially the sewing and Bible study. At the weekly teachers' meeting school matters are discussed and the Bible lessons for the coming week prepared. The teachers have done good work, especially Kru Chun Kum, who has now been teaching for 25 years. Most of the members of the church and many others have had their first education under the patient care of this faithful teacher.

The regular government schedule has been followed and Bible, sewing, singing, and Lao in addition. Classes are needed in sanitation, cooking, nursing, home-making, and teacher training. The teachers need constant supervision in their daily teaching, for none of them have had normal training nor even finished the regular school course.

Lampang Industrial Company.—While the Royal Siamese Army has continued to purchase leather and general sales have kept up to a fair degree, continued high cost of material together with the serious fall in the price of leather made it impossible to declare a dividend at the end of the second year of operation under the present scheme of operation as an industrial company. In fact, a slight deficit occurred. It was, therefore, impossible to grant a bonus to the employees as was done the first year, and no bonus came to the mission since no dividend or net profit was realized. A new contract has just been arranged with the Royal Siamese Army Department for the purchase of stock leather, and the manager hopes to be able to show a dividend at the end of the third year.

The Manufacturing Department continues to develop and the product to gain favor and to enjoy wider and more general use than ever. Belts and saddlery are still produced, and in fact practically any leather article required can be supplied from pattern. Shoes continue to be the main product, and the quality and finish have been brought up to a very satisfactory standard. All classes and nationalities of the community use the shoes locally, and indeed a number of Europeans have purchased supplies to meet their requirements while on leave in Europe and America. Suit cases and trunks are still manufactured, and a much improved product placed on the market, which has met with popular favor. The growth of the Manufacturing Department made it necessary to move from the tannery fully a mile to the market section of the city, where a commodious building was erected for the purpose.

MEDICAL

Charles T. Van Santwoord Hospital.—The 12 months under survey have shown a steady and healthy development of all phases of the work. The Siam Red Cross Society carried out a campaign for the eradication of the bubonic plague. It fell to this hospital to provide the prophylactic treatment, and 20 to 40 patients were treated daily throughout the epidemic.

Located so far from the seaport, in the tropical jungle, the natural supposition would be that the European patrons would be very few, but during the past year Americans, Canadians, English, Dutch, Italians, and Danes have been treated. Of Asiatics, there have been treated Siamese, Chinese, Burmese,

Cambodians, and representatives of four races of India. Both surgical and medical treatment have been rendered as required.

The surgical work has covered the entire field. Cancer and tumors have demanded radical operation; amputations have been more frequent than usual. Emergency cases have continued to be quite frequent, the bridge and other railway construction work being the source of most of these cases. A number of cataract cases have been treated, and it is desired to record one of these in particular. The patient, a Buddhist Priest, traveled with a single companion 15 days to the railway and half a day by train to the hospital. Much of the distance covered on foot was lone jungle paths through uninhabited districts, and several nights were spent without shelter. The operation was successful and he was able to return home "by the light of his own eyes!" Buddhism has held sway over this land for several centuries, but has produced no institution that could offer him relief.

In the medical field malaria and its sequelae, dysenteries, diarrhoeas, and intestinal parasites are the predominating features. A hookworm clinic has been conducted and the results show about 65 per cent of the population to be infected.

PRAE STATION

Mr. and Mrs. Freeman were alone at the station the early part of the fiscal year. Mr. Freeman, who was injured falling from his horse while on an itinerating trip, was not able to carry on much work. They returned to America on health leave, and on March 4th Mr. Freeman ended his earthly task. The Board placed on its records the following appreciation: In the death of Rev. John Hasckel Freeman, a faithful missionary service of twenty-seven years has come to its earthly close. Mr. Freeman at first thought of becoming a physician and studied medicine for a year, but becoming convinced that he ought to consecrate his life to the preaching of the Gospel, he sought ordination. Applying to the Board, he was appointed a missionary January 15, 1894, and August 5th of the same year he sailed under assignment to what was then known as the Laos (now Siam) Mission. Mr. Freeman was a man of sterling Christian character, of strong evangelical faith, and of marked devotion as a missionary. He gladly gave his life for the evangelization of the Laos people of northern Siam. For a considerable period he and his wife lived at a station at which there were no other missionary families, so that their life was one of peculiar loneliness, and yet they were happy in their friendship with the people to whom they ministered in Christ's name. Mr. Freeman was a diligent student of the history, language, manners, and customs of the Laos people, and in 1910 he published a book entitled "An Oriental Land of the Free or Life and Mission Work Among the Laos of Siam, Burma, China, and Indo-China."

EVANGELISTIC

The opening months of the year were gladdened by the acceptance of Christ by a number of new families, especially at *Danon Moon*. This large village of farmers occupies a slight ridge which crosses the Prae plain five miles south of the city. Eight new families are there among the new Christians and include some of the most influential people in the village. The family of the "achan," or civil head of the two Buddhist monasteries in the village, have been baptized with his consent, and his brother, a sister, and other relatives are among those who have "come in." Eighteen new families in seven different villages are the fruit of the year's work. Those received by adult baptism to the Lord's table number 23, and 42 others are enrolled as catechu-

mens. Had it not been for Mr. Freeman's illness, many of these catechumens would also have been received into communion. Surely no part of Siam is more open to the Gospel than Prae. The hold of Buddhism seems on the whole slight. Medical work breaks the hold of the spirit superstition, and many besides those enroled seem ready to listen to the Gospel.

EDUCATIONAL

Boys' School and Girls' School.—Mrs. Freeman has had to continue in charge of both schools and has spent four hours or more in the schoolroom each day. Even when Mr. Freeman was so helpless, she missed only a single hour in school one day. Besides, the care of the boarding departments, with at times as many as 30 boys and girls, has taken much time.

The misconduct of a man teacher and of one of the teachers in the Girls' School, made it necessary to discharge both early in the year. The man at least did in retaliation all he could to injure the school. Consequently, there have been fewer non-Christian pupils able to pay full tuition. It is hoped to make up for this by bringing in from out-villages Christian children who would pay part of their board and tuition. But it has proved hard to hold them and to collect the small fees asked. So although the teachers in the Girls' School were much more efficient than before, there have been less pupils on the whole than last year.

MEDICAL

Hospital and Dispensary.—Medical work has been as in past years, the right arm of evangelism. At least five of the new communicants are directly the fruit of medical work, and nearly all have been ministered to in sickness before they accepted Christ. It is, however, difficult to make the work self-supporting without a resident physician.

NAN STATION

Although the mission year opened with a force of 11 missionaries, it was depleted from various causes, until only five remained to carry on the work.

EVANGELISTIC

Church.—

The old centers have been visited more frequently, and the Gospel has been carried to more new centers. In the church there have been more marriages and more cases of discipline than usual, more births and more deaths, more baptisms and confessions of faith, more expulsions and more dismissals by letter. The result is a net increase of 16 to the adult roll, which now numbers more than ever.

Nan Tomawong, having completed the Theological Training Course in Chiangmai, was ordained at the last meeting of Presbytery and then moved with his family to *Ban Saan* in the Muang Poa district, and is the Lord's under-shepherd in a field 25 miles in diameter, the most populous of this province, and containing over 60 of the church members. There is an encouraging work of grace going on there.

Another young man is to graduate from the Training School this next Commencement, and it is expected that he will be ordained to the Gospel ministry. A place awaits him and his family. At *Hooi Som* a revival has begun, following a long siege of persecutions. The mission trusts that God can use Nan Punyah's gentle-hearted ways and deep spiritual-mindedness, along with a keen intellectuality, to conduct the work to a glorious fruition.

EDUCATIONAL

Lincoln Academy (Boys).—The regular curriculum has been maintained, embracing the required work in Siamese and English and the regular religious and Bible work. The Literary Society was revived and held two open sessions during the year. Gardening, a feature added to the industrial work last year, has assumed the attitude of permanency. Two and a half acres were cropped

twice by the boys this year with praiseworthy results. The work was all done by the boys themselves with spade, pick, and hoe under the supervision of the native portion of the faculty. The health of the boys has been excellent, except for an epidemic of mumps which was no interruption to the work. Five of the boys united with the church on confession of faith.

Rangsee Kasame School for Girls ("Happy Light").—The work among the girls is of absorbing interest, for a great variety of ages, personalities, and homes are represented. The oldest girl in school (who is in the lowest class) was a servant girl in the home of a petty prince. She was an orphan and had no relatives. Beri beri made her unable to do her work, which caused her mistresses to scold and abuse her. In a fit of discouragement and despair one evening she tried to cut her throat, but was too weak to actually kill herself. She was brought to the hospital, and the care of Dr. Perkins and the kind attentions of Mrs. Perkins brought new life to her. When she was able she entered the Boarding Department.

The most distinguished pupil is 11 years old—Chot, daughter of the Commissioner of Education of Nan. He took Chot out of the government school and asked the mission to take her, asking particularly that she be allowed to visit home not more than once a month. Not going home over the week ends means that she must go to church every Sunday with the rest of the children, and although she pretended great indifference at first she seems now to enjoy going very much.

Aside from the regular government schedule, three periods are given to singing, three to sewing, and two to calisthenics. The new features in sewing have been tatting, embroidery, machine sewing, and weaving. Corn and sugar cane raising were tried, but the white ants had the advantage over the missionaries by working all night, so there is not much to show along that line.

All the classes have Bible study daily besides the chapel service. Great indeed was the rejoicing when they heard of the appropriation made for the dormitory wing of the school. If the ladies of the Woman's Board could see the 25 girls after they have gone to bed in the one bedroom, they would certainly feel that their gift is well placed.

MEDICAL

Nan is the only station in the mission that has not yet gotten past its first makeshift for a hospital. Years ago a foundation was laid and the walls were fast reaching upwards when the funds ran out. The Property Committee ordered the work stopped until the rest of the promised appropriation should be received. It was discovered that the site comprised a little plot of ground which belonged to one of the city temples. The head priest agreed to sell and the officials assured the missionaries that permission could be obtained to buy. Money came to go on with the building; also an order from the officials to cease. A year and a half has elapsed since the work was first stopped. The new treaty with the United States has come into effect and with it the last hope of obtaining the land is gone. A new building is urgently needed.

The out-most out-post has benefited by the kindly ministering presence of the head of the Nan medical work, preaching and illustrating the Gospel of the Great Physician. Quite a number of those 800 visits to out-patients reported were made at the end of from one to four days' horseback journeys. This department is the concrete adjunct of the evangelistic work, for the good doctor does not believe in letting those to whose physical ailments he ministers, go without also giving them a goodly portion from the Spiritual Fountain of Life.

Elder Pun, known through the province, remains the greatest drawing attraction. He is known and loved by every one and is invaluable to the hospital and mission for this alone, if not for his ability as drug clerk. Anyone coming within the dispensary doors who tarries after making his purchases is approached by Pun. Tact and diplomacy are well marked in his methods, and with his good knowledge of the Christian fundamentals, all are more than willing to listen, if not so ready to believe. It need hardly be mentioned that all in-patients received their portion of his instructions, and if this year the acquisition of no new communicants among the patients is reported, the Gospel

has been sowed and the Healing Jesus preached to all who have been under the care of the hospital staff.

CHIENGRAI STATION

Near the beginning of the year most of the Christian workers met in the city for a week's conference and Bible study. Mr. Irwin, of the American Bible Society, and Kru Semo, of the Theological Training School, came to help. Some of the elders attending the conference came 60 miles, and two of them came all of 75 miles to have this week's Bible study and conference. Soon after the conference, at the meeting of Presbytery in Chiangmai, Kru Dee was ordained as a minister of the Gospel. He was one of the first two men taking the present theological course to enter the Christian ministry. This year three more of the seven men from Chiengrai now in the school are finishing their three years' course and are ready to enter the work. For the present they will continue their work in practical experience. Then if after four or five years they prove faithful and steadfast, no doubt they likewise will receive ordination also.

To tour the Chiengrai field, about the size of New Jersey, spending an average of two days with each of these Christian groups, and doing no work outside of these villages, would take in travel and visiting 113 days or nearly four months.

EVANGELISTIC

City Church.—Several families live from three to eight miles from the city, which makes it difficult for all to come to the morning service. So efforts are made to have independent services in three of these distant villages. With the help of Kru Dee, of the recently ordained ministers, together with the loyal support of the elders, the work has been encouraging. Continual effort is made to get the church to assume more responsibility, both in church government and giving of their means and efforts to help support the church work. The first 15 minutes of the morning service is for congregational singing. It is encouraging to see the way the people enter into this.

Suan Dawk Church.—A 36 days' tour to the south and west brings the missionary first to Suan Dawk, one of the out-village organized churches. The Christians were 12 years in building the only brick chapel outside of the city. An effort has been made to reorganize the work of the church, and a more brotherly spirit is already being shown in the willingness on the part of some of the younger men to take hold of the work and make it go. Passing on, one comes to *Hoi San*, an outstation of the Suan Dawk Church, with its nine Christian families. Here one spends a delightful day or two with the two earnest elders who have the oversight of the work here. One elder, Noi Kao, is one of the strongest evangelists. After crossing the mountain is the district known as the *Papau Church*, 60 miles distant from Chiengrai City, the strongest out-village church and in some respects stronger than the city church. Over 100 fill every available seat in the all too small chapel they have here. As one looks on the earnest faces, hears the whole-hearted singing, and meets the leaders, he cannot help but feel that the work out there pays, especially so when he realizes that this church is 60 miles from the nearest missionary station and is thus practically dependent upon its own efforts for its growth. Recently the elders asked Mr. Reichel, the mission architect, to draw them plans for a suitable chapel that would meet their needs. Three days across the mountains into the Muang Fang plain is located the *Muang Fang Church*, the weakest and most distant church. If the missionary is able to get to this field once a year he is doing well. And yet this is the place that needs a leader most. There is a great opening here for an earnest Christian worker, for in spite of poor leaders the work grows. Ten joined on confession during the year, and several families are seriously considering taking the all-important step.

Nang Leh Church.—On another tour to the north and east one comes to the nine groups comprising the *Nang Leh Church*. These nine groups are scattered over a district 20 miles square with no pastor, except as the missionary and his helpers are able to spend a few days here and there. Two of these groups are large enough to have their own chapels and strong elders as leaders. Four of these groups were started by Christian families. Most of these, even if off by themselves, have proved good solid Christians and have an influence for good in the villages where they have settled.

Pa Kuk Church.—This used to be the Chieng Sen Church, but years ago for political reasons the members of this church all moved over into British territory. So the name has been changed to the name of the main village in which these people now live. This, next to the Papau Church, is the most thriving out-village church. The young people are growing up as firm, steadfast Christians.

Muang Pan Church.—The main body of the Muang Pan Church is two days of travel to the south and east. This church, with its 12 groups of Christians scattered over a large area, sorely needs a pastor. These groups often consist of only two or three families. In the past it has been impossible to find anyone to take the responsibility of looking after these scattered groups, but according to their light they, without leaders, have been fairly faithful Christians. In the *Chieng Kam* field over 60 miles to the southeast of Chieng-rai City, are two groups of Christians in a flourishing condition. Each of these two groups has had a day school during the year. Thus the children will get the rudiments of an education and later a few of them will be further trained in the City Boarding School.

EDUCATIONAL

Briggs Memorial Boys' Boarding School.—This year the 22 boarders took up all the available space that was not used for class rooms. If the work grows, in the near future accommodations will be needed for 100 to 150 boarders in order just to give a Christian education, to say nothing of the non-Christians who may wish to study in the mission school. During the past year the school has adopted a uniform, so that on Sundays and special occasions they appear all dressed alike. This makes the poorer boys feel more comfortable, and gives the better-to-do boys no opportunity for growth in vanity by showing off their better clothes.

Girls' School.—This year the number of boarding pupils has been limited because of the high price of rice. A parochial school was started in another out-village, so that it became possible for five former boarders to stay at home and study. There has been an increased number of day pupils, including the son, daughter, niece, and nephew of the governor. Half of all children now attending the school are non-Christians, so that there is a chance to do real evangelistic work during each chapel service.

There has been much interest aroused in the school family by the industrial work of the primary and beginner classes. The school watchman made a little model native bamboo house, and the children have been working to prepare half a dozen such houses, with a doll occupant and all the things she will need for her comfort. Since these people are particular about "men's" work and "women's" work, the problem was divided between the little girls and the little boys who come here because they are still too small to defend themselves among their more aggressive big brothers at the boys' school. They made colored pictures for the walls, raffia market baskets and mats, and cotton chickens for the yard. The girls made native and American style doll dresses, mattresses, sheets, pillows, blankets, and mosquito nets. Aside from the ordinary home duties which every boarding pupil is responsible for each day, over three hours per week have been spent by each child in sewing and crocheting. Pillows, table-covers, lace, handkerchiefs, and jackets of various kinds have already been completed for the school sale to be held at the close of next term.

Matayome II, which corresponds to fifth grade, has been added this year and all classes have had regular calisthenic drills. Another innovation has been the organization of a *King's Daughters Circle*. The teachers take turns in being president, but all the children who are church members do their share in leading the meetings. With this midweek meeting and the Y. P. S.

C. E., which is conducted on Sunday afternoon jointly by the boys' and girls' schools, the pupils are getting valuable training in leadership and witnessing for their Master.

MEDICAL

"Overbrook Memorial" Hospital.—During the year seven major operations were performed and many minor ones. A great many people in the country districts are in need of surgical attention, but seem afraid to trust a new doctor until they are acquainted with him. Unless their ailments become acute, they will not venture to the hospital. Were it possible for the station physician to get away long enough to tour the province and visit all of the Christian villages, their confidence could be won and a great deal accomplished in the way of treatment and advice to those in need of surgical work.

Several cases of typhoid fever made it for a time look as though an epidemic was imminent, but the malady abated. Malaria is always present, though there are very few cases of the malignant type. Most of the people, however, suffer from a mild form of it most of the time. Many out-country districts suffered from an epidemic of dysentery, one of the hardest diseases to treat outside of the hospital. Very few can be depended on to take the treatment unless someone is by to see that it is carried out properly.

Chapel services are held at eight every morning in the hospital, which all servants and all patients who are able are asked to attend.

PITSANULOKE STATION

One of the notable events of the year reported on was the securing of a suitable tract of land of about two and a half acres for a Christian cemetery. This was accomplished after tedious delays and repeated disappointments and failures, chiefly by reason of the fact that all non-Christian Siamese are so terribly afraid of death or the spirits of the dead, or of living or passing anywhere near a place of burial. The officials of the province have made a free grant of the land, which immediately adjoins the railway on the east side, about half a mile north of the railroad station. The church officers have agreed to meet the expense of clearing the ground and other needful improvements, and the work is now in progress.

EVANGELISTIC

The Church.—

The Pitsanuloke Church is gradually developing in self-government and the consciousness that it has a duty to perform. The envelope system has been used for several years, and this year a budget was adopted. At Easter the claims of Chiengrung were presented and a special offering made, thus adding their mite (32 ticals) to the gifts of the home churches. The church also gave 50 ticals for the Wattana Wittaya School buildings, and an equal amount for famine relief in China. The church offered to support two of the Christian college young men for evangelistic work during their April vacation.

Itinerating.—

Mr. Stewart and two evangelists spent the month of February touring the eastern part of the field. They were the first to carry the stereopticon through that country, and they showed pictures and explained the life of Christ to interested audiences nearly every night. A number of men whose villages could not be visited gave the invitation to come to their villages next year. This is a populous part of the field, but is accessible for only about three months of the year, as the road lies through lowland and then over mountains. In the rainy season the lowlands are flooded, and in the dry season there is no water to drink and carriers will not undertake the journey. This is one of the many places in Siam where aviation would help to solve the problem of giving aid to these isolated people.

The Siamese people take great pride in their name, "The Free People," and are very jealous of their traditional freedom from foreign influence. Hence it has been easy to seize upon this national tendency as a means to prejudice the common people against what they designate as "The Foreigners' Religion."

Many times a hearing has been obtained with the aid of a picture roll which portrays some of the outstanding events in Christ's life. The customary fear and embarrassment are set aside by asking them to look at the pictures, assuring them that no charge is made to show them and explain their meaning.

Sometimes the motor launch is the means used to obtain a hearing. While there is an occasional passing launch, still it is something of an event for one to stop at their own village, and curiosity is a great power in most lives. At one little village an old monk was drawn by curiosity to wander down near the launch, and he was human enough to be pleased to come and sit down in this strange self-propelling boat. Soon an old man, seeing the monk in the boat, thought he too would like to see it at closer range, and was pleased to be invited by the missionary to come in and sit down. Naturally the conversation began about the boat, its cost, etc., but it was not very difficult to lead the way by explaining that he did not own the boat, but the money had come from those in America who worship Jesus. After the monk left the old man stayed on and on, and the light has dawned on another soul.

EDUCATIONAL

Boys' School and Girls' School.—Both schools reopened at a later date than usual by reason of unavoidable delays in securing the essential property equipment and an adequate staff of Siamese teachers. The "coed" experiment of last year was discontinued, and the boys moved to the new site, though at first no better place was ready for them than the small veranda of the Siamese teacher's own home, or the bare ground under the house. Fortunately, the rains came later than usual, making it possible to move, rebuild on the new site, and occupy the building formerly used by the girls' school, even while the proper roof tiles had not come. Besides this two-roomed building, another small building of one room has been added that later can be used for other purposes. The boys are still much crowded, and when Mr. Cooper goes down to hear his afternoon classes, the primary teacher and pupils must move down under the house.

MEDICAL

Hospital and Dispensary.—One heartrending feature of medical work is that so many patients either delay coming until recovery is hopeless, or slip away before there has been a fair chance to effect a cure. Nevertheless, not a few lives have been saved, much suffering relieved, and several have been freed from the terrible opium slavery after it had almost wrecked their lives. Day by day the Gospel has been taught to many who would never have heard it if there had been no hospital.

The hospital is full, so full in fact, that the building where the helpers are housed has been taken for an annex. Miss Christensen has been especially successful in obstetrical cases. One girl has been in training as a nurse and is making good.

NAKAWN SRITAMARAT STATION

EVANGELISTIC

The evangelistic work has had this year what it has not had for three years, the entire time of one man. As a consequence, more touring has been done than for some years.

Church.—

Regular services have been maintained. Three of the group prayermeetings have been held quite regularly, and once a month the prayermeeting is a union meeting of all the groups. Elder Chang has held his Sabbath afternoon

meeting for the children at the chapel much of the time. In July an attempt was made to revive the yearly conference with the people, of which a few were held some years ago. Trang Church joined in this, sending over a delegation. The marked spirit of helpfulness shown by the different young men who took part in the program indicated a decided growth in grace which was good to see. Four communion services have been observed in the church and seven such services held on tours, where the members seldom have the opportunity to sit at the Lord's table.

Itineration.—

More touring has been done than for some years. There has been the regular yearly trip to visit the Christians in the *Sechone District*; two tours of about two weeks each to the town of *Pak Penang*; a tour extending through a month to *Na San* and *Bandon* and points along the line of the railway, including two side trips of three or four days each to points off the railway line, where a few Christians are living; and a week's tour to *Singora*. This last point lies within territory belonging at present to Trang Station, but was made with the concurrence of the member of that station responsible for the work there. At all these places, except the first, quarters suitable for holding meetings were obtained and there were meetings held nearly every night. On the tour along the railway line nine adults were baptized at three different places, and four children of the third generation of Christians were offered to the Lord in baptism.

EDUCATIONAL

American School for Boys.—Two boys were graduated from the 8th grade. One of these, *Nai Aran*, a non-Christian boy, is teaching in this school. The present plan is to send this teacher to attend the Bangkok Christian College in the spring of 1922. The other new recruit among the teachers, *Kru Pean*, came from the government school and is proving to be a good teacher. He is the only one of the four who is not a Christian. About a third of the boys came from homes where one or both parents is at least a nominal Christian. During the year the large rolls of Bible pictures prepared for primary Sunday School classes in America have been used each school day in connection with the morning worship. The boys listen much better when these pictures are used to make vivid the Bible stories.

Girls' School.—The location of the Girls' School is bad for a large attendance of day pupils. It is situated too far to one side of the center of population, but, on the other hand, it is an admirable site for a boarding school. There is no other such school the whole length of the Malay Peninsula in Siamese territory. A beginning has been made in raising the funds needed for building a proper dormitory.

MEDICAL

Hospital and Dispensary.—Morning evangelistic services have been held daily, with sometimes as many as 50 parents present and listening with interest. A nobleman, recently a patient, requested that the doors between his room and the chapel be kept open so that he could hear and see. When able to walk, he attended each service and showed real interest.

The hospital has not accomplished its full mission since the hospital staff has been inadequate. *Nai Chuang*, a valued assistant, left to enter the medical school of the Chulalongkorn University. At the half-yearly examination he passed with first honors. He is regularly teaching a class of boys in the Sabbath School at Bangkok Christian College. Arrangements have been made to secure the service of an earnest Christian young man from China to help. He is a graduate of a mission medical school, and with a ready tongue in four Chinese dialects should be well able to teach all the Chinese patients about the way everlasting.

Formerly there were no private rooms in the hospital. A partition has been put in the Woman's Ward and one in the first class ward. This provides two small rooms and a three-bed room for Europeans of high class, or wealthy

Siamese, Chinese, or Indian patients who can afford to pay for privacy. Other changes and improvements are awaiting the arrival of equipment.

TRANG STATION

EVANGELISTIC

The work along this line goes steadily on. Instead of three prayer-meetings a week as formerly, the people now meet four times, the fourth meeting having been started by and especially for the Chinese. These meetings take place in the Hospital Chapel. They are always opened by Dr. Wachter, then followed by Chinese singing, prayer, and earnest preaching of the Word by several of the Chinese Christians whose homes are in and about the market.

The attendance at church services has been about the same from Sabbath to Sabbath. The majority of church members neglect the services, but three new members have been received, and nine children baptized. Two members were excommunicated, or rather excommunicated themselves by leaving the Christian religion and entering the Buddhist priesthood. The names of 19 members who cannot be found anywhere have been placed on the reserved list. Strange to say, these all received baptism on the same day. Classes for training the evangelists continued for several months, and four evangelists are planning to appear before the Presbytery to be licensed.

Itineration.—

Some local tours were made, two of the evangelists making a long tour of over a month up the West Coast. They reported very favorably and were much encouraged. During the tour 21 catechumens were received, and many are waiting for a visit from the missionary in order to be baptized. They had a very rough trip by boat as the monsoons had set in, and the sea was rather dangerous for the small coast vessels. A little later one of these vessels was wrecked and several passengers were drowned.

EDUCATIONAL

Girls' School.—The Girls' School closed with the usual Commencement Exercises and sale of fancy and useful articles made by the pupils of the school. A few days later the principal, Miss R. O. Eakin, left for Bangkok on her way to America, taking with her one of the teachers, who a few months later was married to one of the Christian young men in the capital.

Before time for reopening the school every effort possible was made to secure a competent head teacher, but all the available teachers had made their contracts for the year and, unfortunately, the school has had to remain closed the rest of the year. A graduate from the Wattana Wittaya Academy, however, is available for next year.

A few days before time for reopening the school, the chief Judge from "Satul," a town some 24 hours away by rail, brought his little daughter, 12 years of age, for the school year. Even though the school had been in session, she could not have been accommodated, as the school building with dormitory has not yet materialized.

MEDICAL

Both in the dispensary and hospital work has been slack. This is due to unfavorable trade conditions and to the multiplication of dispensaries here. The once flourishing tin mines are all but deserted. Tin, rubber, and cocoanuts are so cheap now that it does not pay to work mines and plantations. Thousands of Chinese left for the Federated States and the Straits Settlements and are glad to work for their food. But the number is so large that the government sends a few hundred every now and then back to China, a precautionary measure against robberies and other crimes. The few Chinese that are still at the mines have no money, and when sick cannot pay for treatment. Just now there are two in the hospital, entirely destitute. Two others came the other day, well dressed and with some luggage. Seeing that two of their compatriots enjoyed free treatment, they too claimed this boon, but they were

soon disillusioned. The fees are small, but those who are able to pay them are expected to do so.

LITERARY

During the year Mr. Eakin has given some time to the revision of the translation of Deuteronomy. It has been uphill work with no Siamese scribe or typewriter, but every little bit added to what one has already done, makes a little bit more.

CHIENGRUNG STATION

Chiengrung is the capital of the district called by the Tai, *Sip-sawngpanna*, which means 12,000 rice fields. The Tai inhabiting this country are called Lu. According to the most reliable authority available, the 28 districts of this region contain a Tai population of about 400,000. This population is scattered over a territory larger than the states of New Jersey and Delaware. The Tai are plain's people, dwelling in valleys widely separated by high mountains making touring and colporteur work very expensive. Beyond the present station limits is a vast and populous region which is now wholly un-reached by the Gospel.

EVANGELISTIC

The Christian community at Chiengrung has grown steadily during the past year. Sixteen have been received into the church on confession of their faith, making the number of communicants 41. This does not include the Muang Yawng field. The number of catechumens in the immediate vicinity of Chiengrung is 17.

A remarkable feature is the fact that a band of native evangelists have built up a nucleus of Christian believers, numbering 88, in an entirely new field 15 days' travel from Chiengrung. This region of Muang Chung, or Yuan Kiang, is so infested with bandits that Mrs. Dodd, who led the party there expecting to have gone on to Lingan, was officially notified not to remain in that locality.

The latest report gives 224 new converts at Muang Ya, four nights' or five days' travel from Muang Chung where the 88 converts reported above live. This seems to indicate that the next station should be located at Muang Chung.

During the absence of Mr. Callender the Sunday preaching services were conducted by elders and deacons. Dr. and Mrs. Park had general oversight of the *Sunday School*, also of the woman's classes and the *Women's Missionary Society* which was organized this year. The women have done themselves proud in learning to read and sing and in studying the Bible. Good talent and leadership have been developed in the Sunday School and the church. All the men and women, both church members and catechumens, have been divided into classes, and teaching responsibility has been divided between missionaries and native helpers. Splendid work has been done along this line, particularly among the women. The daily half-hour chapel service has been held throughout the year for all laborers, servants, and strangers that happen along.

So far all members of the church in Chiengrung, with one exception, live by themselves near the mission compound. The present attitude of the Tai officials makes it exceedingly difficult for Christianity to develop in the villages. When a person or family make known their intention of becoming Christians they are told, *subrosa*, to move over to the Christian community.

The combined funds furnished by the American Bible Society, through Rev. Robert Irwin, D.D., agent for Siam, contributions of the Tai churches in Siam, mainly through the Central Fund, and the appropriations from the Board for evangelistic purposes, enabled the missionaries to launch and prosecute with vigor a widely extended campaign among the Tai Lu of the *Sip-sawngpanna*.

The Training School in Chiangmai furnished eight men for this drive. Four of the men remained almost four months, two others five months, and two of the eight are still in the work 15 days to the north. The missionary in charge was out with the men nearly four months. The number of portions of Scripture distributed during this drive among the Lu was 5,992. Upwards of 200,000 have been reached with the Gospel message, among whom most of the readers had opportunity to receive the printed page.

A dozen men are asked for to cover the rest of the Tai Lu field with literature and revisit promising and strategic points with a view to beginning permanent work in the form of outstations. There are a number of places where the villagers were ready to break loose from the thralldom of demons and accept the Lord Jesus Christ, but the Tai officials prevented. Pray for these officials, that their cold hearts may be melted by the Holy Spirit.

The Muang Baw field is ripe to the harvest. Seventy-seven villages and 21 monasteries were visited; 1,551 portions of Scripture were distributed; the estimated population reached is from 10,000 to 20,000; hundreds of patients were treated; three families tore down their demon shrines and accepted the Lord Jesus Christ instead; seven of our carriers accepted Christ as their Savior; and many families say they will accept Christ whenever the missionaries return to teach them and begin permanent work. A site for mission work has been offered near the city. The people are exceptionally ready to accept the Gospel and begin a new life. Are we ready to give it to them?

Next year's plan contemplates four Yuan families moving to Muang Baw on a contract plan, one of which should be able to handle medicines well and perform minor operations. Another tour to Muang Baw next dry season is contemplated by the missionary, in order to get the work started on a basis which the native helpers can fit into and handle.

Fifteen days to the north of Chiengrung is a district called *Muang Chung*. Twenty families have taken a stand for Christ. Eighty-eight are studying under the evangelists. This opening among the illiterate or non-Buddhist Tai is the outcome of a tour taken by Mrs. Dodd. The Lord has blessed the work of the evangelists so signally as to make it pretty clear that Muang Chung is the place for concentrating efforts for the present. So the evangelists are still at work there. Mrs. Dodd has endeavored to go to the evangelists, but up to the present time she has not been able to go on account of the many robbers.

Three days distant from Muang Chung comes another Macedonian call. The Tai officials in the district called Muang Ya sent messengers to the evangelists at Muang Chung, requesting them to come and instruct the 500 families under their jurisdiction. Although their party of helpers was small, they divided into two groups, one going to teach the people in Muang Ya, the other remaining to instruct the new converts in Muang Chung. The work is developing beyond the strength of the evangelists who are now there, and we are asking for four families from among the Tai workers in Siam, and that a native minister be sent if possible.

Work for Women.—

One interesting phase to be reported is the remarkable way the church women have kept up their study classes. The two classes that meet three afternoons a week have been named the Lois Class, and the missionary society is called Priscilla. The first Thursday of every month the women dress in their best to attend the missionary meeting, where they study conditions in other countries. Short items on the country of the day are written out and taught to the women who are to read them. Their views and ideas are broadened, especially the month when pictures on the country studied can be had. The Priscilla Society sent \$5 to the starving Chinese, and have decided to send \$5 for individual communion glasses and have the trays made locally.

MEDICAL

Demands for foreign medicine increase as time goes on and the natives realize the benefits. The Chinese traders buy quinine tablets for use on the

road, but insist on one dose of liquid quinine, which they realize acts a little quicker than the tablets, taking the spoonful of bitter without a single change of expression. Three Chinese men bought one ounce of castor oil, asking for it in a drinking cup. They sat down together and without other aids, as coffee, orange juice, or even water, they passed the cup one from another, the head man taking the first sip, the cup making two complete rounds before the "delicious" stuff was finished. Then they used their fingers to get the last of the oil, licking off the last mite with intense satisfaction.

Iodine is bought by many and its various uses are appreciated, especially when it brings about rapid cure of enlarged thyroid gland, of which there is a great deal among the men as well as women. When one patient can be persuaded to take treatment for intestinal parasites, it usually follows that several more from the same village come for medicine.

There is not the fear that one might expect to find in regard to using surgical instruments in a field as new as this. They will submit to severe treatment of most any degree if the physician is willing to promise positively that the patient will be cured. If the physician wavers, the patient refuses treatment, medical or surgical.

Indications point to the necessity of establishing means for supplying smallpox vaccine in this station, because the various attempts to have the vaccine mailed to us from laboratories have not met with success. The Chinese living in this district have most of them come from the north, where they know the value of vaccination and we have been requested to go and look after this work among them, but compelled to admit that our imported vaccine was no longer active. We have also had some Lu inquirers on the same subject.

During the season when caravans were most numerous it was found necessary to put up a temporary bamboo hospital to care for the few patients who were left along the road by their fellow travelers to recover or die. This building has been used for the operative cases later in the season. Missionaries are at present occupying the hospital as there are no permanent missionary residences completed.

It appears that *lepers* are much more plentiful in Chiengrung than in Northern Siam. There is one little village of three houses, but most of them either are allowed to live around the village markets or to wander from house to house, begging enough to keep themselves alive.

There is no more needy field than this for the practice of medicine and surgery. The homes in this land are all built without any windows, the low roofs cutting out what air might come in that way, cooking being over the open fires in the living room which is also quite often the sleeping room, the floor made of thin layers of bamboo, under which the pigs, buffalo, cattle, chickens, and ducks are kept at night, making a dark, dirty home for parents and children that would not be accepted as good enough for common cattle at home.

Many opium habitues come, desiring to be cured of their deplorable habits. A Christian woman from Chiengmai, Siam, had been using opium for years before wandering to Chiengrung, but when admonished by elders and friends, she promised to give up her opium. All the drug she had on hand was taken, her lamp used in smoking was broken, she was given a bottle of opium cure, directed to use this drug at the times she had been accustomed to smoke, and charged to come to the missionaries any time that the substitute proved inefficient. She used several bottles of the drug they had given her and then was directed to do without. The missionaries are sure that this one case has not gone back to the awful habit.

LITERARY

The work of compiling and editing the book on the Tai race, the material for which the late Dr. W. Clifton Dodd was planning and

collecting, has been completed during the year by Mrs. Dodd and has been sent to the publishers.

Rev. C. R. Callender has translated into Lu script the Gospel of Luke, numerous other portions of Scripture, and portionettes for use with colored Bible pictures.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Bangkok.....	1	20	67	14	3	421	107	31	619	Tea. 4,875	11	1,023				
Petchaburi.....	7	9	32	58	1	481	89	197	514	834	5	254	2	302	2	226
Chiangmai.....	70	20	103	70	23	3,967	157	43	3,143	4,112	15	659	1	360	3	233
Lakawn.....	2	6	39	18	3	453	33	24	345	639	4	282	1	358	2	2,520
Prae.....	9	1	16	2		491	23	40	500	333	2	68	1	63	1	1,746
Nan.....	10	7	17	17	1	414	44	12	600	517	3	116	1	114	2	2,000
Chiangrai.....	24	7	90	43		1,407	85	62	1,740	1,152	11	265	1	106	1	4,100
Pitsanuloke.....		8	14	2	1	69	4	26	80	189	2	54	1	334	1	46
Nakawn.....		7	9	9	1	273	12		110	60	2	62	1	317	1	200
Trang.....	3	5	9	4		246	3	21	36	180	1	67	1	88	1	106
Chiangrung.....		9	5	2		57	16	17	65	Mex. 84	1	9	1	28	1	1,935
Totals, 1922.....	126	99	401	239	33	8,279	573	473	7,752	Tea. 12,891 Mex. 84 Gold \$5,206	57	2,859	11	2,070	15	13,112
Totals, 1921.....	123	112	509	236	32	7,958	586	425	7,700	\$7,230	59	2,693	9	2,321	12	22,108

SYRIA MISSION

The stations are arranged in the order of their opening, not alphabetically. For dates see following list.

BEIRUT: on the Mediterranean. The Syrian port for European merchandise; occupied in 1823. Missionaries—Rev. J. H. Nicol and Mrs. Nicol, Mrs. F. H. Hoskins, Miss Ottora M. Horne, Mrs. Wm. Jessup, Mr. Charles A. Dana and Mrs. Dana, Miss Lois Wilson.

Honorary: Miss Alice S. Barber, Mr. Henry W. Glocker, Rev. F. W. March and Mrs. March. *Short Term:* Miss E. M. Hazlett.

LEBANON: *Abeih* (ten miles south of Beirut), occupied in 1843, and *Zahleh* (about 20 miles southeast of Beirut), 1872. Missionaries—Rev. Paul Erdman and Mrs. Erdman, Rev. G. H. Scherer and Mrs. Scherer, Rev. W. G. Greenslade and Mrs. Greenslade, Miss Carrie Nagley, Rev. S. Neale Alter, Miss Alice Doolittle, Rev. W. A. Freidinger and Mrs. Freidinger, Rev. Leslie Leavitt and Mrs. Leavitt, Rev. W. A. Stoltzfus and Mrs. Stoltzfus. *Short Term:* Mr. Laurence McGuffin.

TRIPOLI: on the seacoast, 50 miles north of Beirut; occupied, 1848. Missionaries—Rev. S. D. Jessup and Mrs. Jessup, Miss Harriet La Grange, Miss Margaret Doolittle, Miss Clifford Halliday, Henry R. Boyes, M.D., and Mrs. Boyes, Mrs. W. K. Eddy, Rev. W. S. Nelson, D.D. *Short Term:* Mr. Russell W. Lewis, Miss Edith Simpson.

SIDON: on the seacoast, 30 miles south of Beirut; occupied, 1851. Missionaries—Miss Charlotte H. Brown, Rev. Robt. C. Byerly and Mrs. Byerly, Miss A. R. Kennedy, Rev. L. M. Witherspoon and Mrs. Witherspoon. *Honorary:* Rev. Geo. A. Ford, D.D., and Mrs. Ford. *Short Term:* Mr. Paul F. Weidenheimer.

ALEPPO: 200 miles northeast of Beirut; occupied by Presbyterian Board, 1920. Missionaries—Rev. G. C. Doolittle and Mrs. Doolittle.

MARDIN: 375 miles northeast of Beirut; occupied by Presbyterian Board, 1920. Missionaries—Miss Agnes Fenenga.

DEATH: Miss A. Emelia Thomson.

RESIGNATION: Miss Rachel E. Tolles.

TRANSFERS: Miss Lois Wilson, from Lebanon to Beirut; Rev. W. A. Freidinger and Mrs. Freidinger, from Tripoli to Lebanon; Henry R. Boyes, M.D., and Mrs. Boyes, from Lebanon to Tripoli; Mrs. W. K. Eddy, from Aleppo to Tripoli; Rev. W. S. Nelson from Aleppo to Tripoli; Rev. G. C. Doolittle and Mrs. Doolittle, from Mardin to Aleppo; Rev. L. M. Witherspoon and Mrs. Witherspoon, from Lebanon to Sidon.

ABSENT FROM THE FIELD ALL OR PART OF THE YEAR: Rev. W. A. Freidinger and Mrs. Freidinger, Mr. C. A. Dana and Mrs. Dana, Rev. Paul Erdman and Mrs. Erdman, Rev. G. H. Scherer and Mrs. Scherer, Rev. R. C. Byerly and Mrs. Byerly, Mrs. Geo. C. Doolittle.

HISTORY.—The history of American Missions in Syria dates back to 1818, when Pliny Fisk and Levi Parsons went as missionaries to Palestine, sent out by the American Board of Commissioners for Foreign Missions, which organization had support from a considerable proportion of American Presbyterians of the New School body until 1870, when the reunion of Old School and New School branches took place. In the readjustment, the mission of Syria was transferred to the Presbyterian Board. Jerusalem was selected

as the first station, but was soon abandoned for *Beirut*. The first missionaries in Syria, Rev. William Bird and Rev. William Goodell, landed at Beirut on October 16, 1823. Opposition was soon aroused by their circulation of the Scriptures and other books. The country was very unsettled, the missionaries returning in 1828 to Malta. In 1830 Mr. and Mrs. Bird returned to Beirut and resumed work. The land has been frequently disturbed by political commotions, which have had their effect upon the missionary work. A very serious drawback has been the constant emigration of the most enterprising young men and women. The first *printing* in connection with the mission was done at Malta, where the American Board had an establishment as early as 1826. In 1834 the Arabic portion was transferred to Beirut, where it has remained in active operation. Weekly and monthly journals, Sunday School lessons, textbooks and educational books of all grades, leaflets, hymn books, and the Bible, have been issued for the Arabic-speaking world. This Press as it celebrates its 100th anniversary (1922) is to be a *union press* for all the missions in the Near East. Schools were begun in Beirut in 1824, the missionaries receiving girls as well as boys. The American School for Girls was established in Beirut in 1861. In 1866 the Syrian Protestant College was opened with a class of 14. While independent of the Board of Foreign Missions, the College has always maintained a close connection with it. It is now the "American University of Beirut." In 1908 Dr. Mary P. Eddy opened the first sanatorium in the Ottoman Empire for the treatment of tuberculosis. It is now known as the Hamlin Memorial. In 1844 the secession of a considerable body of members of the Greek Church resulted in the establishment of a Protestant group at *Hasbeiya*, at the foot of Mount Hermon. Persecution followed, but in 1851 a *church* was organized. *Medical* work began at *Tripoli* in 1863. The Tripoli Girls' School is the outgrowth of a school established in 1873. The Boys' Schools at *Tripoli* and *Suk-el-Gharb* have had a prosperous history. Government interference has sometimes hindered the work at Sidon, closing schools and churches and depriving Protestants of their legal rights. Gerard Institute, formerly Sidon Academy, has filled a useful place; in 1895 an industrial department was added; there is an orphanage maintained in connection with it. Sidon Seminary (for girls) was founded in 1863, with a view to training teachers. In 1920 the Presbyterian Board took over from the Congregational Board the Arabic-speaking station at *Mardin*, 375 miles northeast of Beirut. Another station was also opened at *Aleppo*, where fifty years ago the Presbyterian Church was at work.

NOTE.—The present missionary situation in each field is summarized in the General Introduction. A statistical summary by stations appears at the end of the report of each mission.

For fuller information send for "Pen Picture" of Syrian Mission. Price, 15 cents.

CENTENNIAL OF SYRIA MISSION, 1821-1921

EVENTS.—1. The *Centennial* of the mission was celebrated in Beirut, February 10, 1921, the anniversary of the arrival of Levi Parsons at Jaffa in 1821, Palestine and Syria being considered as one mission field. A meeting was held in Memorial Hall, which had been decorated and arranged by Mrs. Hoskins and Mrs. Jessup. Addresses were made by Mr. Asaad Khairallah, of the Press, and Professor David Kurban, of the University. There was a display of photographs of older missionaries, of valuable manuscripts, among which were diaries of Pliny Fisk and Levi Parsons, and of samples of Arabic Bibles and publications of the Press. The following Sunday, Rev. J. H. Nicol delivered in the church, to the Anglo-American congregation, a centennial sermon, entitled "The Spirit of the Pioneers." The *Neshra* published a condensed statement of the principal facts in the history of the mission during the 100 years, and memorial discourses were delivered by many Syrian pastors in the respective churches.

2. In 1883 enough churches in the Sidon field were organized to warrant their organization into the Sidon Presbytery. Two others soon followed, and it has been the steady aim and effort to have these three Presbyteries organized into a Synod. This dream has been realized and the *Synod of Syria* was organized at Beirut during this last year. A great scheme of an Arabic-Evangelical Church Union is now fairly launched, whatever may be the prospect as to the certainty or the time of its putting into port.

A special number of the *Neshra* lent itself to this enterprise of church union, and it was brought before the *United Missionary Conference* at its recent meeting in Jerusalem, through a paper presented by Mr. Ford, representing the Synod of Syria. The Board, in response to the appeal from the mission, has done the most essential thing by placing itself on record as ready to continue to its churches in case of union, the same financial aid as if they continued to be distinctively Presbyterian.

BEIRUT STATION

The depleted force at this station, through the death of three of its members the previous year, the furlough of Mr. Dana during the year covered by the report, and the resignations of Mrs. W. M. Jessup and Miss Rachel Tolles, was further depleted by the death in July, 1921, of Miss Emilia Thomson, for many years the faithful worker of the mission in connection with the American School for Girls at Beirut, Syria. Practically her whole life had been spent upon the mission field, and she was identified with it from childhood. From 1876 she served the mission until her retirement, when she still remained, although not enroled as a regular missionary, a valuable and faithful worker. A recent letter from one of the former mission boys, now at the head of a large printing establishment in Cairo, and for many years editor of the leading newspaper and magazine of Egypt, told of the help and inspiration in their lives of her life and influence. He spoke of her as a saint, said the natives told of her self-sacrifice during the war in depriving herself of necessary food to contribute to their needs.

Another death to be noted was that of Mrs. O. J. Hardin. On May 5, 1873, Mrs. Hardin was appointed as a missionary to work in Syria. In 1873 on May 5th, she was married in Beirut to Mr. Oscar J. Hardin. They remained on the mission field during the trying days of the world war, and at its close on June 19, 1919, returned to this country, and resigned from the Board on October 25, 1919, after 48 years of service.

While Mrs. Hardin's work in the mission was that of the home-maker and home-keeper, she entered gladly into all the problems of the mission, and became a strong influence in her own devoted and quiet way.

EVANGELISTIC

Beirut Church.—Rev. Mufid Abdal Karim, formerly pastor of the Zahleh Church, entered upon his duties as pastor of the Beirut Church in October, 1920. The church is full every Sunday of attentive hearers. His sermons are Scriptural, simple and practical, with a spiritual fervor which reaches the heart. Thirty-five have been received into church membership, many of them

coming from the Maronites. The pastor preaches also in the church in the eastern quarter of the city, to an audience larger than has been usual in that quarter. Under his direction, regular preaching has been maintained at the Ras Beirut School building, the services being conducted by members of the Beirut Church. The Wednesday evening meetings have been in private houses in various parts of the city, one week at one house, another week at another. The *Sunday School* has prospered under the superintendence of Mr. George Ashkar, who is also leader of the choir. The *Christian Endeavor Society* has been organized with 45 members, and is proving a valuable aid to the pastor in the evangelistic work of the church.

The plate collections of the church, amounting to about 50 Syrian liras a month, go to the poor and for church expenses. The salary of the pastor, 25 Egyptian liras a month, is raised by special subscriptions. The church is generous to their pastor in making him special gifts, over and above his regular salary.

Mr. Nicola Ghabrail has preached every Sunday at the *Insane Asylum* at the *Asfuriyeh*. In the *Musaitabeh* quarter of Beirut, a regular preaching service has been held on Thursday evenings at the house of Mr. March.

Work for Women.—

Mrs. March has conducted three women's meetings every week; one at her house, for Christian women; one in the Druze quarter; and one near the Arab and Moslem quarter. Several distributions of clothing were made by the Near East Relief. Many refugees have come from the regions of Tyre and Sidon, most of them quite destitute. They could earn enough to feed themselves, but not enough to provide themselves with clothing and bedding.

EDUCATIONAL

American School for Girls.—The school has suffered a double loss this past year, in the death of Miss Emilia Thomson who had retired from active service in the school in 1914, but who was still a member of the school family to the time of her death; and in the resignation of the Principal—Miss Rachel Tolles.

Not many changes took place in the student body. Two boarders left to go to Manchester, England, one because she was needed at home, one to be married, and one died at the American Hospital from tuberculosis after a month's illness.

The records of the school show that but three girls failed to make the passing grade of 70 per cent, while 16 received certificates of merit, having attained an average of 90 per cent or above in the year's work, one a Druze girl, leading the list with an average of 95 per cent. The graduating class numbered 11, being the highest number completing the course at one time in the history of the school.

The pastor of the Beirut Church, Kasis Myfeed Abdulkarim, has done much by his inspiring sermons and his practical religious talks in the school to uplift the spiritual life of the students. He has held also a weekly class for inquirers, and eight of the girls voluntarily attended this class. One of these joined the Beirut Church, another united at Easter with the church at Homs. It is considered wiser for them to take this important step in their home churches, thus witnessing before friends and neighbors.

The members of the Y. W. C. A. have contributed to the support of a girl-patient in the Tuberculosis Sanatorium, to the China Famine Fund, and to other charity cases.

Other Schools at Ras Beirut.—The attendance has been about 70, of whom 20 were Moslems and five Druzes. Fourteen Moslem girls left the school, having finished their education according to their own standard. Some are married, and all are leading good lives and keeping up their friendly relations to the school.

Theological Seminary.—There has been no class in the Theological Seminary and the building has been occupied by the Near East

Relief. Eight candidates have already been accepted for the fall, of whom six are from the Tripoli field and two from Lebanon. Instruction will be given by Messrs. March, Nicol, Abdal Karim, and Ghabrail, assisted by lecturers from the mission and the University.

LITERARY

The *Neshra* was resumed January 1, 1921, under the editorial direction of Mr. March and Mr. Ghabrail. The present number of subscribers, over 500, is larger than before the war, and an unusually large number of appreciative letters have been received from Syria and from abroad. There are many subscribers in the United States and in South America.

Other Work.—

Missionary Training School.—That the school is becoming known as a center for Arabic study is evidenced by the fact that applications have come from missionaries as far apart as Mersine and Beersheba. The school has also received two non-missionaries into its summer course, and has on file inquiries and applications from three government officials of Palestine.

The total number of students registered for summer work and attending classes was 42. They came from the following different organizations: American Presbyterian Mission; Danish Mission to the Orient; British Reformed Presbyterian Mission; American Reformed Presbyterian Mission; London Jews Society; Edinburgh Medical Mission; Christian and Missionary Alliance; Jerusalem and the East Mission; Church Missionary Society; British High School of Jerusalem; United Free Church of Scotland Mission; British Syria Mission; Irish Presbyterian Mission; and American Board of Commissioners for Foreign Missions.

Methods of teaching the language have been standardized during the year to a further extent than before. Considerable work remains to be done along this line. The Principal of the school is in correspondence with large and successful language schools in China and other countries, and is finding the results of their experience very valuable. Much remains to be done in planning reading courses in English. Besides the Arabic classes held during the year all the students attended once a week during the first half of the year a class for the study of Mohammedanism, and every student presented a paper on some special topic related to Islam.

The experience of the past year fully justifies the school's existence. Not only has it provided an economical method of language instruction, but it is coming to be more and more a meeting ground of missionaries, whose influence along the line of missionary comity and cooperation is bound to be great.

PRESS

CENTENNIAL REPORT, 1822-1922.—Never in the 99 years' history of the Press has it been in just the same paradoxical position as it occupies at the present time, on the eve of its centenary. On the one hand, we have the realm of realities, namely, an extremely critical financial situation, the lack of any well defined policy, almost the total absence of supervision, the lack of coordination between production and demand, the extreme attenuation of that very legendary body known as the Press Committee. On the other hand, we have presented to our view the attractive and optimistic vision of the future, and the very near future too.

Mr. Dana spent the year in America, having been compelled, by matters concerning the Press, to prolong his absence beyond his expectations. Mr. Henry Glockler has ably filled his place, as Manager of the Press, being greatly hampered, however, by financial and other questions which cannot be perfectly understood and settled during Mr. Dana's absence.

The actual report for the last year is very brief, many features which in the reports of past years have been treated under special headings, such as Religious Tract Society, Children's Special Service Mission, Electrotpe Department, American Tract Society, have for one reason or another been inactive during the past year. There remains, however, as the main bulwark, the American Bible Society's requirements.

The total output of Scriptures, tracts, school books, reports, etc., amounted to 117,610 copies (pp. not given).

Mr. Dana returned to the field in the fall of 1921, taking with him as equipment for the new Press which will commemorate the Centenary of the old, materials for a new two-story Press Building, steel construction, size 60 x 124, and for a one-story office building, steel construction, 40 x 60, amounting in weight to 145,000 lbs. at a cost of \$35,000. Also, one concrete-making machine; electric equipment; two fuel engines; steel office equipment; linotype machine, (English and Arabic); printing press and equipment. Total weight, 199,832 lbs. Cost \$60,153.

LEBANON STATION EVANGELISTIC

Zahleh Church—Suk-el-Gharb Church.—In the absence of Mr. Erdman, the missionary overseeing this work, it has been impossible to gather up much of a report of these churches.

The church at *Zahleh* is still without a pastor, and the services have been conducted by temporary supplies. The most flourishing Protestant community of this section is at *Kabb Elias*, with an influential church, and the largest day school of Lebanon Station. The high school at *Shuweir* has had a successful year. On the west side of the mountains the most interesting item is the progress in the erection of the church in *Ain-Rummani*. This little Protestant community has been hampered several years because of the fact it has had no meeting place which would accommodate at one time all the adherents of the church. Just before the war a church building was projected and the foundation laid. The war interfered with the completion of the structure, but it did not interfere with the numerical and spiritual growth of the church. Under the inspiration of the pastor, Rev. Bishara Barddy, they have renewed their determination to build for themselves a house of worship and have themselves subscribed and paid the third of the cost of building. Their pastor insisted upon the payment of these subscriptions before he sought help from outside. An additional one-third has been contributed from the Church Erection Fund of the mission, and the pastor is endeavoring to raise the balance by contributions from other churches and individuals. The Beirut Church has contributed generously, and other churches, especially those in *Zahleh* and *Tripoli*, have promised help. The interest shown by this little church is one of the encouraging results of the labors of the war years. In the *Suk-el-Gharb* Church there has been a marked increase in interest.

Under the guidance of Mr. Scherer, a Sunday School Convention was held in *Suk-el-Gharb* which was a wonderful inspiration to those who attended. The field as a whole has not yet recovered from the war blight.

EDUCATIONAL

Suk-el-Gharb School for Boys.—The attendance was only about half that of the previous year. There were several reasons to account for this falling off. Among them were the desire of the people for instruction in French schools, the increased fees, the elimination of half boarders, and the opening

of the other boarding schools of the mission. The total enrolment for the year included Druzes, Moslems, Protestants, Greek Orthodox, Catholics, Maronites.

The faculty administered the school again this year, the Principal sitting as a member with a single vote, except in matters affecting finance or questions involving mission policy, in which he retains complete control. The staff with a single exception have been men and women of ability, really interested in the welfare of the school. A splendid example of practical applied Christianity was revealed when an appeal was made for money to send to China for the relief of famine sufferers. As a result of the appeal, a total of \$138.55 was given.

From the standpoint of missionary work, the chief item of interest during the year was the religious revival among the students and teachers. A week of special services was held, the whole point of which was, "Association with Jesus changes lives." At the close of the series of services 18 boys signed a promise to take Jesus as their friend, to trust Him alone for salvation, and to try to follow Him wherever He led them. At the communion service following Easter three teachers, the wife of a teacher, and four students were received into the fellowship of the village church.

Bible classes were conducted during the week as usual, and all students were required to attend. The discipline of the school has been a comparatively simple matter, probably due to a large extent to the deepened religious interest among the boys.

MEDICAL

Hamlin Memorial Sanatorium.—The needed repairs and additions to equipment were greatly helped by unsolicited gifts from interested friends in the U. S. A.

There is a decided increase of tuberculosis in Syria. During last year a larger number of Armenian patients than the previous year have been admitted into the Sanatorium, but, unfortunately, many of them arrived in a very advanced state. A row of American rooms have been roofed, which makes them available all the year round, whereas before they were only used during part of the summer, as the excessive heat made them uncomfortable. In winter they were uninhabitable.

The people of Syria are beginning to appreciate sanatorium treatment, and demand to be admitted at an earlier period of the disease than before. The treatment by the induction of artificial pneumothorax which was recently started in the Sanatorium has enabled the missionaries to convert many cases, which up till then were considered absolutely hopeless, into conditions both hopeful and curable.

Among the patients are many interesting cases. One was a young man 24 years of age, a Greek, who could speak seven languages! This patient never complained, but would look up to the picture of Christ, which hung in his room, and would say in a low voice: "I am glad to have a share of Christ's suffering." And when he could not talk, he would write letters of thanks to the missionary. There is now a resident doctor in the Sanatorium. When examining the patients one day, they said to him: "Doctor, you are young, be careful that you do not take infection from us."

On the occasion of a visit from two pastors, who had never been there before, they held a meeting with the patients, at which a Moslem doctor, a Moslem official, and others were present. They said they wished they had come before, for they were much interested in the work. At the close of the service, communion was held in one of the wards by the bedside of a nurse, a converted Moslem.

TRIPOLI-ALEPPO STATIONS

It has been decided by the Executive Committee to postpone the formal inauguration of the Aleppo Station as an independent entity. The report of the beginnings of the work at this point is therefore included in the Tripoli Station report. The work of the year might

be summed up as an effort to get back to normal conditions, and to gain a new foothold after the war.

The general attitude of mind throughout the country is one of discouragement as to the prospects for improvement in living conditions. There is little to do and small opportunity for any one to make a living. Merchants see no safe way of expending their activities in the fluctuation of prices. Many, especially of the younger men, have been carried away with the gambling opportunity of making fictitious profits from the fluctuations of currency in different parts of the country. Many of these spend their time in sending telegrams from place to place, getting the current rates, and send representatives from Damascus to Beirut or to Homs, Hamath, and Aleppo, to sell paper and buy gold, or to exchange silver for gold as the case may be. It is a most demoralizing element in the life of the country and may lay the foundation for evils in years to come. If the door were open there would be such a flood of emigration as this land has never seen.

EVANGELISTIC

Tripoli Field.—The meeting of Presbytery which occurred in Tripoli, was a more or less stormy occurrence, but the best that was possible was done in providing for the needs of the churches with the limited supply of preachers at their disposal.

The church at *Mahardeh* was left without any preacher, but was supplied a part of the year by a zealous brother who had come back from America, imbued with the doctrines of the so-called "Church of God." After serving the church acceptably for some weeks, he found it impossible to refrain from giving prominence to his divisive doctrines, and so withdrew from the church, establishing services in his own house. The pastor from Hamath and a young man in the church visit Mahardeh twice each month, conducting services. Another of the churches also was left vacant, and has had only such services as could be conducted by an immature school teacher, who was not himself a communicant member of the church until the May communion service.

In *Hakoor* the little church is holding its own under trying conditions. The most reliable member of the church died from typhus fever in January, but the remaining band is not inclined to give up in despair. One sign of their reviving enthusiasm was seen in their application for permission to provide a church bell for their little chapel. Across the river, the large church of *Minyara* was one of those most affected by the spirit of unrest which appeared in the meeting of Presbytery, and it was anticipated that the state of the church might be rather low, but there is now a large class of applicants for church membership. Of these, 19 young people were received by the session of the church and publicly welcomed at the Lord's table. In *Beinu*, the preacher has had a partial stroke of paralysis, and has been unable to leave his house during a good part of the year, and is still unable to make any visits in the village. The church at *El-Yasidiyeh* is keeping up its reputation for earnestness, and is making a good recovery from the hard conditions of the war.

A new bright spot has developed in the large town of *Kefroon*. A man here, by the name of Antonius Boody, some years ago became dissatisfied with the teaching of the Orthodox Greek Church of which he was a member. He became known as a Protestant and his home has become a center for study of truth. Four other men are also seeking enrolment in the Protestant church. The church in Homs is in flourishing condition and the services are all well attended, while the church day schools are among the strongest schools in the country at present. In *Hamath* the church life seems very satisfactory, and the people have begun the erection of a large reception room in a corner of the premises, which will add much to the usefulness of the property and to the comfort and convenience of the pastor and his family. *Mahardeh* has suffered much from the unsettled conditions of the country and from the absence of a capable resident leader, but there are encouraging evidences of a real life in the church which cheer the heart.

Aleppo Field.—For completeness, the story should begin from the time of Mr. Doolittle's arrival in May, 1920. At that time Mr. Bisset, the mis-

sionary of the English Presbyterian Jewish Mission, was absent from the city and had intimated to the mission that he was not likely to return. Mr. Doolittle took hold of the little congregation for which he found Mr. Bisset had made no provision, and under his preaching this group grew rapidly, and in the course of a year had more than doubled. Mr. Bisset returned in the summer, and in the course of months it developed that he and his committee were unwilling to admit our mission to any share in the control and development of this native congregation. Since at present there is no place for the congregation to meet, except in the premises of the English Mission, it became necessary for us to withdraw until the matter can be adjusted, and Mr. Bisset began to conduct the services, preaching in English and having a very poor translation of his sermon into Arabic, resulting in a decided falling off of attendance and dissatisfaction among the people.

The following problems are before the station:

Aleppo schools have to be organized and opened, with all that this involves in providing premises and equipment as well as personnel.

No premises have yet been secured for a school, and the station will have to pay from £150 to £200 a year for rent.

The house at present occupied by the missionary family is an old style Aleppo house and would be not undesirable if in proper repair. It is, however, cold and damp in winter, and exposure to the weather is unavoidable. The rent was £80 gold and it is not yet certain that even it can be secured for another year without a considerable increase. No more desirable house has yet been found and if found the rent would be more than £100.

Every Wednesday evening was devoted to a social gathering at the Tripoli Station Mission House, and Saturday to preparation of the Sabbath School lesson. Every evening gathering was closed with a simple prayer service. Sabbath School was held after the close of the regular Sabbath services in the local churches. In the evenings a considerable congregation assembled for service, which was conducted by one of the Syrian preachers from Tripoli, or in their absence by Miss Farideh.

Four public entertainments were given, the first on Christmas eve, when Christian tableaux were given. At Easter the boys and girls presented the experiences of the disciples on resurrection day. On one day in February a picnic to the little castle was most enjoyable, and at the end of the year a field day with Maypole celebration closed the school year with great enthusiasm.

EDUCATIONAL

Boys' School.—After being closed for three years, the Boarding Department of the Tripoli Boys' School opened again in the fall of 1920. The high hopes for a large enrolment were not fulfilled. Four causes militated against greater numbers:

The rather late decision to open the school and the inability of the mission to assign a principal in time to give the school a proper push; the relatively higher fees than those formerly demanded and the enforcement of the full fee; the demand for French as the chief language, a demand met by the French and clerical schools; and the sudden rise of nationalistic feelings which, especially among the Moslems, took a religious turn and led to patronizing native schools.

Of these four reasons, the first will soon be remedied, while the people are rapidly adapting themselves to the idea of paying a fair equivalent for education. The closing of America, to a large extent, against immigration, with the increasing certainty of French control, will tend to accentuate the third reason. The fourth is more or less transient, as the better instruction and discipline of foreign schools will lead parents to prefer them.

There has seldom, however, been such a high average of hard, steady work. There was a large percentage of older boys and young men who had

not had a chance at schooling during the war. Two of these made remarkable progress, young Moslem men, one a son of the leading Agha of the Damatchie, the other a cousin. A family which has up to the present held a position similar to that of the former feudal robber barons of the Rhine, these chieftains were content heretofore with knowing how to read and write, with just a smattering of arithmetic; but apparently it was felt that a change had come, and so these two young men were selected to get an education and become fitted as leaders in the new order of things.

More than a third of the students were Moslems, many of them bigoted, but things had run along pretty smoothly until one of the teachers made a slur against the Moslem religion. This was resented and as a protest, all the Moslem boys, with one or two exceptions, refused to attend chapel or Bible classes, contending that if their religion was going to be attacked, they could not attend any Christian exercises. The leading Moslem boys gathered with the missionary and had a frank talk. It was explained that the administration did not stand for attacks or slurs on any one's religion, that they sympathized with their feeling aggrieved, but that their action had put them in the wrong, and they must fulfil their school duties; this they agreed to do and the incident was closed.

Tripoli Boys' School must have a permanent principal, by preference a young man, who will give all his time, energy, life, and consecration to rebuilding and re-establishing a school worthy in culture, tradition, and spirit of the wide and virile clientele which is its by right.

Girls' School.—The even tenor of life in the Tripoli Girls' School has been rudely jarred more than once, in keeping with the disturbances in nature without, while for a time at the beginning of the school year it seemed as if the very foundations were shaken. However, the end came triumphantly in the little chapel, freshly decorated, with palm branches outlining the arch over the platform, the class motto "Firmness" and the school initials above it, and the school pennants in green and white on either side; the chandeliers ivy wreathed, and bouquets of roses on organ and pulpit. Four smiling girls received their diplomas after a spirited address by Rev. Mufid Abdul Karim, the trained choir sang softly, and words of prayer commended all to the Divine keeping. The discouragements, perplexities, and disappointments of the preceding months faded away into insignificance before the joy of achievement.

Soon after the Christmas vacation it was decided to conduct the morning religious exercises in the chapel, so that the whole school could be present, which plan was objected to by some of the Moslem students who absented themselves from the service. Only four persisted in this move, and two of these have registered for the coming year, acceding to the condition imposed.

Y. W. C. A. meetings have been held weekly, one active member and several associate ones received, and a delegate sent by the society to a conference in Beirut. In connection with this organization monthly missionary meetings have been held, and Egypt, China, Korea, Siam, and India studied. The April meeting consisted of a series of exercises in which the Easter thought was prominent, and at the June meeting in the chapel a series of tableaux was shown, emphasizing childhood, girlhood, and motherhood of the different races and the help being given them by missionary agencies. An offering for the children in the famine districts of China was taken. On the last Sunday of the year at the observance of the Lord's Supper three of the students were welcomed to fellowship with the believers, all from Protestant homes.

MEDICAL

Kennedy Memorial Hospital.—On May 1, 1921, the mission resumed charge of the Kennedy Memorial Hospital, Tripoli, Syria. Since the death of Dr. Harris five years and five months before, the hospital had been occupied by Turks, British, Red Cross, and for the last two years by the Near East Relief.

Upon resuming the hospital work, Tripoli Station assumes something it has not before undertaken, that is, the running of an organized hospital. In the past patients came with relatives and occupied rooms provided by the hospital, but the patients provided their own food, beds, and attendants while

receiving the services of the doctor. It is a different problem when the hospital assumes entire care of the patients and must keep a staff adequate for this purpose. Dr. Harris was working toward this end and had already purchased 20 beds and made necessary alterations in the hospital. The Near East Relief added another 20 beds and turned back the hospital with 39 beds and equipment as a running institution, with a staff of seven full time employees. In order to lighten the burden, the Near East Relief granted the hospital a subsidy of £200 Egyptian per month for a period of three months.

During the two months to the time of the report, 150 new out-patients and 26 in-patients have been treated, Moslems, Greeks, Maronites, and Protestants. Mr. Schickery Fakhuri has held a service for the patients each morning and has visited among the wards, and the nurse has Bible reading with the women patients daily in the wards.

SIDON STATION

The conditions of public security are far from satisfactory, even though the terrible state of affairs in the southern districts prevalent the year before have changed for the better. The Metawileh and Arabs are no longer slaughtering and robbing the Christians and burning their villages with the consequent destructive reprisals by the Christians backed by French military, but a new trouble, due to accidental murder, has arisen between Druzes and Christians. As a result, bands of outlaws have been formed, with the suspected connivance of the ruling powers, and considerable insecurity prevails in most districts.

EVANGELISTIC

The evangelistic activities of the station have moved perceptibly along the lines of what is known as missionary devolution. The mission has persisted that more of the labor and responsibility that has been carried hitherto by the missionaries, should hereafter devolve upon the Syrians.

Sidon Church.—Mr. Ibrahim Dagher was put in charge of the Sidon Church two years ago, and last summer he was ordained to the ministry by Presbytery and retained at Sidon. He is doing splendidly, surpassing all expectations. Though not installed, he is proving a true pastor to the Sidon Church as well as to four or five of the neighboring churches, he being the only ordained Syrian in all this district. The church at its recent Annual Meeting decided that for the coming year it will pay half the salary of Mr. Dagher, even though he gives to other churches so large a proportion of his time.

The station has a large Shüte Moslem population in its southern district, which constitutes both a responsibility and opportunity. The *Majdalima* School has been transferred to the neighboring Moslem village of *Mugheirayzeh*, and applications have come from the Moslem villages of *Rihan* and *Melikh*, and from the prominent Moslems of Tyre. A wideawake, earnest evangelist for Tyre is needed as a center for the new work to be undertaken among the Moslems. The eagerness of the Moslems to send their boys to Gerard Institute, furnishing about half of all the pupils, is a most encouraging feature.

EDUCATIONAL

Gerard Institute (boys).—The entire machinery of the school has worked with notable smoothness and its reputation is fine. In view of its being the first year of his principalship in the Boarding Department, Mr. Nasim el Hilu is to be highly commended, and Mr. Stuart Jessup is to be heartily congratulated over his share in preparing him.

The Protestant pupils were 29, the non-Christians 57. Eight boarders received scholarships from the station, and four orphans from the Near East Relief. Testaments were secured to be sold to the boys at a nominal price

and more were sold to the Moslems than to the Christians. Sunday morning services were held at the Institute for the pupils, and they attended voluntarily the Church Sunday School in the afternoon. The Principal held semi-religious meetings in the evening. A missionary society with monthly meetings was well attended, and the 100 Syrian liras collected were sent to the Tuberculosis Sanatorium.

The lack of an athletic field in the Wood Hall compound has led to the renting for two years of a large field within a few minutes' walk from the compound; and the lack of a proper study room is to be remedied by building a second story on what used to be the carpenter's shop. A Delco system of lighting was installed in Gerard grounds and one of the teachers is in charge of it. He gained his mechanical experience from the British Army of Occupation when they first came to Sidon. The Delco machine can also set to work a pump that will let the water flow from the artesian well to both schools.

Sidon Girls' School (formerly Sidon Seminary).—By mission vote the Sidon Seminary is to be known henceforward as Sidon Girls' School. The change of name coincides with a new chapter in its history. Closed as a boarding school by order of the Turks in the spring of 1917, it was reopened in the fall of 1920 after a more or less ruinous recess of two and one-half years.

The religious life of the school was stimulated and helped by the earnest prayers and labors of Miss H. La Grange, who spent months in the school before taking up her work in Batrun; and there was a large class of earnest inquirers. Instead of organizing a Y. W. C. A., at *Christian Endeavor Society* was organized. The *Missionary Society* was wideawake and successful and the money they raised was divided between the China Famine Fund and the aiding of the *Darbissim Church* in the building of its chapel. One of the most interesting of its meetings was that addressed by Miss M. Louise Law, so long connected with this school and now engaged in orphanage work with the Near East Relief at Sidon. Her address was an account of her experiences during the siege of Urfa.

In reopening the school with the scale of fees trebled, and with the French and Catholic competition and the long period of suspension, a full school was not to be expected. This enabled the school, however, to accommodate the overcrowded Girls' Orphanage of the Near East Relief by taking 25 of the larger girls whose food was sent them by the Orphanage. Four other orphan girls were sent on full scholarships from Ghazir. The orphan element filled up the gap in numbers and was most satisfactory. The cosmopolitan ministry of the school appears in that its 63 boarders came from 37 different places.

LITERARY

Mrs. Ford has put through the Press a 63 page booklet on the *Duties of Church Elders*, a copy of which was sent to Rev. Khalil Rasi in Brazil, who reported that it was being translated into Portuguese for the use of the Evangelical Churches there; also a tract on the *Grace of Giving* and an extended letter to the churches urging self-development, self-support, and missionary activity.

The publication of the *Life of Christ* in Arabic awaits a drop in the cost of publication, lest the price of the book should be prohibitive.

MARDIN STATION

Mardin is still under Turkish rule and the Mohammedan element is predominant in every aspect of the word. Christian tradesmen are obliged to form partnerships with Moslems; otherwise they would go to the wall. Although the Christian population has not suffered from massacres, it has been sadly depleted by deportations and the horrors of former Turkish misrule and tyranny.

The Near East Relief is very fortunately located in the mission buildings and compound. These buildings are all made with thick

stone walls and vaulted ceilings. The four dwellings house the members of the American personnel, the offices, the supplies, and 160 orphan girls.

EVANGELISTIC

The Mardin field covers a district fully the area of the Syria Mission field and includes several large towns. Before the war the seven organized churches contained over 1,000 members, with several ordained pastors. Now, only one ordained man remains, who has served the Church for 50 years. Naturally, he is not vigorous or able to travel. Six other unordained preachers, two men teachers, 12 women teachers, and seven Bible readers complete the list of workers, besides the teachers in the boys' and girls' orphanages.

EDUCATIONAL

Boys' Boarding School (now a Near East orphanage).—The Boys' Boarding School now contains 130 orphan boys. With the boarders and day pupils from the town, the school enrolls nearly 200. The orphans are taught a little carpentry and shoemaking, and there are the rudiments of a printing outfit. A large mission farm near the railway terminal in the plain might be used as an experiment station, were there a qualified agriculturalist on hand to instruct the boys. Besides these two orphanages on the compound, 160 children are housed and instructed in the town.

The make-up of these orphanages reveals the motley character of the district. By nationalities, Syrians, Kurds, and Armenians are represented. By religions there are Jacobites, Protestants, Gregorians, Catholics, Chaldeans, Moslems, numerically in the order given. In Mardin City and district the Arabic language and Syrian people prevail. The Armenians are mostly refugees amongst whom it is essential to continue some relief and industrial work.

Girls' High School (at present combined with Near East orphans).—On the mission compound are the foundations for a girls' boarding school building. The present combined Girls' High School and Orphanage is uncomfortably crowded into a part of the largest dwelling house. Over 200 girls, orphans or day pupils, are enrolled. All these girls, beside many from the town, make lace—beautiful handiwork—receiving cash from which they can pay tuition and buy their own clothes. When a new orphan is enrolled, she is given a complete outfit, and thereafter receives nothing more until she can pay for it. This extensive lace industry, employing nearly 500 girls, is a regular department of the school. All of these workers receive instruction in the three R's, and many add to this geography and English or Turkish. Besides this, the girls gain ideas of neatness and cleanliness that could not be better inculcated. They are bound to keep the lace spotlessly white, and therefore must have hands and garments in like condition.

The industrial plant in the town comprises spinning, knitting, sewing, weaving, and rug making. The last named industry is absorbingly interesting to the onlooker. Wonderfully nimble are the fingers and accurate the eyes of the young women who, with only the pattern on a small card, produce varicolored rugs of all sizes. Be it remembered that Mardin is on the borders of what might be termed the "rug-belt" of the world. In the cloth weaving section, nearly 2,500 yards of good cloth are produced monthly. Altogether, over 200 women and girls are on the industrial pay roll.

MEDICAL

The hospital, under Near East Relief, has one American physician, two American nurses, seven native nurses, and 13 other helpers. The head nurse gives practical nurses' training to her assistants—a fine bit of reconstruction work. Between 25 and 40 patients occupy the hospital beds, as many as 100 cases being admitted during the month. Clinical treatments for both general and orphanage cases have been well on toward 2,000 per month.

Now, by the latest ruling of the Near East Relief, hospitals must be turned over to the Missionary Societies not later than September, 1921. Who is to carry on this important Mardin hospital? There is no missionary physician in

sight, nor a single native Christian doctor in the city. Physical and sanitary conditions are unbelievable. Eye troubles abound, scalps and bodies are covered with sores, fevers of all kinds are prevalent. Wounds, breaks, ruptures, and the like are treated by the ignorant natives with applications of cow-dung, they are bound with filthy rags, or tampered with by quacks. The need of a competent, consecrated physician is paramount and the opportunity unbounded.

GENERAL STATEMENT

The deplorable effects of war are manifest in depleted ranks of Syrian workers, in ruined buildings, and deserted houses. This involves practically a new force of workers, American and Syrian, the rehabilitation of the entire community, and the infusion of new life energy and courage into school and church activities.

STATISTICS

STATIONS	Outstations	American Missionaries	Native Force	Churches and Groups	Self-supporting Churches	Communicants	Added during year	Catechumens	S. S. Membership	Field Contributions for Church Expenses and Missions	No. of Schools	Pupils in Schools	Hospitals	In-patients	Dispensaries	Out-patient Visits
Beirut.....	1	8	65	1	1	430	34	14	240	120,464	3	233	1	500		
Lebanon.....	34	15	61	9		787	48		1,255	34,679	36	1,525				
Tripoli.....	18	7	58	20		1,103	48	40	1,585	58,820	21	815	1	26	1	150
Sidon.....	28	8	55	36		864	25		843	60,023	21	867				
Aleppo.....		2														
Mardin.....		1														
										Plasters						
										282,986						
										Gold						
Totals, 1922.....	81	41	237	66	1	3,184	155	54	3,923	\$1,057	81	3,440	2	616	1	150
Totals, 1921.....	62	38	143	48	4	1,723	44	7	1,888	\$1,057	62	2,547	1	No medical rept		

WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

STATEMENT OF RECEIPTS AND DISBURSEMENTS MARCH 16, 1921 TO MARCH 15, 1922

Receipts:

District Receipts:	
New York District	388,945 63
North Pacific District	39,303 36
Northwest District	311,335 30
Occidental District	66,739 74
Philadelphia District	511,695 49
Southwest District	76,128 64
Total District Receipts	\$1,254,144 96
Other Receipts:	
Publication Fund	\$ 27,926 26
Annuities	86,371 34
Legacies	20,139 33
Relief Funds, Special Contributions, Sale of Securities, Income from Securi- ties, etc.	68,106 41
Total Receipts	\$1,405,688 89
Balance March 16, 1921	84,306 93
	<u>\$1,489,994 82</u>

Disbursements:

Assembly's Board for:	
Salaries	\$ 541,259 34
Station Work	116,964 58
Buildings	182,886 52
General Fund	212,461 77
Special Designations	7,069 50
Emergency Fund	\$1,080,980 71
Special Gifts to Missions	6,132 32
Publication Department Literature	\$ 27,519 26
Publication Department Expense	10,281 42
New Era Movement	
Jubilee Fund	
Medical and Educational	
Purchase of Securities and Interest	
Promotional Expenses	
Administrational Expenses	
Furniture and Fixtures	
Grants	
Budget Expense Advanced	
Traveling Expense Advanced	
Organization Expense	
Annuity Interest	
Library Expense and Miscellaneous Items	
Relief Funds	
Other Treasurers	
Total Disbursements	\$1,399,437 15
Balance March 16, 1922	90,557 67
	<u>\$1,489,994 82</u>

As the result of our audit of the accounts of the Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America for the year ended March 15, 1922, we hereby certify that in our opinion the above statement of Receipts and Disbursements correctly presents the activities of the Woman's Board on a Cash Basis for the year under review and that the closing Cash Balance was actually on deposit to the credit of the Board.

(Signed) WEST, FLINT & CO.,
Accountants and Auditors.

THE UNION FOREIGN MISSIONARY WORK OF THE PRESBYTERIAN CHURCH U. S. A.

The official minutes of the Assembly of the Presbyterian Church, U. S. A. contain no less than 22 reports and deliverances in the last 27 years, on various church phases of co-operation and unity.

The Board of Foreign Missions of our Church is working in co-operation with 31 Boards and Societies of other denominations in China, India, Chosen, Japan, Syria, Mexico, Philippines, Brazil, and Chile. This co-operation includes the union of various groups of Presbyterians, as in Chosen; the division of territory, as in the Philippines; the federation of Christian Churches as in Tsinanfu, China; the combination of all branches of the Presbyterian Church as in parts of China and India; and various other forms of Christian union. For instance, the withdrawal of one denomination, as the Anglicans from the Etah District in India; or an exchange of church members as in Chosen, where a large number of Presbyterian Koreans were turned over to the Methodists, and Methodist Koreans were turned over to the Presbyterian Churches. All these different forms tend to the advance of the Kingdom of Christ and consequently they react favorably upon the progress Christward of all denominations.

Special necessity for this union work is seen in educational institutions. The Presbyterian Board is in organic cooperation in 44 union educational institutions of all types and grades from kindergartens to post-graduate schools for many types of training—language schools, and schools for missionaries' children. It also cooperates in many union hospitals, in institutions for the alleviation of suffering, such as orphanages and leper asylums; in mission presses, and in many forms of Christian service.

Cooperating with the Presbyterian Board are the following: Canadian, New Zealand, Australian and Southern *Presbyterians*; American and English *Congregationalists*; Wesleyan, Canadian, Northern and Southern *Methodists*; English and Northern *Baptists*; Northern and Southern *Episcopalians*; The *Church Missionary Society*; *United Brethren*; *Disciples*; *Y. M. C. A.*; *Y. W. C. A.*; *United Evangelical*; *Reformed (Dutch)*; *China Inland Mission*; *London Missionary Society*; *Church of England Mission Society for the Propagation of the Gospel*; *Medical Missionary Association of London*; *Zenana Bible and Medical Mission*; *Church of England Zenana Mission*; *United Free Church of Scotland*; *Church of Christ in Japan*; *Friends*.

The following table presents the Institutions and the names of Boards with which the various Presbyterian missions cooperate, with the date of organization:

CHINA**SOUTH CHINA****CANTON CITY—1. Union Theological College**

Cooperating Boards:—Northern Canadian and New Zealand Presbyterian, American and English Congregationalist, Church Missionary Society, United Brethren and Wesleyan Methodist.

Date of Organisation, March, 1914.

2. Woman's Union Normal School

Cooperating Boards:—Northern and New Zealand Presbyterian, Congregationalist and United Brethren.

Date of Organisation, 1916.

3. Union Middle Boys' School

Cooperating Boards:—Church of Christ in China, United Brethren, American Congregationalists.

4. South China Union Bible School for Women

Cooperating Boards:—

5. Canton Hospital

Cooperating Boards:—China Medical Board, Canton Christian College, and five other Mission Boards at work in Canton.

6. Scott Union Language School**HUNAN****CHANGSHA—1. Union Theological Seminary**

Cooperating Boards:—Northern Presbyterian, United Evangelical, Reformed in U. S., China Inland Mission and Wesleyan Methodist.

Date of Organisation, 1914.

2. Union Girls' High School

Cooperating Boards:—Northern Presbyterian and United Evangelical Mission.

Date of Organisation, 1915.

WUCHANG—Union Normal School

Cooperating Boards:—Wesleyan, Protestant Episcopal, Northern Presbyterian.

CENTRAL CHINA**HANGCHOW—1. Hangchow Christian College**

Cooperating Boards:—Northern and Southern Presbyterian.

Date of Organisation, 1912.

2. Union Girls' School

Cooperating Boards:—Northern and Southern Presbyterian, Northern Baptist.

Date of Organisation, 1912.

NINGPO—1. Union Girls' School

Cooperating Boards:—Northern Baptist and Northern Presbyterian.

Date of Organisation, 1922.

3. Union Evangelistic Committee**SHANGHAI—1. Associated Mission Treasurer**

Cooperating Boards:—Northern and Southern Presbyterian, Northern and Southern Methodist, Methodist (Women), London Missionary Society and Northern Baptist.

2. Mission Building Bureau

Cooperating Boards:—Northern Presbyterian, Northern Methodist.

Date of Organisation, 1921.

KIANGAN**NANKING—1. University of Nanking.** Colleges of Arts, Science, Commerce, Agriculture, Hospital and Nurses' Training School, Language School, Middle School

Cooperating Boards:—Northern and Southern Presbyterian, Methodist, Northern Baptist and Disciples.

Date of Organisation, 1910.

2. Nanking Theological Seminary

Cooperating Boards:—Northern and Southern Presbyterian, Northern and Southern Methodist and Disciples.

Date of Organisation—Founded in 1904, opened, 1906.

3. Ginling College

Cooperating Boards:—Northern Presbyterian, Woman's Board (Northern Methodist), Southern Methodist, Northern Baptist and Disciples.

Date of Organisation, 1914.

4. Woman's Bible Teacher's Training School

Cooperating Boards:—Northern and Southern Presbyterian, Northern Baptist, Woman's Board (Northern Methodist), Southern Methodist and Disciples.

Date of Organisation, 1912.

NORTH CHINA**PAOTINGFU—Union Memorial Girls' School**

Cooperating Boards:—Northern Presbyterian and Congregationalist.

PEKING—1. Peking University. School of Arts, Science and Theology

Cooperating Boards:—Northern Presbyterian, Northern Methodist, American Congregationalist, London Missionary Society.

Date of Organisation, Charter granted, 1915.

2. Yenching College. Affiliated with Peking University.**3. North China Union Language School**

Cooperating Boards:—Northern Presbyterian, Northern Methodist, American and English Congregationalist, Y. M. C. A., Y. W. C. A., Church of England Mission, Commercial and Diplomatic bodies.

Date of Organisation, 1913.

4. Normal School

Cooperating:—Five Missions.

5. North China Union Bible Institute for Women

Cooperating Boards:—Northern Presbyterian, London Missionary Society, American Board.

Date of Organisation, 1905. As a distinct institution, 1915.

6. Union Girls' School—"Bridgeman Academy"

Cooperating Boards:—Northern Presbyterian, American Board.

Date of Organisation, 1902.

7. Peking Union Medical College

Cooperating Boards:—American Board, Northern Presbyterian, Northern Methodist, London Missionary Society, Society for the Propagation of the Gospel, Medical Missionary Association of London. These Boards are fully represented on the Board of Trustees. The work is supported by the China Medical Board.

Date of Organisation, 1908.

8. North China Union Medical College for Women

Cooperating Boards:—Northern Presbyterian, Woman's Board (Northern Methodist), American Board.

SHANTUNG**TSINAN—Shantung Christian University**

Cooperating Boards:—Northern, Southern and Canadian Presbyterian, English Baptist, London Missionary Society, Anglican and American Board, Church of England, English Wesleyan and Presbyterian.

Date of Organisation, 1904—Medical College, 1906.

CHOSEN**PYENGYANG—1. Union Christian College**

Cooperating Boards:—Northern, Southern and Australian Presbyterian.

Date of Organisation, 1906.

2. Union Theological Seminary

Cooperating Boards:—Northern, Southern, Canadian and Australian Presbyterian.

Date of Organisation, 1907.

3. Union Woman's Academy

Cooperating Boards:—Northern and Australian Presbyterian.

4. Union Hospital

Cooperating Boards:—Northern Methodist and Northern Presbyterian.

SEOUL—1. Chosen Christian College

Cooperating Boards:—Northern and Canadian, Presbyterian, Northern and Southern Methodist.

Date of Organisation, 1915.

2. Pierson Memorial Bible Institute

Cooperating Boards:—Northern and Canadian Presbyterian, Northern and Southern Methodist.

Date of Organisation, 1917.

3. Union Academy for Girls—a part of the Woman's Academy

Cooperating Boards:—Northern Presbyterian and Northern Methodist.

4. Severance Union Medical College and Hospital—Nurses' Training School, Memorial Hospital and Dispensary

Cooperating Boards:—Northern, Australian and Canadian Presbyterian, Northern and Southern Methodist, Society for the Propagation of the Gospel.

INDIA**PUNJAB****LAHORE—Kinnaird High School and College**

Cooperating Boards:—Northern Presbyterian and Zenana Bible and Medical Mission.

LUDHIANA—Woman's Christian Medical College

Cooperating Boards:—Northern and Canadian Presbyterian, Church of England Zenana Mission, Woman's Board (Northern Methodist), United Free Church of Scotland, Zenana Bible and Medical Mission, New Zealand Mission.

LUCKNOW—Isabella Thoburn College

Cooperating Boards:—Northern Presbyterian and Woman's Northern Methodist.

Date of Organisation, 1919.

JAPAN**TOKYO—1. Meiji Gakuin—(College and Seminary)**

Cooperating Boards:—Northern Presbyterian, Northern Baptist, Reformed (Dutch) Church of Christ in Japan.

Date of Organisation, 1886.

2. Woman's Christian College

Cooperating Boards:—Northern Presbyterian, Woman's Northern Methodist, Canadian Woman's Methodist, Woman's Baptist, Woman's Reformed (in America) and Disciples.

Date of Organisation—Board of Trustees, 1916, College opened 1918.

SHIMONOSEKI—Union Girls' School—(Sturges Seminary)

Cooperating Boards:—Northern Presbyterian, Reformed in America.

Date of Organization, 1915.

LATIN AMERICA**SOUTH BRAZIL****SAO PAULO—Evangelical University Federation**

Cooperating Boards:—Northern and Southern Presbyterian, Baptist, Episcopalian.

Date of Organization, 1914.

CAMPINAS—Union Theological Seminary

Cooperating Boards:—Northern and Southern Presbyterian.

CHILE**SANTIAGO—1. Union Theological Seminary**

Cooperating Boards:—Northern Presbyterian, Northern Methodist.

Date of Organization, 1914

2. Union Depository for Literature

Cooperating Boards:—Northern Presbyterian and Methodist.

CONCEPCION—"Heraldo Christiano" (Religious Paper)

Cooperating Boards:—Northern Presbyterian, Northern Methodist.

VALPARAISO—Union Normal School of Chile (Nurses and Deaconesses' Home)

Cooperating Boards:—Northern Presbyterian, Northern Methodist.

MEXICO**MEXICO CITY—1. Evangelical Seminary of Mexico**

Cooperating Boards:—Northern and Southern Presbyterian, Northern and Southern Methodist, Northern Baptist, Congregationalist, Disciples and Friends.

Date of Organization, 1917.

2. Mission Press

Cooperating Boards:—Northern Presbyterian, Northern Methodist.

Date of Organization, 1919.

PHILIPPINES**MANILA.—1. The Evangelical Union of the Philippines.**

Founded 1901. All missions at work in the Philippines, excepting the Episcopalian, which cooperates in many ways, and the Seventh Day Adventists.

2. Union Theological Seminary

Cooperating Boards:—Presbyterians, Methodists, United Brethren, Christians, American Congregationalists, Baptists.

3. Union College

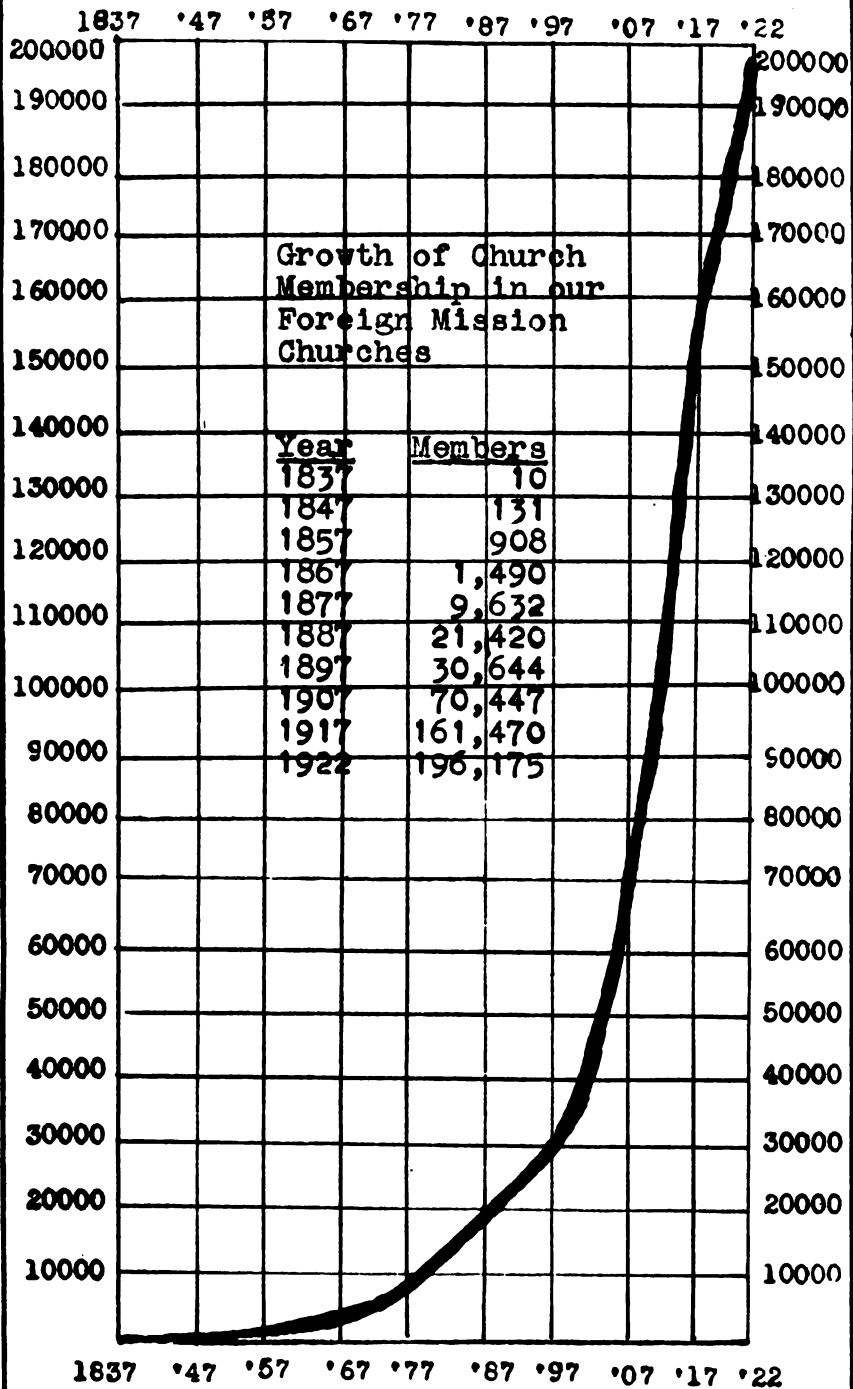
Cooperating Boards:—Same Missions as in Seminary.

4. Union Church of Manila. Date of Union, 1915.*Cooperating Boards:*—Methodists, Presbyterian.**ILOILO—1. Mission Hospital***Cooperating Boards:*—Presbyterians and Baptists.**2. Dunwoody Dormitory for Boys***Cooperating Boards:*—Presbyterians and Baptists.**DUMAGUETE—Visayan Bible Training School***Cooperating Boards:*—Congregationalists and Presbyterians.**United Church of Christ (Iglesia Evangelica)***Cooperating Boards:*—Presbyterians, Congregationalists, Eastern Visayas.**SYRIA****BEIRUT—1. Union Press****2. Union Language School —Suk-el-Gharb**

The Presbyterian Church North also cooperates with other Boards in
SCHOOLS FOR MISSIONARY CHILDREN, at the following
places:

TOKYO, Japan.**KULING**, China, with the Episcopal Church, North.**TENGHSIEN**, China, with the Congregationalist.**SHANGHAI**, China, Northern Baptist, Southern Episcopalian, Disciples,
International Y. M. C. A., and others.**SEOUL**, Chosen, with Northern Methodist.**PYENGYANG**, Chosen, with Northern Methodist.**KODAIKANAL**, India, with Reformed (Dutch) and American Board.**NANKING**, China, with Northern Methodist.

NOTE.—The Editor does not claim that this list is complete, but it is as
nearly so as could be determined at the present time—April, 1922. As will be
noted, some dates are lacking.



PRINTING		MEDICAL								
No. of Presses	Pages Printed during Year	No. of Hospitals	No. of Beds	No. of In-Patients	Dispensaries	Individual Out-Patients	Out-Patient Visits	United with Church from Hospital	Total Expenses	Receipts in Fees and Gifts
8	133,363,932	81	3,705	30,891	86	340,209	721,782	241	\$470,217	\$391,285
6	102,750,879	86	4,132	33,701	105	310,147	670,325	235	469,157	447,887
1	1,550,100	8	460	2,402	10	23,952	49,469	109	6,877	6,195
1	95,630,815	2	47	554	2	4,538	18,170	1	4,173	4,282
		3	230	2,549	4	3,327	17,174	.....	15,173	13,157
		4	308	3,069	5	16,861	41,765	.....	20,543	16,897
		4	198	2,728	4	38,920	24,122	.....	32,753	17,224
		6	268	2,565	6	21,721	62,098	.....	19,943	16,868
		12	381	3,005	13	38,529	105,123	.....	32,072	25,273
		5	841	2,395	4	17,586	47,990	30	46,426	47,950
1	95,630,815	38	2,273	16,865	38	141,482	316,442	31	171,083	141,651
		8	306	2,982	6	43,250	95,841	61	94,413	95,408
		1	16		1					
		1	60	840	4	8,641	17,544	3	5,455	1,802
		2	73	1,330	4	21,458	49,072	.....	6,416	3,670
		6	295	3,849	13	33,880	76,935	.....	69,077	76,104
		10	444	6,019	22	63,979	143,551	3	80,948	81,576
		1	5		1		9,196	.....	4,989	6,490
					2					1,500
		1	4	20	1	1,500			400	141
										5,143
										1,105
		2	9	20	4	1,500	9,196	.....	5,389	14,379
		5	138	579	5	12,799	27,579	.....	18,147	13,364
		1	35	126	1	**		2	3,058	4,647
		6	173	705	6	12,799	27,579	2	21,205	18,011
2	519,495	3	106	2,012	3	6,389	15,135	.....	37,659	38,374
1	5,050,469	11	266	2,070	15	16,646	13,112	29	35,795	36,367
1 *		2	95	616	1	150	.....	.....	15,788	15,926

the statistics for these churches are presented.

given in Syria. Scripture portions, 47,500. Other books, 17,350. **No report.

Records not available.

REPORT OF THE TREASURER

OF THE

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

The Board of Foreign Missions presents its financial summary for the year 1921-22 as follows:

Total receipts and credits\$4,070,722.51
Total appropriations 4,001,682.72

This surplus of \$69,039.79 has been applied on the deficit, reducing it from \$195,638.23 to \$126,598.44.

The fiscal improvement over the condition as of April 1st, 1919, when the deficit, due to the War, stood at \$620,000.00, is striking.

Total receipts from the Living Sources show a falling off from the preceding year of more than \$400,000.00, \$130,683.58 of which decrease was in gifts for the Board's regular work and the balance in gifts for property and equipment, a result which will not cause surprise in view of economic conditions prevailing during the year.

The total cost of the work has been less by \$360,000.00 for the year just closed, largely attributable to the reduced cost of foreign exchange.

A comparative statement of donations for two years follows:

Statement of Receipts applicable to the Board's Regular Budget, from April 1, 1921 to March 31, 1922 (12 months of fiscal year)

	Churches	Sabbath Schools	Legacies	Individuals, etc.	Woman's Board and Y. P. Organizations	Total
1922	\$ 1,776,089.47	\$115,576.51	\$125,000.00	\$187,714.34	\$393,774.06	\$3,098,154.38
1921	1,959,337.41	120,200.06	125,000.00	194,579.31	*825,923.89	3,225,040.67
Increase.....					67,850.17	
Decrease.....	183,247.94	4,623.55		6,864.97		126,886.29

* Revised figures of donations from the Woman's Board are used in this statement. Some adjustments were made during the year just closed at the request of the Woman's Board which altered certain schedules, but which did not involve any reduction in the total amounts contributed by the Women's Societies.

Statement of Special Gifts Covered by Special Appropriations from April 1, 1921 to March 31, 1922 (12 months of fiscal year)

	Churches	Sabbath Schools	Legacies	Individuals, etc	Woman's Board and Y. P. Organizations	Total
1922	\$107,935.42	\$69,158.43	\$13,217.81	\$191,531.18	\$442,800.53	\$824,643.37
1921	115,622.31	118,613.53	14,500.00	109,082.01	772,686.14	1,130,503.99
Increase.....				82,449.17		
Decrease.....	7,686.89	49,455.10	1,282.19		329,885.61	305,860.62

Statement of Total Receipts, April 1, 1921 to March 31, 1922 (12 months of fiscal year)

	Churches	Sabbath Schools	Legacies	Individuals, etc.	Woman's Board and Y. P. Organizations	Total
1922	\$1,884,024.89	\$184,734.94	\$138,217.81	\$379,245.52	\$1,336,574.59	\$3,922,797.75
1921	2,074,959.72	238,813.59	139,500.00	303,661.32	1,598,610.03	4,355,544.66
Increase.....				75,584.20		
Decrease.....	190,934.83	54,078.65	1,282.19		262,035.44	432,746.91

Friends of the work will be interested in the foregoing tables and will be careful to note the differences in them. The first table gives a comparison of the *regular gifts* from the various sources, that is, gifts that are made for the support of the current work to cover regular appropriations to the Missions. The second table, as will be seen by the heading, gives a comparison of the special gifts of the year, that is, gifts that cannot be applied toward the regular appropriations to take care of the budget, but are given for special purposes, largely for property and equipment. The third table combines the gifts from all of the various sources and for all objects both regular work and property and equipment. It will be noted that the gifts from all the sources decreased during the year just past excepting the gifts from individual donors. It is quite remarkable that even in this year of uncertain and depressed business, individuals have given \$71,000.00 more than they gave the preceding year. The total decrease from all the sources it will be noted amounts to about \$437,000.00 and the general economic conditions throughout the country easily account for this decrease.

The total appropriations made by the Board for two years are as follows:

Total appropriations 1920-21	\$4,366,000.00
Total appropriations 1921-22	4,001,700.00
Decrease	\$364,300.00

This decrease in the appropriations for the year just past is accounted for by the fact that foreign exchange costs much less owing to the fall in the price of silver.

DIVISION OF APPROPRIATIONS FOR 1921-22

Original Appropriations (made at the beginning of the year)	\$2,899,939.15
Emergency and Added Appropriations	277,100.20
Special Appropriations (representing special gifts)	824,643.37

All property and equipment appropriations come under the head of Special Appropriations. The Emergency and Added Appropriations must be made from time to time to cover special furloughs, health emergencies and other special items.

The total contributions from what are called Living Sources for the past ten years, including the year just closed, have been as follows:

1913	\$1,234,698.42
1914	1,407,872.77
1915	1,602,739.01
1916	1,511,700.75
1917	1,604,071.83
1918	1,901,187.68
1919	1,742,289.12
1920	2,913,770.55
1921	4,216,044.66
1922	3,784,579.94

LEGACIES

In accordance with the practice which has now been established for a number of years the Board has applied toward the regular work \$125,000.00 of undesignated legacies. A further amount of legacies specially designated has been appropriated during the year. The balance of legacy receipts has been transferred to the Educational Endowment Fund established in 1911 with an initial amount taken from the legacy of Mr. John S. Kennedy. The use of legacy monies during the past year, therefore, may be stated as follows:

Used in the work during the year	\$146,754.98
Transferred to Educational Endowment Fund	206,327.97

Total receipts of legacies for the year 1921-22\$353,082.95

THE WELSH CHURCHES (U. S. A.)

The second year of union with the Welsh Churches has proceeded happily. These Churches have contributed toward the foreign work of the Board as follows:

Churches	*\$7,624.25
Individuals	1,540.04
<hr/>	
Total	\$9,164.29

*The amount received from Churches includes donations from Women's Societies and Sunday Schools.

INCOME FROM SECURITIES AND CASH DEPOSITS

The net amount credited to the work and applied toward the budget as income from securities, etc., this year is \$138,978.11. A comparative statement showing receipts from these sources for a period of twenty years will be found in Schedule 6.

OTHER RECEIPTS AND CREDITS

A number of items from Exchange Account, Premium Account, profits from real estate, unused Mission Field Receipts, etc., all of an uncertain character, from year to year may be found under Schedule 2.

TOTAL RECEIPTS AND CREDITS FOR THE WORK

1921-22 Total Gifts, Legacies, Income, Credits	\$4,070,722.51
1920-21 Total Gifts, Legacies, Income, Credits	4,633,534.70

It will be seen that this past year shows total receipts and credits of \$562,812.19 less than the year before.

PROFITS FROM PRESBYTERIAN BUILDING 1921-22

The profits from the operation of the Presbyterian Building, where the Board's offices are located, have been approximately \$4,000.00. If the rent of the Board's offices is figured in at \$12,-500.00 per floor it will be found that the Board has realized approximately 4% on its cost of the property.

THE WOMAN'S NATIONAL BOARD

The first full year of the unified Woman's National Board has been completed and has been marked by admirable efficiency and power in the working of the organization. The constituency of the Woman's National Board has been as loyal as usual, forwarding about \$1,400,000.00 to the Assembly's Board through their own headquarters, the Woman's National Board. Not only does the Assembly's Board depend in a very vital way upon the Woman's National Board for about one-third of the resources which it must have for use in the work each year, but in case of urgent and special need the Woman's Board is ever ready and loyal with its practical help. The officers of the Woman's National Board are members of the Executive Council of the Assembly's Board, and in this way take part in the general administration of the work.

EVANGELISTIC EXPANSION FUND

There was left in this Fund the sum of \$8,537.17 out of the \$760,000.00 set aside in 1911 from the bequest of Mr. John S. Kennedy. This whole sum has now been used in extending the evangelistic work in all the Missions. The Church must provide approximately \$75,000.00 a year for this particular line of expansion if consistent progress in this direction is to be maintained.

EDUCATIONAL ENDOWMENT FUND

The nucleus of this Fund was also established out of the bequest of Mr. John S. Kennedy. It has been strengthened from year to year by legacy receipts until it now holds \$2,044,604.60. The income from this Fund is used by the Missions in higher educational work, particularly in the training of the ministry on the field.

RESERVE BANKING FUND

The sum of \$207,000.00 was also set aside out of the Kennedy bequest as a reserve banking fund. It was designed that the income from this Fund should cover interest charges on money borrowed during the year. The income amounts approximately to \$10,000.00 a year and the interest during the past year has amounted to \$6,378.71. The Board is obliged to borrow at times as much as \$300,000.00 or \$400,000.00. When Churches learn to take up their collections regularly throughout the year in accordance with a budget system, and when Church Treasurers make remittances promptly to the Board, these borrowings will not be necessary and the money now devoted to interest charges can be used in the work.

ENDOWMENT FUNDS

The Permanent Endowment Funds now stand at \$2,700,688.49, having been increased during the year by the sum of \$264,874.10. The income from these Funds is applied toward the regular appropriations used by the Missions.

The Special Endowment Funds amount to \$1,130,862.24, having been increased during the year by \$22,568.76. Many of these Funds have been established as Memorials, the income from them being applied to some special form of work on the field.

SECURITIES OWNED BY THE BOARD

The Securities belonging to the Board representing investments of Endowment Funds and of Special Gift Agreements, or Annuity monies, and including gifts of securities, these to be used as a basis for Endowment Funds, amount to \$4,458,873.12. This includes the increase during the year of \$271,142.50.

OTHER ASSETS OR GIFTS

The Board holds in an account called Securities Unacknowledged certain bonds, notes, real estate, etc., which cannot be acknowledged as gifts until converted into cash, for the value of these is largely problematical. These assets will be sold as soon as this can be done to the advantage of the Board, when the proceeds will be credited into the regular work. This account now totals \$324,180.53.

SPECIAL GIFT AGREEMENTS OR ANNUITIES

Special Gift Agreements or Annuities entered into by the Board with donors during the year amount to \$145,314.55. Agreements which have lapsed during the year have amounted to \$31,801.00. At the termination of the Agreement, when the annuitant dies, the proceeds are turned into the regular work of the Board.

ADMINISTRATIVE COST

The cost of administration may be divided into three categories:

- | | |
|--|--------------|
| (1) Office expenditures in New York. This cost has been 3.9% of the total receipts for the year, or | \$160,967.73 |
| (2) Promotional and other expenditures such as publishing of the Annual Report, etc. 3.6% of the total receipts for the year, or | 147,347.46 |
| (3) Amounts paid to the New Era Movement by order of the General Assembly 2.4% of the total receipts, or | 98,454.00 |
| | <hr/> |
| Total, 9.9% of the total receipts | \$406,769.19 |

The total cost of Foreign Board administration alone, without regard to payments made to the New Era Movement has been \$308,315.19 or 7.5 per cent of the total receipts for the year.

THE SCHEDULES

Those interested in the various financial exhibits of the Board will note that the various Schedules present informing matter.

THE AUDIT

The accounts of the Board for the year have been audited by Messrs. Patterson, Teele and Dennis of New York and a copy of their certificate follows.

Respectfully submitted,

DWIGHT H. DAY, Treasurer

PATTERSON, TEELE AND DENNIS

ACCOUNTANTS AND AUDITORS

New York and Boston

120 BROADWAY, NEW YORK, May 19, 1922.

MR. WM. E. STIGER, Chairman Finance Committee, Board of Foreign Missions, New York.

SIR:—

We have examined the accounts of the Treasurer of your Board for the year ending March 31, 1922.

The cash and securities have been verified, either by actual count or evidence of deposit, and found in accord with the book records.

We have verified the total receipts for the year, as shown by the carbon copies of receipts, and have ascertained that all moneys so shown have been properly accounted for.

The statements of disbursements by the Siam Treasurer for the fiscal year ended March 31st, 1921, have not been received in New York at this date, and, of course, the statements from all the Field Treasurers covering the year ended March 31st, 1922 could not have been received by this date, consequently the mission balances and some other accounts shown by the Balance Sheet are subject to change, according as expenditures have been more or less than the appropriations for the past year, and the deficit will also be changed accordingly.

We have verified the Balance Sheet, herewith, with the books and accounts, and, subject to the foregoing statement, the Balance Sheet in our opinion, presents the correct financial position of the Board.

Respectfully submitted,

**PATTERSON, TEELE AND DENNIS,
Accountants and Auditors.**

THE BOARD OF FOREIGN MISSIONS OF

SCHEDULE

BALANCE

MARCH

CURRENT ASSETS

Cash.....	\$1,121,968 46
Due from Individuals and Organizations.....	22,164 80
Rents Due and Unpaid Presbyterian Building	2,340 00

Total Current Assets..... **\$1,146,473 26**

ADVANCES AND UNADJUSTED BALANCES

Unadjusted Balances at Missions at March 31, 1922.....	\$147,587 86
Advances to Missionaries for Traveling Expenses (to be adjusted).....	53,329 57
Advances to Sundry Institutions.....	44,157 23
Advances for Legal Expenses in Unsettled Estates (to be refunded).....	5,298 72
Missionaries' Home Allowance, Travel, etc., (unadjusted balances).....	5,509 03
Inventory of Stationery, Leaflets, Books and Maps, etc.....	11,426 75
Unexpired Insurance Premiums, Presbyterian Building.....	2,879 71

Total Advances and Unadjusted Balances **\$270,188 87**

INVESTED ASSETS

Investment Securities, as per Schedule No. 9.	\$4,458,873 12
General Assembly Certificates of Indebtedness covering Inter-Church Loan....	245,900 00
Securities and Unsold Real Estate, unacknowledged as Donations until converted into Cash, as per Schedule No. 10 (per contra).....	324,180 53
Permanent Real Estate Investments:	
Presbyterian Building (half interest).....	\$895,018 98
5 West 20th Street Property (half interest).....	46,184 81
	941,203 79
Furniture and Fixtures (per contra).....	6,574 44

Total Invested Assets..... **\$5,976,731 88**

Deficit at Close of Year March 31, 1922
(Schedule No. 2)..... **\$ 126,598 44**

Grand Total..... **\$7,519,992 45**

THE PRESBYTERIAN CHURCH IN THE U. S. A.

No. 1

SHEET

31st, 1922

CURRENT LIABILITIES

Outstanding Bills of Exchange.....	\$817,410 63
Unpaid Certificates of Credit (Chiefly Syrian and Persian).....	114,682 91
Special Funds and Amounts on Deposit, etc..	249,337 09
Loan to provide Board's share of Inter-Church Debt, as authorized by General Assembly.....	245,900 00
Unexpended Appropriations for Travel and Outfit.....	36,037 82
Accrued Interest on Special Gifts Invested in Presbyterian Building.....	187 00
Accrued Taxes and Water Rates.....	4,221 88
Total Current Liabilities.....	\$1,467,777 33

OTHER LIABILITIES

Permanent Endowment Funds, as per Schedule No. 11.....	\$2,700,688 49
Special Endowment Funds, as per Schedule No. 12.....	1,130,862 24
Special Gift Agreements, on which Interest is Paid.....	841,369 20
Unacknowledged Receipts (per contra).....	324,180 53
Funds, etc. Invested in Presbyterian Building and 20th St. Property:	
Donations bearing no Interest.....	\$620,923 91
Interest-bearing Gifts, as per Schedule No. 13...	47,125 00
Board's Reserve Funds...	273,154 88
	<hr/>
	941,203 79
Reserve for Depreciation Presbyterian Building.....	71,450 11
Board's Reserve Funds Invested in Furniture and Fixtures (per contra).....	6,574 44
Emergency Exchange for Salaries and Native Work in China, Persia and Syria.....	35,886 32
Total Other Liabilities.....	\$6,052,215 12
Grand Total.....	\$7,519,992 45

THE BOARD OF FOREIGN MISSIONS
SCHEDULE 2
STATEMENT OF RECEIPTS AND EXPENDITURES
FOR YEAR ENDED MARCH 31, 1922

RECEIPTS AND CREDITS

RECEIPTS FROM DONATIONS:

Churches.....	\$1,884,024	89
Sabbath-schools.....	184,734	94
Women's Boards.....	1,200,238	33
Young People's Societies.....	136,336	26
Total from Four Sources.....	<u>\$3,405,334</u>	<u>42</u>
Individuals.....		379,245 52
Legacies { Ordinary.....	\$138,217	81
{ Kennedy Expansion Fund.....	8,537	17
		<u>146,754 98</u>
Total Donations.....		<u>\$3,931,334 92</u>

OTHER CREDITS:

Net Income from Securities and Cash		
Deposits.....	\$238,353	69
Less Int. on Special Gift		
Agreements.....	\$41,497	15
Less Int. on Special Endow-		
ment Funds.....	51,499	72
Less Int. on Loans for Cur-		
rent Work.....	<u>6,378 71</u>	<u>99,375 58</u>
Net Income.....		\$138,978 11
Balance of Mission Field Receipts and Field Sav-		
ings.....		26,940 08
Profit from operating Presbyterian		
Building.....	\$3,869	20
Less Reserved for Depreciation.....	<u>3,869</u>	<u>20</u>
Profit from operating 5 West 20th		
Street Property.....		972 79
Premium Account.....		531 35
Net Credit of Adjustment of other years.....		3,085 17
		<u>\$170,507 50</u>
Less Exchange.....		<u>31,119 91</u>
Total Other Credits.....		139,387 59
Total Credits for Year.....		<u>\$4,070,722 51</u>

EXPENDITURES

Appropriations April 1, 1921, for work of the year		
1921-22.....	\$2,899,939	15
Appropriations added during the year.....	277,100	20
Special Appropriations covered by Special Gifts.....	<u>824,643 37</u>	
Total Appropriations for year.....		<u>\$4,001,682 72</u>
Surplus for the year.....		<u>\$69,039 79</u>

DEFICIT ACCOUNT

Deficit reported April 1, 1921.....	\$112,879	73
*Adjustment of Woman's Board Receipts	83,088	50
	<u>\$195,968 23</u>	
Received during the year.....	330	00
Net Original Deficit.....	<u>\$195,638 23</u>	
Surplus 1921-22.....	<u>69,039 79</u>	
Deficit March 31, 1922.....	<u>\$126,598 44</u>	

* After closing the books for the year 1921-22 it was discovered that of the amount remitted by the Woman's Board for the general budget, \$83,088.50 should have been designated for special building objects and adjustment was made accordingly.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 3

ANALYSIS OF DISBURSEMENTS, NEW YORK OFFICE

FOR YEAR ENDED MARCH 31, 1921

ADMINISTRATIVE EXPENSES:

Salaries of Executive Officers (6).....	\$44,620 83	
Salaries of Associate Secretaries (5) Associate Treasurer (1).....	18,882 83	
Treasurer's Clerks, viz., Office Manager (1); Adjusters (2); Cashier, (1); Book Keepers, (2); Accountant, (1); Clerks, (12); Stenographers, (10)	42,190 69	
Secretaries' Stenographers, (30); Clerks, (22).....	29,885 89	
Temporary Clerks.....	1,000 00	
Postage.....	3,024 03	
Bank Charges (out of town checks).....	690 35	
Books and Stationery.....	2,099 96	
Printing.....	4,359 42	
Office Supplies and Furnishings.....	5,939 54	
Telephone Service, Cables and Telegrams.....	1,915 77	
Carfares, Express Charges, etc.....	84 09	
Repairs and Care of Equipment.....	3,351 14	
Audit of Accounts.....	1,000 00	
Miscellaneous, Surety Bonds, Safety Box, etc.....	1,923 19	
Total Administrative Expenses.....		\$160,967 73
Per cent of Total Receipts, 3.9		

OTHER NEW YORK DISBURSEMENTS:

Travel.....	\$6,562 49	
Foreign Missionary Library.....	3,850 00	
Literature Department:		
Leaflets, Printing, Distribution and Clerk Hire.....	9,429 23	
Lantern Slide Department.....	10,850 00	
Assistant Secretaries in Home Dept:		
Educational Secretary—		
Salary.....	\$5,000 00	
Salary—Associate Secretary.....	3,150 00	
Expenses.....	11,203 88	
Christmas and Easter Programmes.....	19,353 88	
Secretary for Specific Work—		
Salary.....	\$5,000 00	
Expenses.....	18,573 64	
Central District Secretary—		
Salary.....	\$5,000 00	
Expenses.....	6,200 00	
Southern District Secretary—		
Salary.....	\$5,000 00	
Salary Associate Secretary.....	5,000 00	
Expenses.....	6,647 44	
Western District Secretary—		
Salary.....	\$5,000 00	
Expenses.....	2,907 85	
84th Annual Report.....	5,603 30	
Special Advertising.....	1,394 87	
General Assembly (including exhibit).....	2,864 46	
Special Annuity Agreement.....	600 00	
Dr. T. H. P. Sailer's Work (for Missionary Efficiency).....	1,471 03	
"All the World".....	8,680 29	
Orphans of Missionaries.....	3,947 56	
Miscellaneous Items Administration.....	1,399 47	
Medical Secretary, Special.....	109 23	
Total other Disbursements.....		147,347 46
Per cent of Total Receipts, 3.6		
Total Administrative and other New York Disbursements.....		\$308,315 19
Per cent of Total Receipts, 7.5		
Foreign Board's proportion of cost of New Era Movement.....		98,454 00
Per cent of Total Receipts, 2.4		
Total Disbursements, New York Office.....		\$406,769 19
Per cent of Total Receipts, 9.9		

THE BOARD OF FOREIGN MISSIONS
SCHEDULE 4
APPROPRIATIONS AND DISBURSEMENTS
FOR YEAR ENDED MARCH 31, 1922

Missions		
WEST AFRICA.....		\$104,597 21
CHINA:		
Central China.....	\$212,413 13	
Hainan.....	65,246 83	
Hunan.....	123,594 29	
Klangan.....	143,409 19	
North China.....	168,938 07	
South China.....	196,587 32	
Shantung.....	270,986 19	
		1,181,175 02
CHINESE, JAPANESE AND KOREANS IN U. S.....		39,607 22
GUATEMALA.....		30,532 97
INDIA:		
Assam.....	\$8,133 41	
North India.....	213,203 40	
Punjab.....	194,040 18	
Western India.....	122,479 42	
		537,856 41
JAPAN.....		242,434 01
CHOSEN (KOREA).....		347,530 55
MEXICO.....		101,610 72
PERSIA:		
East Persia.....	\$132,634 57	
West Persia.....	111,711 11	
		244,345 68
PHILIPPINE ISLANDS.....		137,618 78
SIAM.....		196,911 60
SOUTH AMERICA:		
Brazil.....		
Central Brazil.....	\$22,044 45	
South Brazil.....	33,540 37	
Chile.....	53,907 87	
Colombia.....	51,493 09	
Venezuela.....	12,336 88	
		173,322 66
SYRIA.....		159,986 28
SPECIAL APPROPRIATIONS:		
Co-operative Work.....	\$16,701 16	
Conference New Missionaries.....	8,225 17	
West Africa Trip.....	1,482 23	
International Review of Missions.....	375 00	
		26,783 56
Net cost of Purchasing and Shipping Department.....		10,600 86
DISBURSEMENTS by New York Office (Schedule 3).....		406,769 19
Grand Total Appropriations.....		\$4,001,682 72

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 5

APPROPRIATIONS BY CLASSES

Class	1. Missionaries' Salaries.....	\$1,138,314	25
"	2. Missionaries' Home Allowance, Travel, etc.....	561,860	13
"	3. New Missionaries' Outfit, Travel, etc.....	125,810	67
"	4. Evangelistic, Native Workers and Itineration.....	326,296	27
"	5. Educational.....	355,722	44
"	6. Hospitals and Dispensaries.....	89,622	14
"	7. Property in use, Rents, Repairs, etc.....	109,279	09
"	8. Land, Buildings and Equipment.....	715,630	29
"	9. Mission Expenses.....	126,586	55
"	10. Mission Press.....	8,406	38
		\$3,557,529	11
	Special Appropriations (Schedule 4).....	\$ 26,783	56
	Net Cost of Purchasing and Shipping Department.....	10,600	86
	Disbursements by New York Office (Schedule 3).....	406,769	19
	Grand Total Appropriations.....	\$4,001,682	72

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 6

CONDENSED ANALYSIS OF RECEIPTS

Fiscal Year Ending	Churches	Sabbath Schools	Women's Boards Exclusive of Y. P. Societies	Young People's Societies	Legacies	Miscellaneous Donations (Individuals)	Income	Other Credits Except Income	Total Annual Receipts
April 30, 1903	\$ 349,185 78	\$ 45,853 50	\$ 307,663 74	\$ 47,175 02	\$ 164,096 88	\$ 135,865 08	\$ 14,278 83	\$ 19,690 37	\$ 1,083,809 20
" " 1904	366,513 42	49,727 47	303,543 34	51,409 59	114,671 10	147,931 29	19,667 43	13,801 58	1,067,265 22
" " 1905	412,531 01	47,176 28	337,197 89	49,808 68	163,784 66	151,419 89	17,488 76	10,352 14	1,189,759 40
" " 1906	485,653 71	50,489 25	326,372 72	45,792 35	91,370 43	145,551 89	15,455 64	11,181 77	1,171,867 76
" " 1907	495,776 16	51,470 34	352,146 78	38,704 38	101,317 15	187,363 28	35,887 54	5,391 68	1,268,057 31
" " 1908	586,923 78	64,401 21	338,773 23	41,947 66	69,576 77	212,590 86	29,122 20	3,328 59	1,346,664 30
" " 1909	612,285 49	72,377 02	394,259 26	41,677 60	124,466 34	252,095 06	32,606 78	7,091 82	1,526,859 37
March 31, 1910	611,360 63	67,649 91	391,168 61	40,650 92	108,096 00	174,486 52	33,507 52	30,750 79	1,457,660 90
" " 1911	693,555 33	70,617 52	378,718 64	39,253 46	221,613 64	228,308 71	56,157 92	30,301 24	1,718,526 46
" " 1912	684,447 45	76,410 34	596,488 39	40,451 60	1,007,029 14	276,017 64	161,350 86	35,649 54	2,877,844 96
" " 1913	706,251 16	82,228 50	410,103 82	36,114 94	244,361 05	238,711 25	160,284 19	9,288 06	1,887,342 97
" " 1914	739,039 49	78,906 16	553,988 08	35,939 04	312,458 82	286,592 90	148,365 98	15,969 61	2,171,260 08
" " 1915	903,048 10	83,164 36	585,605 28	30,921 27	245,105 81	303,902 93	99,289 78	35,782 20	2,286,819 73
" " 1916	869,759 99	82,878 23	495,424 73	63,633 80	214,942 21	374,352 46	114,566 30	71,837 09	2,287,394 81
" " 1917	915,591 78	91,183 84	531,070 13	66,226 08	232,891 18	435,987 36	127,934 59	63,372 74	2,464,257 70
" " 1918	1,104,544 02	100,518 10	625,985 44	70,140 12	214,815 28	490,119 22	132,013 80	41,885 82	2,779,521 80
" " 1919	1,033,567 24	101,311 94	556,572 82	50,837 12	268,799 74	425,241 77	135,999 25	11,105 01	2,583,434 89
" " 1920	1,900,530 92	183,099 54	782,431 44	47,800 65	206,610 99	397,808 74	124,222 13	76,272 01	3,718,776 42
" " 1921	2,074,959 72	238,813 59	*1,571,451 87	27,158 16	214,500 00	303,661 32	119,901 54	.....	*4,550,446 20
" " 1922	1,884,024 89	184,734 94	1,200,238 33	136,336 26	146,754 98	379,245 52	138,978 11	409 48	4,070,722 51
Total for 20 yrs.	\$17,429,550 16	\$1,823,012 04	\$11,029,204 54	\$1,001,978 70	\$4,467,252 17	\$5,547,253 69	\$1,717,079 15	\$492,961 54	\$43,508,291 99

"Income," since the year 1907, has included profits from operating, Presbyterian Building and 5 West 20th St. Property, and beginning with 1915, is decreased by the amount paid as interest on Special Endowment funds and on Special Gift Agreements.

The unusual increase in Legacies in 1913 was due to \$331,667.77 received from the John S. Kennedy Fund and appropriated that year for buildings and new property.

Previous to 1909 certain credits arising from adjustments and included in Schedule 7 were not considered as belonging in this schedule; but since that date the totals of the two schedules have been made identical.

* See note on Schedule 7.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 7

COMPARATIVE STATEMENT OF RECEIPTS AND DISBURSEMENTS FROM MAY 1, 1902 TO MARCH 31, 1922

Year	Total Donations For Current Year, Per Schedule 2.	Income Credits from Cancelled Appropriations Etc., Less Charges for Other Years	Total Receipts	Disbursements	Deficit for Year	Surplus for Year	Net of Amounts Specially Contributed for Deficit, Etc.	Balance at close of Fiscal Year	
								Deficit	Surplus
Bal. brought over from 1902									
Year ending April 30, 1903	\$ 1,083,809 20	\$ 31,324 14	\$ 1,115,133 34	\$ 1,115,364 97	\$ *231 63		\$ 1,291 58		\$ 1,059 93
" " 1904	1,067,265 22	64,245 48	1,131,510 70	1,173,261 02	41,750 32		5,569 73	\$ 40,690 39	
" " 1905	1,189,759 40	8,028 88	1,197,788 28	1,201,430 60	3,642 32		382 27	38,762 98	
" " 1906	1,171,867 76	10,648 35	1,182,516 11	1,255,054 11	72,538 00	749 37	18,022 69	110,918 71	
" " 1907	1,268,057 31	8,690 54	1,276,747 85	1,275,998 48			29,166 93	92,146 65	
" " 1908	1,346,684 30	600 90	1,347,285 20	1,455,017 03	107,751 83		41,623 78	170,731 55	
" " 1909	1,467,160 77	39,698 60	1,526,859 37	1,503,232 60			767 61	105,481 00	
March 31, 1910	1,393,402 59	64,258 21	1,457,660 80	1,411,613 34				58,665 93	
" " 1911	1,632,067 30	86,459 16	1,718,526 46	1,698,523 02				38,662 49	
" " 1912	2,680,844 56	197,000 40	2,877,844 96	2,782,768 64			7 75		56,421 58
" " 1913	1,717,770 72	169,572 25	1,887,342 97	1,952,644 55	65,301 58				
" " 1914	2,006,924 49	164,335 59	2,171,260 08	2,398,108 66	226,848 58				
" " 1915	2,151,747 75	135,071 98	2,286,819 73	2,256,334 37					
" " 1916	2,100,991 42	186,403 39	2,287,394 81	2,255,918 29			160,651 31	292,150 16	
" " 1917	2,272,950 37	191,307 33	2,464,257 70	2,625,369 03	61,111 33		19,478 23	50,058 74	
" " 1918	2,606,122 18	173,399 62	2,779,521 80	2,774,765 71			14,803 07	96,367 00	
" " 1919	2,436,330 63	147,104 26	2,583,434 89	3,112,834 23	529,399 34		4,756 09	91,163 66	
" " 1920	3,518,282 28	200,494 14	3,718,776 42	3,639,370 13			25 00	620,538 00	
" " 1921	14,430,544 66	119,901 54	14,550,446 20	4,365,884 85			160,452 13	380,679 58	
" " 1922	3,931,334 92	139,387 59	4,070,722 51	4,001,682 72			150 00	119,968 23	
Total from Year 1903.....	\$41,493,897 83	\$2,137,932 35	\$43,631,830 18	\$44,155,176 35			\$453,169 31		

* The deficit for the year, due to transfer of amounts to general reserve fund.

To prove the "balance at close of the fiscal year," it is necessary to add to the total of receipts as given, the amount contributed for deficits plus balance at close of previous year and to deduct the surplus of 1912, \$66,421.58, which was not applied to succeeding deficits, but was added to Board's Educational Endowment Fund.

NOTE.—The unusual amounts quoted for 1912 include the receipt and appropriation of \$31,657.77 from the John S. Kennedy Building Fund.
 † After close of year ending March 31, 1922, it was found that an error had been made in the amount received from the Woman's Board by which \$33,083.50 donated for special building objects had been included in the receipts for the regular budget. The necessary adjustment made the deficit at the end of the year \$195,968.23 instead of \$112,879.72.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 8

OPERATING ACCOUNT OF THE PRESBYTERIAN BUILDING

(THE BOARD OF FOREIGN MISSIONS PROPORTION ONLY)

	TOTAL	3 Mos. 1922	YEAR									
			1921	1920	1919	1918	1917	1916	1915	Prior 1915		
Rents.....	\$1,576,271 46	\$21,543 47	\$85,297 71	\$74,072 57	\$62,271 03	\$53,976 49	\$50,600 43	\$50,319 55	\$53,446 25	\$1,124,743 96		
Expenses.....	950,079 73	13,523 59	56,315 95	54,823 23	42,838 92	44,222 24	35,874 94	33,280 10	33,308 24	635,892 52		
Net Income.....	\$626,191 73	\$8,019 88	\$28,981 76	\$19,249 34	\$19,432 11	\$9,754 25	\$14,725 49	\$17,039 45	\$20,138 01	\$488,851 44		
Deduction from In- come.....												
Interest.....	\$274,085 87	\$471 25	\$1,890 00	\$1,905 00	\$1,905 00	\$1,905 00	\$1,905 00	\$1,905 00	\$1,977 96	\$260,221 66		
Insurance.....	26,147 18	520 64	1,979 25	1,647 35	1,518 81	1,391 91	1,389 68	1,575 90	1,953 89	14,169 75		
Bad Debts.....	17,150 38	124 89	88 50	424 34	143 34	225 93	780 42	1,232 92	789 42	13,390 62		
Expenses Refund- ing Debt.....	1,465 88									1,465 88		
Rent of Rooms Re- served, etc.....	63,657 99	5,336 78	18,625 04	9,276 16	5,441 19	4,323 75	4,035 00	3,926 45	3,326 21	9,367 41		
Total Deductions	\$382,507 30	\$6,453 56	\$22,582 79	\$13,252 85	\$9,008 34	\$7,846 59	\$8,060 10	\$8,640 27	\$8,047 48	\$298,615 32		
Profit.....	\$243,684 43	*\$1,566 32	*\$6,398 97	\$5,996 49	\$10,423 77	\$1,907 66	\$6,665 39	\$8,399 18	\$12,090 53	\$190,236 12		

*The net profit from operating the Presbyterian Building for the fiscal year, April 1, 1921, to March 31, 1922, amounting to \$3,899 20, has been set aside to establish a fund to off-set depreciation of the building.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9

SECURITIES BELONGING TO THE BOARD

HELD TO SECURE PERMANENT AND SPECIAL ENDOWMENT AND OTHER FUNDS

BONDS—	Par Value	Book Value	Market Value
Am. Telephone and Telegraph Co., Collat. Trust Bonds, due 1946, (Interest 5 per cent., June and December).....	\$20,000 00	\$16,525 00	\$19,400 00
Atchison, Topeka & Santa Fe R. R. Co., Gen'l Mtg. Bonds, due October 1995, (Interest 4 per cent., April and October).....	50,000 00	42,363 13	43,875 00
Atlanta & Charlotte Air Line, 1st Mtg. 30-year Bonds, due 1944, (Interest 5 per cent., January and July).....	25,000 00	25,312 50	24,000 00
Atlantic Refining Co. 10 year Gold Debenture Bonds, due 1931, (Interest 6½ per cent. March and Sept.)	25,000 00	24,881 25	26,000 00
Baltimore & Ohio R. R. Co., Pittsburgh, Lake Erie & West Virginia System Refunding Mortgage Gold Bonds, due 1941, (Interest 4 per cent., May and November).....	56,000 00	56,000 00	42,910 00
Baltimore & Ohio R. R. Co., Refunding and Gen'l Mtg. Bonds, due 1995, (Interest 5 per cent. June and December).....	10,000 00	10,147 50	8,200 00
Baltimore & Ohio R. R. Co., Prior Lien Bond, due 1925, (Interest 3½ per cent., January and July)	1,000 00	935 00	922 50
Baltimore & Ohio R. R. Co., 1st Mortgage Bonds, due 1943, (Interest 4 per cent., January, April, July, October).....	33,000 00	25,593 75	26,070 00
Brooklyn Union Gas Co., 1st Cons. Mtg. Bonds, due 1945, (Interest 5 per cent., May and November).....	30,000 00	31,055 00	27,825 00
Bush Terminal Bldg. Co. 50-year Sinking Fund Gold Bond, due 1960, (Interest 5 per cent., April and October).....	5,000 00	3,910 00	4,443 75
Canadian National Rwy. Canadian Northern Rwy. 25 Year Sinking Fund Bonds, due January 1, 1946, (Interest 6½ per cent., Jan. and July)....	50,000 00	50,007 50	54,825 00
Canada Southern Ry. Co. Consolidated Guaranteed 50-year Gold Bonds, due 1962, (Interest 5 per cent., April and October).....	55,000 00	58,400 00	52,937 50
Central Railroad of N. J., General Mortgage Bond, due 1937, (Interest 5 per cent., January and July).....	1,000 00	1,157 50	1,080 00
Central Pacific Ry. Co. First Refunding Mtge. Bonds, due 1949, (Int. 4 per cent. Feb. and Aug.)	50,000 00	35,525 00	43,125 00
Chesapeake & Ohio Ry. Co., Gen'l Mtg. Gold Bonds, due 1992, (Interest 4½ per cent., March and September).....	20,000 00	18,690 00	17,050 00
Chesapeake & Ohio Ry. Co. 1st Consolidated Mtg. Bonds, due 1939, (Interest 5 per cent., May and November).....	10,000 00	10,130 00	9,925 00
Chicago, Burlington & Quincy R. R. Co., Gen'l Mtg. Bonds, due March 1, 1953 (Interest 4 per cent., March and September).....	50,000 00	48,136 25	43,250 00
Chicago, Burlington & Quincy R. R. Co., Ills. Div. Mtg. Bond, due 1949, (Interest 3½ per cent., January and July).....	1,000 00	851 25	792 50
Chicago, Indianapolis and St. Louis Short Line Railway Co. 1st Mtg. Bonds, due April 1, 1953, (Interest 4 per cent., April and October).....	25,000 00	16,875 00	18,250 00
Chicago, Mil. & St. Paul Ry. Co. Gen'l Mtg. Gold Bonds, due 1989, (Interest 4 per cent., January and July).....	10,000 00	9,735 00	7,700 00
Chicago, Mil. & St. Paul R. R. Co. Full Registered General Mtg. Bonds, due 1989, (Interest 4½ per cent., January and July).....	7,000 00	6,980 00	5,810 00
Chicago Union Station 1st Mtge. Bonds, due 1963, (Int. 6½ per cent. Jan. July).....	50,000 00	50,372 50	56,750 00
Chicago & Northwestern Ry. Co. 10 year Secured Gold Bonds, due 1930, (Interest 7 per cent. June and December).....	50,000 00	50,000 00	53,187 50
City of N. Y. Corporate Stock, due March 1, 1960, (Interest 4½ per cent., March and September)...	150,000 00	152,228 44	149,625 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9—Continued

BONDS—	Par Value	Book Value	Market Value
City of New York Corporate Stock for School Houses and Sites, due 1928. (Interest 3½ per cent., May and November).....	\$1,000 00	\$931 25	\$940 00
City of Los Angeles (California) Water Works Bonds, due 1942, (Interest 4½ per cent., June and December).....	50,000 00	51,261 95	47,368 42
City of Rochester, N. Y., Sewage Disposal Bonds, due 1933, (Interest 4½ per cent., January and July).....	25,000 00	25,837 50	26,470 59
City of Binghamton, N. Y. Robinson St. Grade Crossing Bonds, due 1928, (Interest 4½ per cent. March and September).....	1,000 00	950 00	1,020 00
City of Binghamton, N. Y. Gas Works General Mtg. Bonds, due 1954, (Interest 5 per cent. Apr. and Oct.).....	2,000 00	1,500 00	2,018 00
City of Binghamton, N. Y. Gas Works first Mtg. 40 year Bonds, due 1938, (Interest 5 per cent. April and October).....	1,000 00	750 00	1,070 00
Cleveland, Cincinnati, Chicago & St. Louis Ry. Co., 1st Coll. Trust Mtg. Registered Gold Bonds (St. Louis Div.) due 1900, (Interest 4 per cent. May and November).....	40,000 00	31,550 00	31,700 00
Cleveland Electric Illuminating Co., 1st Mortgage Bonds, due 1924 and 1939, (Interest 5 per cent., April and October).....	2,500 00	2,285 00	2,375 00
Consol. Gas Co. Convertible Debenture Bonds, due 1925, (Interest 7 per cent., Feb. and Aug.).....	30,000 00	30,000 00	32,662 50
Consolidated Traction Co. (of New Jersey) Gold Bond, due 1933, (Interest 5 per cent., June and December).....	1,000 00	1,000 00	810 00
Consolidation Coal Co. 1st and Refunding Mtg. 40 Year Sinking Fund Bonds, due Dec. 1, 1950, (Interest 5 per cent., June and Dec.).....	35,000 00	30,187 50	30,625 00
Cuban American Sugar Co. 1st Mtg. Collateral Sinking Fund Bonds, due 1931, (Interest 8 per cent. Mar. 15, Sept. 15).....	20,000 00	20,080 00	20,900 00
Dallas & Waco R. R. Co. 1st Mtg. Bonds due, 1940, (Interest 5 per cent., May and November)....	3,000 00	3,150 00	2,486 25
Dayton Investment Co. Bonds, (Interest 5 per cent., June and December).....	18,500 00	18,500 00	
Detroit Edison Co., 1st Refunding Mtg. Bonds, Series B, due July 1, 1940, (Interest 6 per cent., March and September).....	10,000 00	10,280 00	10,225 00
Dominion of Canada War Loan, 10 year Bond, due, 1925, (Interest 5 per cent. June and December).....	1,000 00	1,000 00	950 00
Edison Electric Ill. Co., Brooklyn, N. Y., 1st Cons. Gold Bonds, due 1939, (Interest 4 per cent., January and July).....	20,000 00	19,800 00	16,450 00
Erie R. R. Co. General Lien Bond, due 1906, (Int. 4 per cent. January and July).....	1,000 00	1,000 00	461 25
Government of French Republic 25 year External Gold Loan Sinking Fund Bonds, due 1945, (Interest 8 per cent. March and September).....	50,000 00	50,431 25	53,500 00
Government of Switzerland 20 year Sinking Fund Bonds, Due 1940, (Interest 8 per cent. Jan. and July).....	25,000 00	25,561 25	29,500 00
Great Northern Ry. Co., 1st and Refunding Mtg. Bonds, due 1961, (Interest 4½ per cent., Jan. and July).....	25,000 00	25,312 50	22,062 50
Huntington & Broad Top Mountain R. R. & Coal Co. Cons. Mtg. Coupon Bond, due 1925, (Interest 5 per cent., April and October).....	1,000 00	1,073 75	700 00
Illinois Central R. R. Co., 15 Year Bonds, due July 1, 1936, (Interest 6½ per cent., January and July).....	25,000 00	24,312 50	27,000 00
Illinois Central R. R. Co. Refunding Mtg. Bonds, due 1955, (Interest 4 per cent. May and Nov.).....	25,000 00	17,682 50	21,625 00
Imperial Japanese Govt. Sterling Loan Bonds, due 1925, (Interest 4½ per cent., February and Aug.).....	1,000 00	4,870 00	3,929 34
Independence Water Co. of Missouri, Refunding Mortgage Bonds, due 1922, (Interest 5 per cent., February and August).....	9,000 00	9,000 00	8,910 00
Indiana Steel Co. 1st Mtg. Bonds, due 1952, (Interest 5 per cent., May and November).....	5,000 00	5,000 00	4,987 50
Iroquois Iron Co., Serial Gold Notes, due 1922 to 1930, (Interest 6 per cent., June and December).....	50,000 00	50,000 00	
Kansas City, Memphis & Birmingham R. R. Co. Gen. Mtg. Bonds, due 1934, (Interest 4 per cent., March and September).....	10,000 00	8,932 50	8,400 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9—Continued

BONDS—	Par Value	Book Value	Market Value
Kansas City, Memphis & Birmingham R. R. Co. Income Assented Bonds, due 1934, (Interest 5 per cent., March and Sept.)	\$500 00	\$495 00	\$412 50
Kansas City Leavenworth and Western Ry. Co. 1st Mtge. Bond, due 1940, (Interest 5 per cent. Jan. and July)	100 00	100 00	
Knoxville & Ohio R. R. Co. 1st Mtg. Gold Bond, due 1925, (Interest 6 per cent., January and July)	1,000 00	1,000 00	996 25
Lake Shore & Michigan Southern R. R. Co. Bond, due 1907, (Interest 3½ per cent., June and December)	1,000 00	835 00	772 50
Long Island R. R. Co. (North Shore Branch) 1st Consol. Mtg. Bonds, Due 1932, (Interest 5 per cent., Jan., Apr., July, Oct.)	14,000 00	12,337 50	12,722 50
Michigan Central Railroad Co., 20 year Gold Debenture Bonds, due 1929, (Interest 4 per cent., April and October)	9,000 00	9,000 00	8,100 00
Minneapolis & St. Louis R. R. Co. 1st Consol. Mtg. Gold Bonds due 1934, (Interest 5 per cent., May and November)	10,000 00	10,117 50	7,537 50
Minneapolis, St. Paul and Sault Ste. Marie Ry. Co. 1st Cons. 50-year Bonds, due 1938, (Interest 4 per cent., January and July)	50,000 00	45,118 75	43,875 00
Missouri, Kansas & Texas Ry. Co. 1st Mtg. Bonds, due 1900, (Interest 4 per cent., June and December)	3,000 00	2,932 50	2,310 00
Morris & Essex R. R. Co. 1st Refunding Gold Mtg. Bonds due 2000, (Interest 3½ per cent., June and December)	71,000 00	59,462 75	54,670 00
N. Y. Central R. R. Co. 10 year Collateral Trust Bonds, due 1930, (Interest 7 per cent. March and Sept.)	25,000 00	25,000 00	26,937 50
New York Gas & Electric Light, Heat & Power Company Purchase Money Bonds, 1949, (Interest 4 per cent., February and August)	16,000 00	14,178 75	13,120 00
New York, Ontario & Western Ry. Co. Refunding Mtg. Gold Bonds, due 1992, (Interest 4 per cent., March and September)	38,000 00	30,755 00	27,360 00
New York & Queens Gas Co. 1st & General Mtg. Bonds, due 1934, (Interest 5 per cent., February and August)	5,000 00	5,000 00	3,500 00
New York Telephone Co. 1st and General Mtg. Sinking Fund Bonds, due Nov. 1, 1939, (Interest 4½ per cent., May and November)	25,000 00	19,583 75	25,687 50
Northern Pacific Ry. Co. Prior Lien and Land Grant Gold Bonds, due 1907, (Interest 4 per cent., January, April, July and October)	50,000 00	48,511 25	42,625 00
Omaha Water Works Bonds, due 1941, (Interest 4½ per cent., January and July)	5,000 00	5,000 00	5,113 64
Pennsylvania & New York Canal and R. R. Co. Consolidated Mtg. Bonds, due 1939, (Interest 4 per cent., April and October)	10,000 00	9,300 00	8,400 00
Pennsylvania R. R. Co. Gen'l Mtg. Gold Bonds, due 1985, (Interest 4½ per cent., June and December)	75,000 00	67,279 50	66,375 00
Pennsylvania R. R. Co. Consol. Mtg. Bond, due 1948, (Interest 4 per cent., May and November)	1,000 00	985 00	887 75
Pere Marquette Railway Co., 1st Mtg. Bonds, due 1956, (Interest 4 per cent., January and July)	2,000 00	2,000 00	1,540 00
Pere Marquette Railway Co., 1st Mtg. Bonds, due 1956, (Interest 5 per cent., Jan. and July)	200 00	200 00	188 00
Rome, Watertown & Ogdensburg R. R. Co., Convertible Mortgage Bond, due 1922, (Interest 5 per cent., April and October)	1,000 00	1,033 75	997 50
Rio Grande Western R'way Co. 1st Trust Mtg. Gold Bonds, due 1939, (Interest 4 per cent., January and July)	20,000 00	20,000 00	15,275 00
South Yuba Water Co. of New York, Consolidated Mtg. Gold Bond, due 1923, (Interest 6 per cent., January and July)	1,000 00	1,000 00	1,000 00
Southern Ry. Co. Development and Gen'l Mtg. Bonds, Series A, due April 1, 1956, (Interest 4 per cent., April and October)	12,000 00	12,000 00	7,680 00
Southern Rwy. Co. Development and General Mtg. Bonds, Series A, due April 1, 1956, (Interest 6½ per cent., April and October)	15,000 00	14,313 75	14,437 50
Southern Pacific Railroad Co. 1st Mtg. Gold Refunding Bonds, due 1955, (Interest 4 per cent., January and July)	75,000 00	64,921 88	64,500 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9—Continued

BONDS—	Par Value	Book Value	Market Value
St. Louis, Iron Mt. & Southern Ry. Co. Gen'l Cons. R'way and Land Grant Mtg. Bonds, due 1931, (Interest 5 per cent., April and October).....	\$5,000 00	\$5,000 00	\$4,831 25
St. Paul City Railway Co. Cable Consol. Mtg. Bonds, due 1937, (Interest 5 per cent., January and July).....	10,000 00	10,300 83	8,650 00
St. Joseph and Grand Island Railway Co., 1st Mtg. Bonds due 1947, (Interest 4 per cent., Jan. and July).....	20,000 00	12,125 00	14,225 00
Tennessee Coal, Iron and R. R. Co., Gen'l Mtg. Bonds, due 1951, (Interest 5 per cent., January and July).....	4,000 00	4,000 00	3,930 00
Texas-Pacific R'way Co. 1st Mtg. Gold Coupon Bonds, due 2000, (Interest 5 per cent., June and December).....	12,000 00	12,179 44	11,145 00
Union Pacific R. R. Co. 1st Mortgage R. R. and Land Grant Gold Bonds, due 1947, (Interest 4 per cent., January and July).....	36,000 00	35,845 00	32,760 00
Union Pacific R. R. Co., 1st Lien & Refunding Mtg. Bonds, due 2008, (Interest 4 per cent., March and September).....	50,000 00	45,000 00	42,625 00
United Kingdom of Great Britain and Ireland, 10 year Convertible Gold Notes, Due 1929, (Interest 5½ per cent., Feb. & Aug.).....	30,000 00	28,875 00	31,575 00
United Kingdom of Great Britain and Ireland Bonds, due 1937, (Interest 5½ per cent., Feb. and August).....	65,000 00	63,127 50	65,000 00
U. S. A., 1st Liberty Loan Bonds, due 1947, (Interest 3½ per cent., June 15, December 15).....	10,000 00	10,000 00	9,830 00
U. S. A. 1st Conv. Liberty Loan Bond, due 1947 (Interest 4½ per cent., June 15 and December 15).....	100 00	100 00	98 30
U. S. A., 2nd Liberty Loan Bonds, due 1942, (Interest 4½ per cent., May 15, November 15).....	31,050 00	29,385 22	30,646 35
U. S. A., 3rd Liberty Loan Bonds, due 1928, (Interest 4½ per cent., Mar. 15, Sept. 15).....	141,700 00	130,571 20	141,076 52
U. S. A., 4th Liberty Loan Bonds, due 1938, (Interest 4½ per cent., April 15, October 15).....	105,050 00	100,308 70	103,894 45
U. S. A. Treasury Notes, Series A, due June 15, 1924, (Interest 5½ per cent., June 15 and December 15).....	50,000 00	50,062 50	52,000 00
U. S. A. Treasury Notes, Series B, due September 15, 1924, (Interest 5½ per cent., March 15, and Sept. 15).....	3,000 00	3,000 00	3,120 00
U. S. A. Victory Loan Notes, due 1923, (Interest 4½ per cent., June 15, Dec. 15).....	11,600 00	11,510 00	11,703 24
United States Steel Corporation, 10-60 Sinking Fund Bonds, due 1963, (Interest 5 per cent., May and November).....	6,000 00	5,940 00	6,120 00
West Shore R. R. Co. Guaranteed 1st Mtg. Bonds, due 2361, (Interest 4 per cent., January and July).....	6,000 00	5,895 00	4,830 00
Wheeling & Lake Erie R. R. Co. 1st Cons. Mtg. Gold Bonds, due 1966, (Interest 4½ per cent., March and September).....	5,000 00	5,000 00	3,143 75
Windsor Reservoir & Canal Co. 1st Mtg. Gold Bonds, due 1931, (Interest 6 per cent., June and December).....	2,500 00	2,375 00	
STOCKS—			
Advance—Rumely Co., of Indiana, Preferred Stock, 300 shares, par value \$100.00 each.....	30,000 00	24,000 00	13,800 00
Amer. Telegraph & Cable Co., 5 per cent., Guaranteed Capital Stock, 62 shares, par value \$100.00 each. Interest March 1, June 1, Sept. 1, Dec. 1.....	6,200 00	3,410 00	3,968 00
Androscoggin and Kennebec Railway Co., Certificates of beneficial interest, 1st Pref. Stock, 40 shares, par value \$100.00 each.....	4,000 00	6,396 00	
2nd Pref. Stock, 46 shares, par value \$100.00 each.....	4,600 00		
Atchafson, Topeka & Santa Fe Ry. Co. 43 Shares 5 per cent., Preferred Stock par value \$100.00 each.....	4,300 00	4,280 50	3,784 00
Bank of America (N. Y.) 24 shares, par value \$100.00 each.....	2,400 00	1,171 00	4,368 00
Bank of Pittsburgh, Pa., Capital Stock 50 shares, par value \$50.00 each.....	2,500 00	5,000 00	4,680 00
Bank of New York, 10 shares, par value \$100.00 each.....	1,000 00	1,000 00	4,700 00
Bankers Trust Co., 10 shares, par value \$100.00 each.....	1,000 00	3,030 25	3,240 00
Bigelow-Hartford Carpet Co., Common Stock 6 per cent., 24 shares, par value \$100.00 each.....	2,400 00	1,560 00	2,160 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9—Continued

STOCKS—	Par Value	Book Value	Market Value
Canada Southern R. R. Co. Stock, 7 shares.....	\$700 00	\$378 00	\$357 00
Central Syndicate Building Company Stock, 39 shares, par value \$100.00 each.....	3,900 00	3,705 00	
Chicago, Northwestern R. R. Co., Common Stock, 77 shares, par value \$100.00 each.....	7,700 00	7,716 00	5,487 00
Chicago & Northwestern R. R. Co., Preferred Stock, Preferential Dividend, 7 to 10 per cent., 85 shares, par value \$100.00 each.....	8,500 00	10,700 00	9,435 00
Chic. Mil. & St. P. R. R. Co., 7 per cent. Preferred Capital Stock, 13 shares, par value \$100.00 each	1,300 00	936 00	487 50
Cleveland & Pittsburgh R. R. Co., Special Betterment Stock, 13 shares, par value \$50.00 each. Interest 4 per cent. guaranteed.....	650 00	585 00	481 00
Cleveland & Pittsburgh R. R. Co., 7 per cent. Guaranteed Capital Stock, 93 shares, par value \$50.00 each. Interest March 1, June 1, Sept. 1, Dec. 1.....	4,650 00	6,737 00	6,231 00
Commonwealth Power Railway & Light Co. of Maine, Capital Stock, 100 shares, par value \$100.00 each.....	10,000 00	5,500 00	2,587 50
Consolidated Gas Co. of N. Y., Capital Stock, 7 shares, par value \$100.00 each.....	700 00	602 00	759 50
East St. Louis & Suburban Co. of Delaware, 5 per cent., Preferred Capital Stock, 150 shares, par value \$100.00 each.....	15,000 00	7,950 00	3,300 00
Elgin National Watch Co., 120 shares, par value \$25.00 each.....	3,000 00	3,400 00	4,500 00
Erie & Pittsburgh R. R. Co., Capital Stock, 51 shares, par value \$50.00 each. Interest March 10, June 10, Sept. 10, Dec. 10.....	2,550 00	3,060 00	2,550 00
Franklin Telegraph Co., Common Stock, 40 shares, par value \$100.00 each.....	4,000 00	1,640 00	1,360 00
Ft. Wayne & Jackson R. R. Co., Preferred 5½ per cent. Guaranteed Capital Stock, 82 shares, par value \$100.00 each. Interest March 1, Sept. 1. Grand Rapids Railway Co. of Michigan, 5 per cent. Preferred Capital Stock, 50 shares, par value \$100.00 each.....	8,200 00	8,774 00	7,790 00
Great Northern Iron Ore Properties, 3000 shares.....	no par value	3,500 00	1,500 00
Great Northern Ry. Co. 7 per cent. Preferred Stock, 4500 shares, par value \$100 each.....	450,000 00	171,599 83	108,375 00
Illinois Central R. R. Co. 4 per cent. Guaranteed Stock, 76 shares, par value \$100.00 each.....	7,500 00	580,500 00	325,687 50
Kalamazoo Allegan & Gr. Rap. R. Co., Capital Stock, 32 shares, par value \$100.00 each.....	3,200 00	4,945 00	5,362 50
Manhattan Co. of the City of New York, 24 shares, par value \$50.00 each.....	1,200 00	3,840 00	3,040 00
Manhattan Railway Co., Consolidated Capital Stock, 174 shares, par value \$100 each.....	17,400 00	1,400 00	5,760 00
Merchants' Loan & Trust Co. of Chicago, Capital Stock, 67 shares, par value \$100.00 each.....	6,700 00	23,065 25	7,047 00
Morris & Essex R. R. Co., Capital Stock, 109 shares, par value \$50.00 each.....	5,450 00	20,920 00	23,785 00
N. Y. Central & H. R. R. Co., 55 shares, par value \$100.00 each.....	5,500 00	7,940 50	8,393 00
N. Y. Central R. R. Co. Capital Stock, 15 shares, \$100 each.....	1,500 00	5,785 00	4,750 83
New York & Harlem R. R. Co., 81 shares Capital Stock, par value, \$50 each.....	4,050 00	1,350 00	1,295 83
N. Y. Lackawanna & Western R. R. Co., Capital Stock, 6 shares, par value \$100.00 each.....	600 00	3,645 00	7,695 00
Northern Pacific Ry. Co. Stock, 7,500 shares, par value \$100.00 each.....	750,000 00	681 00	565 50
Northern R. R. of N. Y., 4 per cent. Guaranteed Capital Stock, 20 shares, par value \$100.00 each	2,000 00	954,375 00	567,187 50
Northwestern Telegraph Co., 6 per cent. Guaranteed Capital Stock, 132 shares, par value \$50 each. Interest Jan. 1, July 1.....	6,600 00	1,100 00	1,000 00
Pennsylvania R. R. Co., Capital Stock, 225 shares, par value \$50.00 each.....	11,250 00	6,600 00	5,412 00
Phila. Traction Co., Capital Stock, 29 shares, par value \$50 each.....	1,450 00	12,106 25	8,887 50
Pittsburgh, Ft. Wayne & Chicago R. R. Co., Guaranteed Special Stock 7 per cent., 32 shares, Interest Jan. 1, Apr. 1, July 1, and Oct. 1.....	3,200 00	2,059 00	1,870 50
Pittsburgh, Fort Wayne & Chicago R. R. Co. 7 per cent. Preferred Capital Stock, 70 shares, par value \$100.00 each.....	7,000 00	3,680 00	4,320 00
		9,436 00	9,380 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 9—Continued

STOCKS—	Par Value	Book Value	Market Value
Portland Ry. Light & Power Co. Capital Stock, 165 shares, par value \$100.00 each, (120 Common, 25 1st Preferred, 20 2nd Preferred) (75 per cent. paid in).....	\$16,500 00	\$6,000 00	\$3,380 00
Reading Company 1st Preferred 4 per cent., Capital Stock, 27 shares, par value \$50.00 each.....	1,350 00	1,161 00	1,181 25
Rensselaer & Saratoga R. R. Co., 8 per cent. Guaranteed Capital Stock, 44 shares, par value \$100.00 each. Interest Jan. 1, July 1.....	4,400 00	5,720 00	5,192 00
Southern & Atlantic Telegraph Co., 400 shares, par value, \$25.00 each.....	10,000 00	10,000 00	5,600 00
Stewart-Warner Speedometer Corp., Capital Stock, 720 shares.....		34,400 00	27,450 00
Tennessee Ry. Light & Power Co. (of Maine) 6 per cent., Preferred Capital Stock, 50 shares, par value \$100.00 each.....	5,000 00	1,825 00	737 50
A. H. Thomas Paint Co. Capital Stock, 40 shares \$50 each.....	2,000 00	2,000 00	
Union Pacific R. R. Co. 4 per cent., Preferred Stock, 34 shares, par value \$100 each.....	3,400 00	2,838 00	2,465 00
United New Jersey R. R. & Canal Co. Capital Stock, 10 shares, par value \$100.00 each.....	1,000 00	2,222 50	1,850 00
Western Union Tel. Co., 10 shares, par value \$100.00 each.....	1,000 00	885 00	966 25
GUARANTEED MORTGAGES—			
484-486 Tremont Ave., Bronx, 5½ per cent.....		\$29,000 00	
603 Lincoln Place, Brooklyn, 5½ per cent.....		12,000 00	
528 West 142nd Street, New York City, 5½ per cent.....		8,500 00	
1428-1428 Stebbins Ave., Bronx, 5½ per cent.....		30,000 00	
2683 Kenmore Place, Brooklyn, 5 per cent.....		4,250 00	
4338 Park Avenue, Bronx, 6 per cent.....		2,500 00	
3 Regent Place, Brooklyn, 6 per cent.....		8,500 00	
1574-1582 Bathgate Ave., Bronx, 5 per cent.....		28,000 00	
968 Tiffany Street, Bronx, 5 per cent.....		20,750 00	
590 Greene Ave., Brooklyn, 5½ per cent.....		6,500 00	
Village of Freeport, 5½ per cent. Hempstead, N. Y.....		2,750 00	
MORTGAGES NOT GUARANTEED—			
1393 East 17th St., Brooklyn, 6 per cent.....		\$3,000 00	
33 Andrews Ave., Binghamton, N. Y., 6 per cent.....		2,000 00	
18 Andrews Ave., Binghamton, N. Y., 6 per cent.....		1,900 00	
GROUND RENTS, BALTIMORE, MD.....		25,000 00	
SUKH-EL-GARB PROPERTY SYRIA.....		6,000 00	
Total per Schedule No. 1.....		\$4,458,873 12	

THE BOARD OF FOREIGN MISSIONS
SCHEDULE 10
SECURITIES AND UNSOLD REAL ESTATE UNACKNOWLEDGED AS
DONATIONS UNTIL CONVERTED INTO CASH

	Estimated Value	Book Value
Acker Mortgage 6% (one-half).....	\$34,500 00	\$34,500 00
American Car & Foundry Co. Preferred Capital Stock, 30 shares, \$100.00 each.....	3,000 00	3,450 00
Arrowhead Reservoir Power Co. of Delaware Stock 37.2 shares per value \$100.00 each (Preferred) (Nominal).....	1 00	1 00
Atchison, Topeka & Santa Fe Railway General Mortgage Bonds, Due 1995, (Interest 4% April and October).....	4,000 00	4,000 00
Atlantic Coast Line Railway, Convertible 6-30 years Gold Deben- ture Bonds, Due, 1939, (Interest 4% May and Nov.).....	500 00	500 00
Big Sand Oil and Gas Co. 6% First Mortgage S. F. Gold Bonds, Due 1924, (Int. 6% May and Nov.).....	1,750 00	1,750 00
Boundary County (Idaho) Property (Nominal).....	1 00	1 00
Chicago, Rock Island & Pacific Railway Co. Capital Stock, 15 shares, par value \$100.00 each (Nominal).....	1 00	1 00
Chicago, Rock Island & Pacific Railroad Co. First and Refunding Mortgage Bonds, Due 1934, (Interest 4% April and October).....	2,000 00	2,000 00
Chula Vista Property, California.....	1,200 00	1,200 00
Cincinnati Gas & Electric Co. Capital Stock, 39 shares, par value \$100 each.....	3,900 00	2,891 00
Cincinnati & Suburban Bell Telephone Co. Capital Stock, 7 shares, \$50 each, par value.....	350 00	434 00
Cincinnati Street Ry. Co. Capital Stock, 11 shares, par value \$50 each	550 00	418 00
Cincinnati Tobacco Warehouse Co. Capital Stock, 1 share, par value \$50.....	50 00	21 50
City of Cincinnati Additional Water Works Bond, Due 1926 Interest 4% March and September.....	500 00	381 00
City of New York Corporate Stock, Due 1957, (Interest 4% May and November).....	4,000 00	4,000 00
City of New York Corporate Stock (For Water Supply), Due 1959, (Interest 4% May and November).....	3,000 00	3,000 00
City of New York Corporate Stock (For Construction of Public Li- brary, Bryant Park), Due 1959, (Interest 4% May and Novem- ber).....	1,000 00	1,000 00
Connecticut Ry. & Lighting Co. Capital Stock, 10 shares, par value \$100 each.....	1,000 00	370 00
Consolidated Gas Co. of New York, Capital Stock, 100 shares, par value \$100 each.....	10,000 00	10,000 00
Cuba Railroad Co. Equipment Trust Bond, Due 1926, (Interest 5% May and November).....	1,000 00	880 00
Douglas Lumber Co. Capital Stock, 1496 shares (Nominal).....	1 00	1 00
Eggleston Ave. Property (Chicago).....		2,000 00
Electro Bleaching Gas Co. Capital Stock, 294 shares, par value \$100 each.....	29,400 00	68,150 00
First National Bank of New Haven, Conn. Capital Stock, 59 shares, par value \$100 each.....	5,900 00	10,620 00
G. W. and Maud Delay 6% Mortgage Note.....	7,200 00	7,200 00
Guarantee Trust and Safe Deposit Co., of Phila. Capital Stock, 5 shares par value, \$100 each.....	500 00	595 00
H. E. P. Note.....	2,000 00	2,000 00
H. E. P. Paid-up Life Insurance Policy.....	5,000 00	5,000 00
H. E. P. Special Gift 6% Mortgage Note.....	8,500 00	8,500 00
Illinois Central Equipment Trust Bonds, Due 1927 (Interest 5% May and November).....	2,000 00	1,920 00
Judgment against Clarence Realty & Construction Co. (Nominal)...	1 00	1 00
Kansas City, Leavenworth & Western Ry. Co. 1st Mtge. Bond, due 1940, Int. 5%, January and July.....	500 00	500 00
Kansas City, Leavenworth & Western Ry. Co. Preferred 6% Capital Stock, 14 shares.....		350 00
Common Stock, 12 shares, par value \$25 each.....	300 00	150 00
Kansas City Property.....	30,000 00	30,000 00
LaCiede Gas Light Co. Capital Stock, 120 shares, par value.....		8,040 00
Lehigh Valley R. R. Co. Capital Stock, 95 shares, par value \$50 each.	4,750 00	4,845 00
Lookout Paint Mfg. Co. 8% Preferred Stock, 10 shares, par value, \$100 each Cumulative (Nominal).....	1 00	1 00
Dora Lowery Mtrg., 8 per cent, (Nominal).....	1 00	1 00
Frederick McCarthy & Wife and Theodore Macy Mortgage, (Interest 5%).....	3,000 00	3,000 00
James McEwen Notes.....	9,000 00	9,000 00
Marconi Wireless Telegraph Co. of America, 15 shares, Capital Stock (Nominal), par value \$5 each.....	1 00	1 00
Merchants Loan and Trust Co. Dividend Scrip. Certificates, Nom....	1 00	1 00
Milford & Uxbridge Street Ry. Co. Capital Stock, 110 shares, par value \$100 each.....	11,000 00	1,850 00
James B. Minton Mortgage.....	3,800 00	3,600 00
The Morris Plan Bank of New Haven, Conn. Capital Stock, 15 shares, par value \$100 each.....	1,500 00	1,650 00
Mortgage, 160 West 48th St., New York, (Board's share $\frac{1}{2}$) 6%.....		18,666 67

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 10 (Continued)

	Estimated Value	Book Value
Mrs. Lizzie Musselwhite, Mtg., 7 per cent.....	\$1,500 00	\$1,500 00
A. R. and M. A. Nesbit Notes (one-half interest).....	395 00	395 00
N. D. Real Estate.....	338 35	338 35
New England Wire Machinery Co. Preferred Stock, non-cumulative, 200 shares, par value \$25 each 7%.....	5,000 00	3,300 00
Common Stock, 8 shares, no par value.....		200 00
N. Y. Central R. R. Co., Capital Stock, 5 shares, par value \$100 each	500 00	362 50
New York, Westchester and Boston Railway Bonds, Due 1946, (Interest 4 1/2% January and July).....	2,000 00	1,040 00
New York, Susquehanna & Western Railroad Co. Equipment Trust Bonds, Due 1926, (Interest 4 1/2% January and July).....	2,000 00	1,820 00
New York, Susquehanna & Western Railroad Co. Equipment Trust Bonds, Due 1925, (Interest 4 1/2% January and July).....	2,000 00	1,840 00
N. Y., N. H. & H. R. R. Co. 221 shares par value, \$100 each (Nominal)	1 00	1 00
North Boston Lighting Properties, Capital Stock, 15 shares, no par value.....		180 00
Note G. H. and J. B. Allen, 1/2 interest due Sept. 17, 1923, 6%.....		1,500 00
Notes Estate J. Estelle Nichols:		
Thos. H. and Margaret Brown (one-half).....		875 00
Thos. H. and Margaret Brown (one-half).....		875 00
Thos. H. and Margaret Brown (one-half).....		397 06
Julia G. Jones and Margaret H. Ferris (one-half).....		642 78
Octavia Hill Association Capital Stock, 8 shares, par value \$25.00 each	200 00	200 00
Pacific Lime Co. Ltd. of Vancouver, B. C. Preferred Stock, 25 shares, par value \$100 each.....	2,500 00	2,250 00
Peoples Savings and Trust Co. of Pittsburgh Capital Stock, 6 shares, par value \$100.00 each.....	600 00	1,800 00
Property in Pasadena, Calif., Nominal.....	1 00	1 00
Pulaski County, Indiana, Farm Property.....		1,700 00
Pure Oil Co., Columbus, Ohio, 6% Cumulative Preferred Stock, 99 shares, (Nominal).....	2 00	2 00
Radio Corporation of America, 15 shares Preferred Stock, par value \$5 each (Nominal).....	1 00	1 00
15 shares Common Stock, no par value (Nominal).....	1 00	1 00
R. B. W. Life Insurance Policy (Nominal).....	1 00	1 00
Thos. N. Rigney and Wife, Mtg., 6 per cent.....	3,600 00	3,600 00
San Ramon Mining and Milling Co. of Arizona Capital Stock, 10 shares, par value \$100.00 each (Nominal).....	1 00	1 00
Simpson Creek Coal Co. Preferred Stock, 7%, 32 shares, par value \$100 each.....	3,200 00	2,880 00
Common Stock 40 shares, par value \$100 each.....	4,000 00	1,000 00
Sodus Point Property.....		10,000 00
Southern Railway Equipment Trust Bond, Due 1922, (Interest 4 1/2% May 15th and November 15th).....	1,000 00	952 50
Tama Co. (Iowa) Property, (one-half interest).....		10,000 00
Temple College (Phila.) 2 Bonds, par value \$1,000.00 each, Due 1926, (Interest 5% January and July).....	2,000 00	1,800 00
Third Avenue Railway Co. Adjustment 50 year 5% Income Gold Bonds, Due 1960.....	1,500 00	1,126 37
Third Avenue Railway Co. Capital Stock, 5 shares, par value \$100.00 each.....	500 00	203 75
Trenton, Pennington and Hopewell Street Rwy. Co. 1st Mtg. Bond, Due June 1, 1943, (Interest 5% June and Dec.).....	1,000 00	300 00
Union Pacific Railway Co. First Mortgage and Land Grant Bonds, Due 1947, (Interest 4% January and July).....	4,000 00	4,000 00
Union Pacific Railway Co. First Lien and Refunding Mortgage Bonds, Due 2008, (Interest 4% March and September).....	2,000 00	2,000 00
United Illuminating Co. of New Haven, Conn. Capital Stock, 5 shares, par value \$100 each.....	500 00	1,175 00
United States Glass Company 5% Bonds, Due 1923, (1-\$1000.00 1- \$100.00).....	1,100 00	1,100 00
Urban Realty and Mortgage Co. of Detroit, Mich. Guaranteed Real Estate Mtg. Certificate 5%.....	1,000 00	1,000 00
U. S. A. 1st Liberty Loan Bonds, Due 1947, Int. 3 1/2% June and Dec. October.....	250 00	229 75
U. S. A. 4th Liberty Loan Bonds, Due 1938, Interest 4 1/2% April and October.....	50 00	42 80
U. S. Steel Corporation Preferred Stock, 4 shares, par value \$100 each	400 00	450 50
Western Pennsylvania Land Co. Mortgage.....	850 00	850 00
Winona Assembly and Summer School Stock, 1 share (Nominal).....	1 00	1 06
Winona Interurban Railroad Co., 2 Bonds, 5% par value \$1,000 each (Nominal).....	1 00	1 00
Winona Interurban Railroad Co. Note (one-half interest \$2,000.00) (Nominal).....	1 00	1 00
Winona and Warsaw Railway Co. First Mortgage 5% Bond, par value \$1,000.00 (Nominal).....	1 00	1 00
Winona and Warsaw Railway Co. First Mortgage 5% Bond, par value \$500.00 (one-half interest) (Nominal).....	1 00	1 00
Wyatt & Wight's addition to Chattanooga Lot No. 24.....		2,000 00
Total, per Schedule 1.....		\$324,180 53

THE BOARD OF FOREIGN MISSIONS
SCHEDULE 11
PERMANENT ENDOWMENT FUNDS

Anonymous.....	\$50,000 00
Edward P. Bacon Fund.....	2,500 00
Wm. H. Barnum Fund.....	930 00
In Memory of Henry Beamer Fund.....	50 00
Emma Louise Lathrop Booth Fund.....	1,000 00
Horace H. Blakely Fund.....	100 00
Martha A. Bradford Fund.....	29,400 00
Mary Ellen Brown Fund.....	1,189 01
M. Florence Brown Memorial Fund.....	237 50
Bryant Fund.....	13,756 27
Bryn Mawr Presbyterian Church Fund.....	1,000 00
Mrs. A. I. Bulkley Fund.....	2,000 00
William M. Canby Memorial Fund.....	1,300 00
Judson A. Carpenter Fund.....	15,000 00
Sela Chamberlain Fund.....	10,000 00
Eilizabeth M. Cluett Fund.....	5,000 00
W. R. Craig Fund.....	12,000 00
James G. Craighead Fund.....	1,000 00
Sarah A. Crawford Fund.....	5,000 00
Robert Darling Memorial Fund.....	10,000 00
Romania B. Davis Fund.....	1,000 00
John Blair Davidson Memorial Fund.....	4,877 70
William S. and Anna C. Dool Fund.....	500 00
Rebecca W. Doughty Fund.....	475 00
William H. Dunwoody Fund.....	100,000 00
Mary Eckert Fund.....	952 50
Luther Farnum Fund.....	1,900 00
George Fisher Fund.....	300 00
John Foster Memorial Fund.....	3,845 91
William Gibson Fund.....	5,000 00
Jacob Gillespie Fund.....	2,000 00
Solomon L. Gillett Fund.....	5,000 00
Cordelia A. Green Fund.....	1,000 00
Margaret F. Hague Fund.....	2,000 00
Thomas Harber Fund.....	321 25
Hannah A. Hazen Fund.....	190 00
Mrs. Margaret Hogg Fund.....	5,000 00
M. Horsman Fund.....	100 00
William A. Howard Fund.....	4,000 00
E. W. Huntington Fund.....	250 00
Sarah E. Jones Fund.....	13,431 16
Mary O. Kingman Fund.....	1,000 00
George DeForest Lord Memorial Fund.....	25,561 85
Helen P. Manson Fund.....	36,011 88
Thomas Marshall Fund.....	62 94
Sarah A. Marks Fund.....	1,000 00
Thomas Martin Fund.....	495 10
J. W. Mooney Fund.....	500 00
S. H. Moore Memorial Fund.....	500 00
McBride & McLanahan Trust Fund.....	1,000 00
D. McElheron Fund.....	570 00
Daniel Negley Fund.....	893 00
Charles R. Otis Fund.....	5,000 00
Sara A. Palmer Memorial Fund.....	5,000 00
J. F. Patterson Fund.....	500 00
J. B. Preston Fund.....	1,000 00
Simon Reid Fund.....	10,000 00
Sarah I. Richey Fund.....	1,879 70
J. E. Roach Fund.....	300 00
John H. Scofield Fund.....	157 66

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 11 *(Continued)*

James Shand Fund.....	\$10,000 00
Smith Fund.....	10,000 00
E. H. Smith Fund.....	5,000 00
Maria M. Steinecke Fund.....	2,000 00
Chas. M. Stimson Fund.....	15,000 00
Mary Todd Fund.....	96 60
True Sanitarium Fund.....	1,800 00
M. G. Wylie Fund.....	26 00
Educational Endowment Fund.....	2,044,604 60
Reserve Banking Fund.....	207,142 86
Total as per Schedule 1.....	<u>\$2,700,688 49</u>

THE BOARD OF FOREIGN MISSIONS
SCHEDULE 12
SPECIAL ENDOWMENT FUNDS

Adams Scholarship Fund.....	\$ 1,000 00
Mary B. Anderson Mem'l. Fund.....	1,000 00
Harriet Baker Fund.....	56,000 00
Mary C. Bard Fund.....	250 00
Baxter Fund.....	5,000 00
D. S. Baldwin Fund.....	3,250 00
Maud Benson Memorial Fund.....	510 00
J. C. Blair Fund.....	150 00
Jane B. Moore Bristol Fund.....	25,000 00
Brown Memorial Scholarship Fund.....	435 00
Elizabeth Billings Fund.....	450 00
Romney A. Bliss Memorial Fund.....	1,038 00
Dr. F. H. Bone Mem'l. Fund.....	1,000 00
Louisa Yeomans Boyd Fund.....	50,000 00
Mary Eastman Davis Brownell Fund.....	7,325 71
Rev. David Caldwell Fund.....	2,500 00
Nancy Maria Carver Fund.....	1,500 00
Chefoo School for the Deaf Fund.....	33,729 87
Chieng Mai Endowment—Prince Royals College Fund.....	328 21
Children's Fund.....	13,200 00
Horace Cleland Memorial Fund.....	2,500 00
Elizabeth Coats Fund.....	535 00
Colton Fund.....	41,176 43
J. H. Converse Wooster Home Fund.....	1,000 00
Joseph Cook Lecture Fund.....	9,683 78
Bella Cooke Memorial Fund.....	1,000 00
Dr. and Mrs. Edwin B. Cragin Fund.....	50,000 00
Helen Whittier Dean Memorial Fund.....	600 00
Melissa P. Dodge Fund.....	1,500 00
Educational Fund for Boys.....	400 00
Ewing Christian College Fund.....	38,550 00
Anna Findley Memorial Fund.....	12,633 74
Minnie and Kate Finney Scholarship Fund.....	1,500 00
Forman Christian College Teachers' Fund.....	15,000 00
David B. and Mary H. Gamble Fund.....	52,500 00
David B. and Mary H. Gamble Fund.....	250 00
Gerard Institute Fund.....	18,000 00
Gregoria Garcia Fund.....	418 40
Lucy Hopper Glover Memorial Fund.....	17,834 40
Esther Gordon Fund.....	3,000 00
Frank C. Haines Fund.....	2,000 00
Chas. M. Hall Fund.....	5,000 00
Joseph Harvey Memorial Fund.....	2,000 00
Charles W. Henry Fund.....	5,000 00
Elizabeth Henry Mem'l. Fund.....	1,010 00
Geo. W. Holmes Fund.....	1,500 00
William S. Hubbard Fund.....	11,000 00
Mrs. Hannah Van Brocklin Hypes Fund.....	250 00
Cleo Kelsey Hughes Mem'l. Scholarship Fund.....	350 00
Elizabeth Hughes Fund.....	500 00
"In Memory of Three Christian Mothers" Fund.....	1,255 71
Theodosia Jessup Fund.....	2,000 00
Morris K. and Maria DeWitt Jesup Fund.....	150,000 00
Johnston Memorial Fund.....	5,000 00
Joseph S. Kennedy Memorial Fund.....	200 00
Lucy Williams Kent Scholarship Fund.....	1,000 00
Edmund Kimball Fund.....	25,000 00
Jesse Tangeman Fund.....	1,000 00
Arnold William Meyer Fund.....	1,000 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 12 (Continued)

Crawford McWilliams Scholarship Fund.....	\$500 00
A. E. Mackenzie Estate Fund.....	10,000 00
Frances Mary Mackenzie Fund for Lebanon School.....	58 08
Marine and Fire Insurance Fund.....	20,000 00
Marquand Fund.....	5,000 00
The Martin Moore Scholarship Fund.....	2,500 00
Missionary Fund of the C. E. Society of the First Reformed Church, New York City.....	1,050 00
Monterey Seminary Fund.....	5,000 00
Eliza Johnson Negley Memorial Fund.....	200 00
Estate of Mrs. Helen S. C. Nevius Fund.....	101 50
Helen S. C. Nevius Fund.....	3,000 00
M. L. Newcomb Scholarship Fund.....	2,000 00
Betsey P. Nichols Fund.....	1,000 00
Rebecca C. Nunn Fund.....	500 00
Elizabeth Armstrong Oliver Fund.....	3,000 00
Jennie Oram Fund.....	500 00
Paotingfu Cemetery Fund.....	500 00
Peking Union Theological Fund.....	25,000 00
Mrs. Pembroke Fund.....	200 00
Arthur T. Pierson Memorial Fund.....	9,000 00
Pyeng Yang Theological Seminary Fund.....	10,000 00
Ellen Halliday Ranken Memorial Fund.....	9,000 00
W. T. Roby Fund.....	464 00
J. W. Rogan Legacy Fund.....	11,058 91
H. Lawrence Sanford Fund.....	2,000 00
Shantung College Fund.....	36,651 76
W. H. Schieffelin Fund.....	6,000 00
H. Maunsell Schieffelin Fund.....	5,000 00
Henry T. Scholl Fund.....	300 00
H. B. Silliman Fund.....	13,000 00
Catharine P. Stanton Fund.....	100 00
Horace C. Stanton Fund.....	826 94
J. W. Stimpson Fund.....	1,000 00
Mrs. Stokes Fund.....	5,000 00
Emma Carradine Stuart Fund.....	9,895 25
Tabriz Girls' School Fund.....	5,000 00
Susan M. Thwing Fund.....	12,056 50
N. Tooker Fund.....	50,000 00
Dorcas H. Tredick Fund.....	2,000 00
George M. Trautman Fund.....	1,000 00
Julia M. Turner Fund.....	100,005 00
Van Cleve Memorial Fund.....	1,250 00
Lillie Loring Van Nuys Memorial Fund.....	7,631 68
Waldensian Fund.....	32,100 00
John D. Wells Memorial Fund.....	1,979 00
Helen M. White Fund.....	3,770 00
Thos. R. White, Jr., Mem'l. Fund.....	510 00
William White Fund.....	9,326 93
Louise Whittlesey Scholarship Fund.....	1,500 00
Eliza Jane, and Grace Wilder Fund.....	3,614 94
Mrs. Thomas Hudson Memorial Fund.....	500 00
Women's Board, Utica Branch Fund.....	500 00
Sarah Kay Wilson Mem'l Fund.....	1,900 00
Anna Townsend VanSantvoord Fund.....	10,000 00
Total per Schedule No. 1.....	\$1,130,862 24

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 13

4 PER CENT, INTEREST-BEARING GIFTS INVESTED IN PRESBYTERIAN BUILDING

(Board of Foreign Missions Proportion Only)

Anonymous		\$12,500 00
Bliss, Rev. John C.....	New York City.....	500 00
Converse, John H.....	Philadelphia, Pa.....	3,125 00
Gamble, David B.....	Cincinnati, O.....	21,000 00
Officer, Mrs. Mary E.....	Ottawa, Ill.....	2,000 00
Stoddard, Elijah W.....	Succasunna, N. J.....	3,000 00
Wheeler, Miss Emily M.....	Litchfield, Conn.....	5,000 00
Total per Schedule 1.....		\$47,125 00

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 14

CHURCHES

The receipts from churches, by Synods, with the number of contributing and non-contributing churches, and the amount contributed per capita, are given in the following table:

SYNODS	Contributing Churches		Non-Contributing Churches		Amount Contributed		Amount Per Capita Cents	
	1921	1922	1921	1922	1921	1922	1921	1922
Alabama.....	80	45	28	25	\$5,745 34	\$2,206 53	89.5	28.4
Arizona.....	29	25	19	24	2,868 38	3,802 22	53.6	66.
Arkansas.....	72	68	36	43	3,042 66	2,326 79	54.2	37.3
Atlantic.....	72	57	74	78	1,165 42	411 83	13.9	4.9
Baltimore.....	110	121	59	44	39,980 03	38,621 22	110.6	104.
California.....	244	280	156	101	92,815 28	87,763 63	156.8	134.
Canadian.....	25	21	27	32	163 27	104 53	12.3	7.8
Catawba.....	125	99	68	63	2,053 35	1,196 26	17.5	8.9
Colorado.....	104	88	53	61	23,209 95	13,530 85	98.9	54.
E. Tennessee...	26	26	11	10	561 71	287 50	27.2	13.9
Florida.....	31	33	15	17	3,643 05	2,340 93	77.9	44.1
Idaho.....	34	33	15	17	3,643 05	2,340 93	77.9	44.1
Illinois.....	395	371	178	201	131,882 11	139,007 15	117.4	119.6
Indiana.....	248	258	90	78	68,404 11	56,880 98	121.4	97.7
Iowa.....	270	239	129	159	62,672 39	46,907 14	110.8	76.6
Kansas.....	199	197	105	95	53,811 05	47,813 30	124.	107.5
Kentucky.....	140	85	50	56	13,004 28	12,461 29	91.4	85.5
Michigan.....	189	179	69	82	59,651 91	59,306 84	116.7	108.4
Minnesota.....	162	176	122	100	32,314 47	31,692 47	95.7	91.1
Mississippi.....	44	40	12	13	1,729 79	927 14	75.3	39.8
Missouri.....	255	238	158	164	54,678 85	50,900 29	109.9	97.
Montana.....	49	50	44	42	3,145 23	1,715 01	43.8	21.3
Nebraska.....	158	134	49	73	26,653 42	20,635 92	98.9	72.2
New England...	47	45	3	9	13,012 81	7,571 37	97.9	54.7
New Jersey....	325	335	130	95	188,030 90	165,419 79	158.5	125.3
New Mexico....	37	36	26	22	1,916 74	1,447 65	51.1	37.1
New York.....	693	700	239	193	405,137 14	366,344 83	173.4	175.4
North Dakota..	85	66	91	103	7,158 16	3,163 15	75.9	31.6
Ohio.....	547	536	104	123	157,795 57	157,574 65	115.	111.6
Oklahoma.....	109	100	106	109	18,456 03	17,820 23	89.6	79.5
Oregon.....	88	58	59	51	15,559 50	8,221 86	97.9	47.4
*Pennsylvania..	*964	*948	*220	*226	466,315 04	429,152 87	143.	127.8
South Dakota..	95	85	69	70	5,202 81	3,970 94	52.	37.3
Tennessee.....	160	148	42	56	14,912 75	12,943 86	90.3	77.2
Texas.....	208	185	173	190	20,759 90	16,691 81	69.9	53.2
Utah.....	17	11	5	11	1,336 20	1,094 21	65.1	51.8
Washington....	175	147	100	113	20,878 00	16,953 94	64.6	49.3
W. German....	60	62	14	11	5,707 25	8,078 43	114.9	150.9
W. Virginia....	44	43	27	29	13,850 43	11,411 43	114.9	88.4
Wisconsin.....	156	145	48	72	25,633 63	22,175 27	103.4	84.8
Wyoming.....	19	135	24	34	11,568 71	1,834 81	60.6	63.4
Miscellaneous..	.....	.....	.....	.....	22 67	27 00	.....	.....

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 14—*Continued*

SYNODS	Contributing Churches		Non-Contributing Churches		Amount Contributed		Amount Per Capita Cents	
	1921	1922	1921	1922	1921	1922	1921	1922
*†Welsh Synods	86	*...	33	*...	.....	.....	61.3	69.6
Minnesota.....	20	.....	3	.....	\$585 45	\$982 23	.....	60.3
New York and Vermont.....	17	.....	4	.....	1,038 04	1,020 30	.....	52.3
Ohio & Western Pennsylvania.	17	.....	6	.....	2,085 16	2,345 54	.....	93.8
Pennsylvania...	6	.....	11	.....	657 92	1,437 75	.....	49.3
Western.....	6	.....	4	.....	202 16	207 37	.....	27.5
Wisconsin.....	20	.....	5	.....	1,712 54	1,631 06	.....	130.5
General (Welsh)	.....	.....	.....	.....	2,305 39	.....	.....	.....
	6945	6526	2907	3087	\$2,074,959 72	\$1,884,024 89	125.6	111.3

*Not fully reported.

†Amount contributed includes Sunday School, Women's and Young People's Societies.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 15

SABBATH-SCHOOLS

The receipts from Sabbath schools, by Synods, with the number of contributing and non-contributing schools and per capita gifts, are shown by the following table:

SYNODS	Contributing Sabbath-schools		Non-Contributing Sabbath-schools		Amount Contributed		Amount Per Capita Cents	
	1921	1922	1921	1922	1921	1922	1921	1922
Alabama.....	28	11	51	57	\$983 73	\$152 48	15.2	3.2
Arizona.....	12	10	54	38	337 91	250 91	5.6	4.1
Arkansas.....	22	10	90	101	665 45	225 40	12.	4.2
Atlantic.....	25	19	94	116	194 24	103 47	2.9	1.9
Baltimore.....	74	84	92	78	7,339 44	6,304 36	28.6	25.1
California.....	141	177	229	205	12,379 89	12,248 69	23.8	20.2
Canadian.....	3	1	42	52	12 65	1 00	9	.....
Catawba.....	26	12	148	150	140 38	46 30	1.3	.5
Colorado.....	43	50	104	99	3,115 21	2,624 19	16.1	1.1
E. Tennessee...	5	2	34	34	23 20	4 00	1.3	.3
Florida.....	.....	12	.....	28	.....	323 61	.....	13.2
Idaho.....	24	17	30	35	949 56	647 08	19.4	1.2
Illinois.....	191	182	333	393	10,027 21	6,475 83	10.8	7.
Indiana.....	68	67	289	270	4,738 31	3,696 50	11.3	8.6
Iowa.....	144	109	240	290	8,527 46	4,232 13	18.5	8.3
Kansas.....	114	92	201	204	7,776 04	4,766 52	20.7	12.5
Kentucky.....	35	33	102	108	1,720 33	1,186 44	14.7	9.5
Michigan.....	121	94	271	167	11,365 34	6,358 62	26.2	13.4
Minnesota.....	99	112	180	165	4,470 07	3,430 42	13.	9.9
Mississippi.....	4	6	36	47	76 14	91 16	4.3	4.4
Missouri.....	90	75	307	327	6,014 09	4,567 51	14.7	8.9
Montana.....	16	19	65	74	599 73	399 99	7.9	4.4
Nebraska.....	79	71	132	136	3,964 19	3,010 56	16.8	12.
New England...	30	23	17	32	2,532 38	1,179 13	28.1	12.4
New Jersey.....	178	204	176	228	18,594 27	18,724 10	12.5	11.8
New Mexico...	7	8	45	50	512 05	131 77	13.7	4.1
New York.....	419	357	397	539	30,357 89	23,796 60	19.5	14.8
North Dakota...	46	48	132	123	1,402 91	2,561 70	16.2	35.6
Ohio.....	215	216	387	443	19,116 36	13,145 15	18.	12.
Oklahoma.....	51	21	162	188	2,325 93	1,616 59	12.5	6.3
Oregon.....	68	47	99	64	4,930 10	3,680 92	32.6	29.
Pennsylvania...	507	460	663	731	54,649 43	48,063 74	22.2	19.1
South Dakota...	42	49	128	106	2,327 75	656 46	22.2	5.
Tennessee.....	56	43	145	164	1,488 09	735 50	9.1	4.5
Texas.....	57	37	188	338	4,250 08	2,454 16	17.2	9.7
Utah.....	13	11	23	12	261 05	115 75	12.8	5.2
Washington....	99	90	129	171	5,353 50	3,460 62	17.4	9.6
W. German.....	16	14	58	59	342 38	251 08	6.3	4.3
W. Virginia....	22	25	52	49	2,131 43	1,567 79	19.3	12.9
Wisconsin.....	33	38	152	178	1,688 70	1,305 41	9.	5.8
Wyoming.....	8	9	34	40	169 09	152 05	6.6	3.8
Miscellaneous..	.....	.....	.....	.....	959 63	159 25	.....	.....
					\$238,813 59	\$184,734 94	17.6	12.88

Sunday Schools of Welsh Presbyterian Churches included in Church receipts

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 16

CONTRIBUTIONS BY PRESBYTERIES IN VARIOUS SECTIONS OF THE CHURCH

The following table, showing the rank of various Presbyteries according to the per capita gifts, will be found interesting:

PRESBYTERIES	Contrib- uting Churches		Non- Contrib- uting Churches		Amount Contributed		Amount Per Capita Cents	
	1921	1922	1921	1922	1921	1922	1921	1922
New York City.....	57	54	6	8	\$169,305 95	\$150,840 76	460.	405.
Champlain.....	22	22	2	2	4,788 60	6,813 38	188.	255.
Morris and Orange..	42	44	6	4	39,820 98	34,708 88	279.	231.
Waukon.....	15	16	6	3	2,070 33	3,826 80	125.	227.
Beaver.....	23	23	3	3	10,882 21	10,735 64	184.	177.
Los Angeles.....	80	89	16	12	46,590 41	49,425 74	182.8	179.
Elizabeth.....	29	40	12	9	29,228 74	24,083 12	219.	174.
San Jose.....	15	16	6	5	7,178 92	6,408 20	208.	171.
Blairsville.....	47	56	11	3	24,392 60	26,721 78	153.	171.
Westchester.....	32	32	3	2	18,838 17	18,556 52	173.	168.
Santa Barbara.....	13	15	12	7	3,505 39	3,857 43	169.	166.
Jersey City.....	42	44	17	8	32,888 16	26,083 69	217.	166.
Chicago.....	69	49	55	5	51,392 85	66,793 23	133.	165.
Albany.....	36	41	7	7	21,045 95	19,025 53	174.	164.
Mahoning.....	37	37	6	5	18,927 35	21,237 42	152.3	162.
Philadelphia North..	69	72	5	3	47,586 76	45,587 99	181.	162.
Cleveland.....	49	49	2	5	24,259 39	26,646 85	154.	160.
Detroit.....	52	54	3	8	36,505 55	40,334 68	158.	158.
Cayuga.....	18	16	5	6	11,634 22	8,445 25	215.	157.
Minneapolis.....	23	24	6	5	13,987 11	13,324 94	171.3	156.1
Kansas City, Mo....	29	26	30	29	16,022 45	16,386 78	171.5	156.
Pittsburgh.....	123	123	14	15	109,156 56	96,324 67	186.	156.
Tulsa.....	20	22	11	7	8,885 13	9,371 60	167.	155.
Rochester.....	44	45	14	9	26,291 23	26,991 17	148.	151.
Riverside.....	10	11	5	5	4,632 09	4,984 74	147.	151.
Butler.....	40	41	4	2	15,079 49	13,629 88	173.	150.

THE BOARD OF FOREIGN MISSIONS

SCHEDULE 17

RECEIPTS BY MONTHS AND QUARTERS

April.....	\$41,529 97		
May.....	91,651 29		
June.....	133,432 85		
		\$266,614 11	1st quarter
July.....	\$348,628 48		
August.....	107,336 18		
September.....	113,393 85		
		\$569,358 51	2d quarter
October.....	\$287,576 28		
November.....	236,164 38		
December.....	216,948 18		
		\$740,688 84	3d quarter
January.....	\$414,593 96		
February.....	257,941 08		
March.....	1,673,601 25		
		\$2,346,136 29	4th quarter
Total Receipts.....	\$3,922,797 75		
Balance in Kennedy Expansion Fund.....	8,537 17		
		\$3,931,334 92	

A COMPARATIVE STATEMENT

Of Receipts by Synods and Presbyteries for the years ending March 31, 1919, 1920, 1921 and 1922, being contributions from Churches and Sabbath-schools, but not receipts from Women's Boards or organizations remitting through them.

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	Loss
SYNOD OF ALABAMA						
Presb. of Birmingham.....	\$391 69	\$1,372 48	\$1,983 48	\$1,473 05		\$510 43
Florida.....	1,234 76	2,411 86	3,203 36*			
Huntsville.....	667 83	1,535 44	1,330 51	648 64		681 87
Gadsden.....	69 34	203 48	211 71	237 32	\$25 61	
*See Synod of Florida	\$2,363 62	\$5,523 26	\$6,729 06	\$2,359 01		\$1,166 69
SYNOD OF ARIZONA						
Presb. of N. Arizona.....	\$216 50	\$662 21	\$386 09	\$204 68		\$181 41
Phoenix.....	813 45	1,666 52	1,783 20	3,422 50	\$1,639 30	
S. Arizona.....	251 00	643 13	1,037 00	425 95		611 05
	\$1,280 95	\$2,971 86	\$3,206 29	\$4,053 13	\$846 84	
SYNOD OF ARKANSAS						
Presb. of Arkansas.....	\$1,053 56	\$1,351 79	\$1,223 18	\$694 73		\$528 45
Fort Smith.....	771 86	1,525 32	1,701 01	1,306 41		394 60
Jonesboro.....	321 56	371 13	286 91	249 17		37 74
Little Rock.....	504 43	662 69	497 01	301 88		195 13
	\$2,651 41	\$3,901 43	\$3,708 11	\$2,552 19		\$1,155 92
SYNOD OF ATLANTIC						
Presb. of Atlantic.....	\$21 20	\$238 79	\$150 70	\$96 95		\$53 75
Fairfield.....	81 06	947 01	382 35	107 95		274 40
Hodge.....	8 00	193 96	110 54	58 31		52 23
Knox.....	42 21	408 22	435 68	137 63		298 05
McClelland.....	49 16	453 79	280 39	114 46		165 93
	\$201 63	\$2,241 77	\$1,359 66	\$515 30		\$844 36
SYNOD OF BALTIMORE						
Presb. of Baltimore.....	\$12,552 49	\$25,091 30	\$19,686 47	\$19,406 95		\$279 52
New Castle.....	4,930 52	10,283 20	9,156 42	7,972 22		1,184 20
Washington City.....	9,905 41	19,260 52	18,476 58	17,546 41		930 17
	\$27,388 42	\$54,635 02	\$47,319 47	\$44,925 58		\$2,393 89
SYNOD OF CALIFORNIA						
Presb. of Benicia.....	\$1,447 05	\$2,711 01	\$3,081 74	\$3,746 23	\$664 49	
Los Angeles.....	17,755 68	42,533 81	52,782 76	57,582 94	4,800 18	
Nevada.....	138 44	404 63	540 74	252 48		\$288 26
Oakland.....	4,839 10*					
Riverside.....	1,788 78	4,753 86	5,382 54	5,422 64	40 10	
Sacramento.....	1,367 59	2,531 79	2,775 22	2,236 85		538 37
San Francisco.....	1,605 19	9,755 15	11,847 35	9,711 35		2,136 00
San Joaquin.....	6,546 73	9,179 52	17,049 92	10,433 58		6,616 34
San Jose.....	2,327 85	4,830 65	7,947 10	6,283 59		1,663 51
Santa Barbara.....	1,463 31	1,970 55	3,787 80	4,342 66	554 86	
	\$39,279 72	\$78,670 97	\$105,195 17	\$100,012 32		\$5,182 85

*United with San Francisco

A COMPARATIVE STATEMENT

NOT INCLUDING WOMEN'S BOARDS

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	LOSS
SYNOD OF CANADIAN						
Presb. of Kiamichi.....	\$25 17	\$40 50	\$36 97	\$3 38		\$33 59
Rendall.....	5 00	42 86	65 22	49 45		15 77
White River.....	17 00	96 02	73 73	52 70		21 03
	\$47 17	\$179 38	\$175 92	\$105 53		\$70 39
SYNOD OF CATAWBA						
Presb. of Cape Fear.....	\$75 90	\$1,280 46	\$597 98	\$398 23		\$199 75
Catawba.....	92 00	1,421 17	716 76	290 40		426 36
Southern Virginia.....	54 00	1,233 22	372 97	236 17		136 80
Yadkin.....	45 00	914 21	506 02	317 76		188 26
	\$266 90	\$4,849 06	\$2,193 73	\$1,242 56		\$951 17
SYNOD OF COLORADO						
Presb. of Boulder.....	\$2,647 52	\$4,319 52	\$5,562 29	\$1,780 13		\$3,782 16
Denver.....	3,044 95	7,642 62	9,127 15	6,168 78		2,958 37
Gunnison.....	240 87	928 00	979 32	974 04		5 28
Pueblo.....	5,936 30	10,419 46	10,656 40	7,232 09		3,424 31
	\$11,869 64	\$23,309 60	\$26,325 16	\$16,155 04		\$10,170 12
SYNOD OF E. TENNESSEE						
Presb. of Birmingham.....	\$15 50	\$427 17	\$204 73	\$77 62		127 11
LeVere.....	295 47	401 44	332 26	166 99		165 27
Rogersville.....	19 00	70 48	47 92	46 89		1 03
	\$329 97	\$899 09	\$584 91	\$291 50		293 41
SYNOD OF FLORIDA						
Presby. of North Florida				\$1,221 22		
S. E. Florida.....				2,004 46		
S. W. Florida.....				760 65		
Last year as Fla. Presb. in Ala. Synod.....			\$3,203 36	\$3,986 33	\$782 97	
SYNOD OF IDAHO						
Presb. of Boise.....	\$1,377 96	\$2,901 34	\$2,825 13	\$2,197 18		\$627 95
Kendall.....	55 59	444 22	570 32	155 66		414 66
Twin Falls.....	429 30	1,928 62	1,197 16	635 17		561 99
	\$1,862 85	\$5,274 18	\$4,592 61	\$2,988 01		\$1,604 60
SYNOD OF ILLINOIS						
Presb. of Alton.....	\$3,149 56	\$7,218 04	\$6,387 88	\$5,407 43		\$980 45
Bloomington.....	9,991 51	20,130 90	17,710 56	17,373 88		336 70
Cairo.....	888 05	1,334 93	1,358 73	1,012 56		346 17
Chicago.....	38,877 94	38,164 54	54,158 23	68,943 66	\$14,785 43	
Ewing.....	1,871 59	4,067 06	3,882 08	3,267 31		614 77
Freeport.....	3,913 15	7,085 56	8,423 02	5,776 84		2,646 18
Mattoon.....	2,637 86	5,419 62	4,042 73	4,008 57		34 16
Ottawa.....	2,725 46	5,006 64	5,341 29	4,227 55		1,113 74
Peoria.....	3,163 52	8,054 67	8,589 27	8,946 23	356 96	
Rock River.....	3,197 24	8,608 74	8,956 05	6,667 30		2,288 75
Rushville.....	5,372 58	9,362 07	8,346 86	7,663 99		682 87
Springfield.....	4,928 58	9,774 29	14,712 62	12,187 68		2,524 94
	\$80,717 04	\$124,229 06	\$141,909 32	\$145,482 98	\$3,573 66	
SYNOD OF INDIANA						
Presb. of Crawfordsville..	\$5,033 29	\$10,946 45	\$10,584 36	\$7,925 05		\$2,659 31
Fort Wayne.....	5,245 24	9,606 19	12,062 79	9,681 63		2,381 16
Indiana.....	2,316 43	4,729 28	6,314 64	5,825 88		488 76
Indianapolis.....	8,324 78	12,973 55	15,311 80	14,755 96		555 84
Logansport.....	3,464 93	8,882 52	12,524 04	9,518 41		3,005 63
Muncie.....	2,520 20	6,237 57	8,078 57	5,969 04		2,109 53
New Albany.....	1,556 00	2,649 54	4,245 02	3,728 54		516 48
White Water.....	1,545 45	5,302 67	4,021 20	3,172 97		848 23
	\$30,006 32	\$61,347 77	\$73,142 42	\$60,577 48		\$12,564 94

A COMPARATIVE STATEMENT

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NOT INCLUDING WOMEN'S BOARDS

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	Loss
SYNOD OF IOWA						
Presb. of Cedar Rapids...	\$3,616 86	\$9,430 73	\$8,405 56	\$7,203 87		\$1,201 69
Central West.....	220 00	550 97	250 04	215 00		35 04
Corning.....	2,493 06	3,209 71	2,767 04	2,856 09	\$89 05	
Council Bluffs.....	2,166 44	3,307 45	4,945 68	2,935 40		2,010 28
Des Moines.....	3,759 39	5,366 80	5,295 97	3,399 24		1,896 73
Dubuque.....	1,862 58	2,329 09	3,032 26	2,596 22		436 04
Fort Dodge.....	2,469 25	4,826 45	6,693 09	4,548 95		2,144 14
Iowa.....	7,367 35	8,532 59	8,859 84	6,566 70		2,293 14
Iowa City.....	1,598 17	7,185 55	8,720 43	7,318 75		1,401 68
Sioux City.....	4,975 82	11,167 74	14,197 62	7,290 31		6,907 31
Waterloo.....	5,637 76	7,930 04	8,032 32	6,208 74		1,823 58
	\$36,166 68	\$63,837 12	\$71,199 85	\$51,139 27		\$20,060 58
SYNOD OF KANSAS						
Presb. of Emporia.....	\$3,993 34	\$5,934 20	\$5,571 65	\$5,372 31		\$199 34
Highland.....	2,088 05	4,762 77	3,546 95	2,147 91		1,399 04
Larned.....	2,806 22	5,469 11	8,259 97	4,976 21		3,823 76
Neosho.....	6,796 48	7,925 46	11,536 27	10,730 14		806 13
Osborne.....	856 99	1,487 62	2,549 39	1,893 44		655 95
Solomon.....	2,332 10	7,076 81	5,796 69	4,562 97		1,233 72
Topeka.....	6,311 08	13,312 46	12,780 31	11,324 71		1,455 60
Wichita.....	5,428 51	10,006 72	11,545 86	11,572 13	\$26 27	
	\$30,614 77	\$55,975 15	\$61,587 09	\$52,579 82		\$9,007 27
SYNOD OF KENTUCKY						
Presb. of Buckhorn.....		\$388 29	\$667 21	\$588 55		\$78 66
Ebenezer.....	\$1,548 67	5,078 76	5,995 99	5,833 21		162 78
Lincoln.....	6 00	13 05	7 00	148 29	\$141 29	
Logan.....	461 00	793 37	794 40	849 07	54 67	
Louisville.....	1,777 21	2,666 76	3,823 61	3,697 17		126 44
Princeton.....	511 30	1,017 58	1,192 29	978 74		213 55
Transylvania.....	1,273 47	1,810 75	2,244 11	1,552 70		691 41
	\$5,577 65	\$11,768 56	\$14,724 61	\$13,647 73		\$1,076 88
SYNOD OF MICHIGAN						
Presb. of Detroit.....	\$19,818 10	\$36,719 06	\$41,579 71	\$43,391 22	\$1,811 51	
Flint.....	1,424 96	3,433 59	4,439 69	2,434 01		\$2,005 68
Grand Rapids.....	591 00	1,869 92	3,897 02	3,521 88		375 14
Kalamazoo.....	1,156 92	2,951 20	3,549 48	3,335 92		213 56
Lake Superior.....	1,249 95	2,606 70	3,906 71	3,150 43		758 28
Lansing.....	1,828 40	3,736 93	4,949 74	4,965 48	15 74	
Monroe.....	1,293 79	1,608 61	2,153 48			2,153 48
Petoskey.....	745 15	1,545 85	2,013 17	1,287 98		725 19
Saginaw.....	1,027 93	4,504 34	4,526 25	3,578 54		947 71
* Presbytery Dissolved	\$29,136 20	\$58,976 20	\$71,017 25	\$65,665 46		\$5,351 79
SYNOD OF MINNESOTA						
Presb. of Adams.....	\$458 65	\$846 84	\$812 39	\$620 95		\$191 34
Duluth.....	2,714 73	5,000 34	5,260 81	5,195 97		64 84
Mankato.....	2,981 26	5,029 32	4,523 65	4,092 02		431 63
Minneapolis.....	9,162 96	12,552 55	14,751 40	13,814 89		936 51
Red River.....	541 31	751 61	621 15	675 37	\$54 22	
St. Cloud.....	452 99	1,055 23	1,167 02	895 13		271 99
St. Paul.....	7,385 34	6,587 90	8,035 43	8,426 31	390 88	
Winona.....	857 91	2,269 05	1,612 69	1,402 25		210 44
	\$24,555 15	\$34,092 84	\$36,784 54	\$35,122 89		\$1,661 65

A COMPARATIVE STATEMENT

NOT INCLUDING WOMEN'S BOARDS

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	LOSS
SYNOD OF MISSISSIPPI						
Presb. of Bell.....	\$269 50	\$560 33	\$725 83	\$250 21		\$475 62
New Hope—Meridian.....	946 05	585 51	493 01	481 08		11 93
Oxford.....	198 89	650 96	587 09	287 01		300 08
	\$714 44	\$1,796 82	\$1,805 93	\$1,018 30		\$787 63
SYNOD OF MISSOURI						
Presb. of Carthage.....	\$2,020 96	\$5,064 65	\$4,634 62	\$3,337 72		\$1,296 90
Iron Mountain.....	446 17	394 82	380 03	265 18		114 85
Kansas City.....	6,019 32	14,873 12	17,211 25	17,028 35		182 90
Kirksville.....	839 18	1,968 76	2,016 59	1,652 01		364 58
McGehee.....	1,398 18	2,437 38	1,839 00	1,315 57		523 43
Ozark.....	2,908 71	3,058 97	3,773 84	3,244 50		529 34
St. Joseph.....	2,843 40	3,903 88	3,753 60	2,671 37		1,082 23
St. Louis.....	14,115 68	17,408 58	23,054 47	22,554 64		499 83
Salt River.....	733 46	1,808 44	1,356 42	1,105 43		250 99
Sedalia.....	2,049 32	2,480 44	2,673 12	2,293 03		380 09
	\$33,274 38	\$53,409 02	\$60,692 94	\$55,467 80		\$5,225 14
SYNOD OF MONTANA						
Presb. of Butte.....	\$417 97	\$1,245 34	\$1,086 92	\$459 00		\$627 92
Great Falls.....	193 05	322 34	285 11	263 32		21 79
Helena.....	480 09	1,200 59	1,067 70	564 26		503 44
Kalispell.....	120 00	419 07	613 36	257 91		355 45
Yellowstone.....	511 25	945 56	168 52	432 12	\$263 60	
Lewistown.....		192 77	523 35	138 39		384 96
	\$1,722 36	\$4,325 67	\$3,744 96	\$2,115 00		\$1,629 96
SYNOD OF NEBRASKA						
Presb. of Box Butte.....	\$629 38	\$1,704 65	\$2,074 92	\$979 45		\$1,095 47
Hastings.....	2,208 58	5,238 22	3,636 39	3,477 05		159 34
Kearney.....	2,019 74	5,392 70	4,255 33	3,929 03		326 30
Nebraska City.....	4,659 84	10,811 82	9,775 58	7,502 84		2,272 74
Niobrara.....	787 50	2,471 37	1,787 05	1,608 47		178 58
Omaha.....	3,867 72	9,429 16	9,088 34	6,149 64		2,938 70
	\$14,172 76	\$35,036 93	\$30,617 61	\$23,646 48		\$6,971 13
SYNOD OF NEW ENGLAND						
Presb. of Boston.....	\$2,566 92	\$3,557 63	\$4,624 29	\$1,640 67		\$2,983 62
Conn. Valley.....	1,735 17	3,898 57	6,962 91	4,806 99		2,155 92
Newburyport.....	825 49	1,773 63	1,529 84	993 28		536 56
Providence.....	884 78	2,506 80	2,428 15	1,309 56		1,118 59
	\$6,012 36	\$11,736 63	\$15,545 19	\$8,750 50		\$6,794 69
SYNOD OF NEW JERSEY						
Presb. of Elizabeth.....	\$15,875 81	\$27,358 09	\$32,869 80	\$28,037 84		\$4,831 96
Havana.....	59 31	65 00	29 20	132 81	\$103 61	
Jersey City.....	16,017 10	23,514 61	33,886 48	27,401 24		6,485 24
Monmouth.....	4,842 62	11,014 27	13,487 02	12,304 62		1,182 40
Morris and Orange.....	23,623 13	32,513 47	43,833 22	38,805 01		5,028 21
Newark.....	20,193 24	31,003 10	33,766 27	33,046 21		720 06
New Brunswick.....	9,995 92	18,678 26	22,156 88	20,428 51		1,728 37
Newton.....	2,307 77	5,109 71	5,162 69	4,986 78		175 91
West Jersey.....	9,543 25	18,955 02	21,433 61	19,000 87		2,432 74
	\$102,458 15	\$168,211 53	\$206,625 17	\$184,143 89		\$22,481 28
SYNOD OF NEW MEXICO						
Presb. of Pecos Valley.....	\$198 98	\$805 47	\$852 62	\$478 77		\$373 85
Rio Grande.....	452 76	681 25	742 46	495 29		247 17
Santa Fe.....	413 46	887 21	833 71	605 36		228 35
	\$1,065 20	\$2,376 93	\$2,428 79	\$1,579 42		\$849 37

NOT INCLUDING WOMEN'S BOARDS.

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	LOSS
SYNOD OF NEW YORK						
Presby. of Albany.....	\$10,138 51	\$17,479 26	\$23,654 92	\$20,932 58		\$2,722 34
Binghamton.....	4,697 71	9,170 77	10,705 08	10,498 39		206 69
Brooklyn.....	15,115 85	25,138 50	28,914 80	22,884 44		6,030 36
Buffalo.....	20,369 27	40,320 93	25,270 04	24,116 01		1,154 03
Cayuga.....	3,837 33	8,342 11	12,583 72	8,962 84		3,620 88
Champlain.....	2,080 14	4,132 80	5,278 98	7,024 27	\$1,745 29	
Chemung.....	1,246 69	2,781 51	3,094 89	2,439 27		655 62
Columbia.....	538 18	1,146 06	1,507 98	1,294 07		213 91
Genesee.....	1,452 23	3,484 51	3,828 83	2,507 31		1,321 52
Geneva.....	2,785 46	7,818 21	7,236 62	6,618 92		617 70
Hudson.....	3,085 83	7,459 10	7,161 59	6,852 46		309 13
Long Island.....	1,949 07	2,907 86	3,454 40	3,855 86	401 46	
Lyons.....	1,216 91	3,681 47	3,382 81	2,265 52		1,117 29
Nassau.....	1,518 94	*Included in Brooklyn.....				
New York.....	107,593 53	139,545 68	172,648 44	153,865 24		18,783 20
Niagara.....	1,964 42	5,251 77	6,467 43	3,726 75		2,740 68
North River.....	3,762 73	8,127 63	7,702 40	6,483 30		1,219 10
Otsego.....	2,054 65	3,786 58	4,024 05	2,906 76		1,117 29
Rochester.....	12,275 89	26,413 14	27,655 11	28,585 01	929 90	
St. Lawrence.....	3,566 57	5,984 82	8,041 26	6,370 91		1,670 35
Steuben.....	2,239 17	4,445 84	5,719 91	5,289 78		430 13
Syracuse.....	7,948 61	13,448 62	13,553 96	15,566 33	2,012 37	
Troy.....	7,212 23	11,047 52	16,807 46	11,934 56		4,872 90
Utica.....	5,236 78	11,726 42	14,541 49	13,600 58		940 91
Westchester.....	9,440 87	18,292 86	22,035 86	21,394 18		641 68
Chile.....				25 08	25 08	
Eastern Persia.....			222 00			222 00
Porto Rico.....	10 00	23 00	1 00	14 00	13 00	
Slam.....		55 50		49 48	49 48	
Caracas.....				77 53	77 53	
	\$233,337 47	\$382,387 17	\$435,495 03	\$390,141 43		\$45,353 60
SYNOD OF NORTH DAKOTA						
Presb. of Bismarck.....	\$989 37	\$1,330 79	\$1,155 45	\$615 47		\$539 98
Fargo.....	824 46	2,371 39	3,367 90	1,908 68		1,459 22
Minnewaukon.....	225 32	410 30	619 12	291 55		327 57
Minot.....	188 55	468 15	1,165 03	2,003 30	\$838 27	
Oakes.....	197 31	637 64	589 99	280 90		309 09
Pembina.....	1,023 80	1,681 94	1,663 58	624 95		1,038 63
	\$3,448 31	\$6,900 21	\$8,561 07	\$5,724 85		\$2,836 22
SYNOD OF OHIO						
Presb. of Athens.....	\$1,496 18	\$4,080 88	\$4,180 97	\$4,709 23	\$528 26	
Chillicothe.....	1,701 07	4,406 30	3,703 12	3,543 45		\$159 67
Cincinnati.....	6,836 31	12,578 07	14,118 63	15,011 98	893 35	
Cleveland.....	17,985 72	25,124 83	26,873 83	28,317 98	1,444 15	
Columbus.....	6,107 56	12,951 46	12,419 87	12,260 24		159 63
Dayton.....	7,634 98	12,532 32	17,726 58	15,507 98		2,218 60
Huron.....	1,064 88					
Maumee.....	4,525 29					
Toledo.....		9,095 49	11,504 27	9,655 10		1,849 17
Lima.....	2,211 10	5,539 98	5,977 24	5,225 92		751 32
Mahoning.....	8,472 47	17,539 83	21,115 19	22,799 74	1,684 55	
Marion.....	3,592 69	9,266 39	9,001 79	7,532 08		1,469 71
Portsmouth.....	4,050 82	6,362 65	6,110 40	7,140 67	1,030 27	
St. Clairsville.....	4,918 10	10,511 19	12,560 32	10,399 03		2,161 29
Steubenville.....	6,187 60	9,797 95	11,281 16	9,283 77		1,997 39
Wooster.....	3,896 48	7,915 30	8,702 44	8,562 44		140 00
Zanesville.....	4,538 79	11,681 20	11,636 12	10,770 19		865 93
	\$85,219 50	\$159,391 56	\$176,911 93	\$170,719 80		\$6,192 13

*United with Brooklyn

†Formed of Huron and Maumee

A COMPARATIVE STATEMENT

NOT INCLUDING WOMEN'S BOARDS

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	Loss
SYNOD OF OKLAHOMA						
Presb. of Ardmore.....	\$568 55	\$1,207 02	\$967 92	\$927 29		\$40 63
Choctaw.....	314 85	418 99	395 13	29 36		365 77
Cimarron.....	1,819 78	2,073 48	1,064 23	773 56		290 67
El Reno.....	214 40	229 53	304 54	106 29		198 25
Hobart.....	218 00	739 59	606 51	537 56		68 95
McAlester.....	604 73	967 49	906 84	771 23		135 61
Muskogee.....	597 74	1,997 05	1,672 25	1,293 20		379 05
Oklahoma.....	1,641 02	5,688 29	4,860 89	5,095 92	\$235 03	
Tulsa.....	4,039 88	8,682 43	10,003 65	9,902 41		101 24
	\$10,018 95	\$22,003 87	\$20,781 96	\$19,436 82		\$1,345 14
SYNOD OF OREGON						
Presb. of Coos Bay.....	\$100 00	\$172 99	\$333 25	\$264 95		\$68 30
Grande Ronde.....	246 05	537 39	683 34	279 31		404 03
Pendleton.....	327 90	1,152 97	1,104 08	653 41		450 67
Portland.....	5,176 01	10,634 99	14,570 99	7,943 27		6,627 72
South Oregon.....	861 57	1,378 95	1,466 35	1,012 66		443 69
Willamette.....	1,155 47	1,711 99	2,341 59	1,749 18		592 41
	\$7,867 00	\$15,589 28	\$20,489 60	\$11,902 78		\$8,586 82
SYNOD OF PENNSYLVANIA						
Presb. of Beaver.....	\$5,413 63	\$12,149 58	\$12,635 39	\$11,611 25		\$1,024 14
Blairsville.....	11,762 75	22,976 27	25,613 75	27,426 07	\$1,812 32	
Butler.....	9,246 53	18,835 19	17,146 92	15,705 16		1,441 76
Carlisle.....	9,444 74	17,934 80	15,337 24	15,803 17	465 93	
Chester.....	19,977 94	30,433 00	30,083 48	27,374 79		2,708 69
Clarion.....	4,228 99	12,587 93	11,656 29	10,702 78		953 51
Erie.....	9,911 87	28,316 18	28,462 40	26,079 80		2,382 60
Huntingdon.....	9,713 02	20,688 00	20,241 66	16,075 01		4,166 65
Kittanning.....	3,056 41	10,765 62	9,652 36	8,953 77		696 59
Lackawanna.....	15,954 72	28,110 85	28,645 13	26,921 55		1,723 58
Lehigh.....	6,308 97	16,116 26	16,580 64	15,196 80		1,383 84
Northumberland.....	6,777 60	18,964 66	17,149 15	15,539 76		1,609 39
Philadelphia.....	34,485 86	48,436 42	56,414 39	58,064 67	1,650 28	
Philadelphia North.....	28,568 44	45,952 33	52,985 31	50,409 61		2,575 70
Pittsburgh.....	51,451 55	99,606 40	119,982 96	105,800 51		14,182 45
Redstone.....	5,683 25	19,933 18	17,627 64	14,240 02		3,387 62
Shenango.....	5,684 98	11,428 22	15,148 60	11,698 70		3,449 90
Washington.....	6,333 13	12,488 76	12,772 19	9,018 08		3,754 11
Wellsborough.....	906 57					
Westminster.....	3,596 41	11,798 11	12,828 97	10,595 11		2,233 86
	\$248,507 36	\$487,521 76	\$520,964 47	\$477,216 61		\$43,747 86
SYNOD OF SOUTH DAKOTA						
Presb. of Aberdeen.....	\$1,219 25	\$1,631 45	\$1,745 82	1,595 68		150 14
Black Hills.....	87 20	230 44	433 38	334 00		99 38
Central Dakota.....	981 19	1,629 93	1,399 68			
Huron.....				1,184 47		215 21
Dakota Indian.....	128 43	555 05	317 63	301 00		16 63
Sioux Falls.....	928 25	1,379 26	3,634 05	1,212 25		2,421 80
	\$3,344 32	\$5,426 13	\$7,530 56	\$4,627 40		\$2,903 16
SYNOD OF TENNESSEE						
Presb. of Chattanooga.....	\$1,760 07	\$2,732 50	\$2,594 39	\$2,277 06		\$317 33
Cumberland Mt.....	131 10	310 07	395 74	255 75		139 99
*Duck River.....		1,227 53	1,292 77	541 53		751 24
Columbia (A).....	232 50*					
McMinnville.....	336 15*					
French Broad.....	85 60	384 20	551 52	205 54		345 98
Holston.....	698 10	983 85	527 69	718 07	\$190 38	
Nashville.....	593 60	1,934 38	2,529 28	2,502 75		26 53
Union.....	2,521 26	5,682 06	7,157 28	6,039 08		1,118 20
West Tennessee.....	769 69	1,179 72	1,352 17	1,139 58		212 59
	\$7,128 07	\$14,434 31	\$16,400 84	\$13,679 36		\$2,721 48

* Duck River formed from Columbia (A) and McMinnville

A COMPARATIVE STATEMENT

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NOT INCLUDING WOMEN'S BOARDS

SYNODS	FROM APRIL 1, 1918, TO MARCH 31, 1919	FROM APRIL 1, 1919, TO MARCH 31, 1920	FROM APRIL 1, 1920, TO MARCH 31, 1921	FROM APRIL 1, 1921, TO MARCH 31, 1922	1920 AND 1921 1921 AND 1922	
					GAIN	Loss
SYNOD OF TEXAS						
Presb. of Abilene.....	\$190 88	\$1,184 57	\$556 14	\$328 96		\$227 18
Amarillo.....	1,774 91	3,607 49	2,936 60	2,671 78		284 82
Austin.....	632 44	1,062 26	1,101 41	819 85		281 56
Brownwood.....	121 01	720 85	443 42	155 35		288 07
Dallas.....	2,015 10	5,285 97	5,333 25	3,289 04		2,064 21
El Paso.....	606 30	1,290 03	1,862 18	1,774 51		107 67
Fort Worth.....	1,499 42	3,343 92	2,236 37	1,376 17		860 20
Houston.....	483 82	888 31	803 33	419 81		383 52
Jefferson.....	1,072 72	2,162 71	1,822 39	1,686 59		135 80
Paris.....	1,109 79	3,887 67	2,642 27	1,967 92		674 35
Waco.....	1,847 44	3,990 83	5,009 43	4,552 99		456 44
Southwest Bohemian.....	87 00	86 00	243 19	123 00		120 19
	\$11,440 83	\$27,500 61	\$25,009 98	\$19,145 97		\$5,864 01
SYNOD OF UTAH						
Presb. of Ogden.....	\$31 00	\$107 52	\$207 38	\$65 20		\$142 18
Salt Lake.....	488 77	810 83	1,244 28	1,018 30		225 98
So. Utah.....	99 93	158 42	145 59	126 46		19 13
	\$619 70	\$1,076 97	\$1,597 25	\$1,209 96		\$387 29
SYNOD OF WASHINGTON						
Presb. of Alaska.....	\$225 00	\$532 15	\$482 28	\$267 28		\$215 00
Bellingham.....	610 63	1,827 66	2,308 23	1,613 19		695 04
Central Washington.....	846 65	1,549 53	2,527 27	1,456 18		1,071 09
Columbia River.....	586 99	1,376 22	1,563 20	950 24		612 96
Coeur d' Alene.....		570 61	844 24	463 82		350 42
Olympia.....	1,472 01	2,756 12	3,875 90	3,841 13		34 77
Seattle.....	2,526 03	4,355 01	4,722 35	4,635 71		86 64
Spokane.....	1,909 79	3,180 41	4,334 95	3,003 79		1,331 16
Walla Walla.....	1,166 30	2,462 60	3,082 58	1,901 00		1,181 58
Wenatchee.....	419 86	1,607 43	2,272 58	2,177 57		95 01
Yukon.....	55 01	104 31	140 70	104 65		36 05
	\$9,818 27	\$20,322 05	\$26,154 28	\$20,414 56		\$5,739 72
SYNOD OF WEST GERMAN						
Presb. of Galena.....	\$682 16	\$952 80	\$1,523 79	\$1,313 29		\$210 50
George.....	1,223 04	2,180 75	2,400 38	3,128 63	\$726 25	
Waukon.....	1,117 00	2,784 57	2,125 46	3,889 59	1,764 13	
	\$3,022 20	\$5,918 12	\$6,049 63	\$8,329 51	\$2,279 88	
SYNOD OF WEST VIRGINIA						
Presb. of Grafton.....	\$1,204 76	\$3,261 45	\$3,150 01	\$2,317 13		\$832 88
Parkersburg.....	1,318 52	2,262 41	3,133 22	3,028 01		107 21
Wheeling.....	4,448 15	8,990 00	9,698 63	7,636 08		2,062 55
	\$6,971 43	\$14,513 86	\$15,981 86	\$12,979 22		\$3,002 64
SYNOD OF WISCONSIN						
Presb. of Chippewa.....	\$1,178 78	\$3,311 22	\$3,616 06	\$3,079 83		\$536 23
La Crosse.....	536 76	1,353 29	1,269 59	789 77		479 82
Madison.....	2,538 52	6,807 26	4,066 86	6,488 96	\$2,422 10	
Milwaukee.....	4,462 53	5,943 70	6,234 82	5,050 97		1,183 85
Winnebago.....	3,611 13	8,782 00	9,267 91	8,040 31		1,227 60
Undesignated.....			2,867 09	30 84		2,836 25
	\$12,327 72	\$26,197 47	\$27,322 33	\$23,480 68		\$3,841 65
SYNOD OF WYOMING						
Presb. of Cheyenne.....	\$267 32	\$93 35	\$919 94	\$1,569 91	\$649 97	
Laramie.....	60 00	323 09	268 42	169 86		\$98 56
Sheridan.....	155 87	514 39	549 44	247 09		302 35
	\$483 19	\$930 83	\$1,737 80	\$1,986 86	\$249 06	

A COMPARATIVE STATEMENT

From The Welsh Calvinistic Methodist or Presbyterian Church
Received into the General Assembly of the Presbyterian Church in the
U. S. A. May 22, 1920

SYNODS			FROM APRIL 1, 1920 TO MARCH 31, 1921	FROM APRIL 1, 1921 TO MARCH 31, 1922		
SYNOD OF MINNESOTA						
Presb. of First	Blue Earth		\$360 53	\$562 97		
Second	Lime Springs		205 42	407 96		
Third	Western Canada		19 50	11 50		
			\$585 45	\$982 23		
SYNOD OF NEW YORK AND VERMONT						
Presb. of Oneida			\$715 84	\$753 01		
Eastern N. Y. & Vermont			322 20	267 29		
			\$1,038 04	\$1,020 30		
SYNOD OF OHIO						
Western Pennsylvania						
Presb. of Jackson			\$465 72	\$566 02		
Western Ohio			1,197 15	1,191 59		
Pittsburgh			422 29	587 93		
			\$2,085 16	\$2,345 54		
SYNOD OF PENNSYLVANIA						
Presb. of Northern			\$592 92	\$1,176 90		
Southern			65 00	260 85		
			\$657 92	\$1,437 75		
THE WESTERN SYNOD	(Long Creek)					
Presb. of Eastern			\$82 00	\$71 87		
Western Kansas			120 16	135 50		
			\$202 16	\$207 37		
SYNOD OF WISCONSIN						
Presb. of Waukesha			\$854 45	\$901 81		
Welsh Prairie			578 38	714 78		
Dodgeville			73 11	19 47		
Woman's Missionary Societies of Synod			206 60			
			\$1,712 54	\$1,636 06		
General			2,305 39			
TOTAL of Welsh Chs.			\$8,586 66	\$7,629 25		

The statement of receipts from the Welsh Churches does include Women's Missionary Societies.

RECEIPTS FROM LEGACIES

1920-1921

Alden, Violet M.	\$ 105 00	Merrill, Nancy	\$ 50 00
Archer, Hattie N. C.	195 01	Milholland, Harriet	2,250 00
Armstrong, Margaret A.	70,213 99	Minton, Milton G.	200 00
Bachman, Robt. L.	300 00	Moir, Emily H.	300 00
Backus, Mary B.	100 00	Moir, Robt. T.	3,000 00
Ballantyne, Mary D.	974 50	Molyneux, Wm.	250 00
Ballard, Susan A.	50 30	Montgomery, F. W.	950 00
Benson, R. Dale	1,000 00	Motley, Thomas	739 83
Borden, Wm. W.	250 00	Mott, Wm. W.	4 00
Boyd, Mary A.	100 00	Nichols, J. Estelle	267 41
Breckenridge, Hugh C.	475 00	Oliver, Harriet N.	115 06
Bredell, Edward E.	4,449 20	Osborn, Fred'k W.	563 19
Bursiel, M. M.	874 60	Ottman, Mary W.	1,000 00
Carroll, Ellen Rea	1,000 00	Patterson, Joseph S.	1,132 05
Conklin, Luther R.	1,800 00	Paul, Kate C.	1,143 20
Cook, Elizabeth W.	113 74	Peyton, Josephine L.	10,000 00
Cooper, Larissa J.	248 85	Preston, Eveline S.	300 57
Crawford, Matthew	163 29	Prime, Ralph E.	4,308 30
Curtis, Mary A.	624 39	Printz, Anna J. H.	1 00
Darling, Robt.	20 00	Quackenbush, John B. V.	1,000 00
Davidson, Elizabeth A.	1,552 46	Ramsey, Susan	384 37
Davies, Emeline C.	2,000 00	Redick, J. C.	923 28
Denniston, Letitia	55,718 16	Reed, Henry H.	451 82
Donaldson, Eliza L.	190 00	Reed, Sarah J.	200 00
Drake, Abraham H.	350 00	Reid, Margaret	3 85
Dwight, E. P.	818 90	Rhode, Ann E.	95 06
English, Rachel	11,823 38	Robinson, Margaret A.	210 58
Farwell, Harriet L.	249 10	Rogan, Jas. W.	428 62
Ferguson, David	100 00	Russell, Martha E.	285 64
Foster, Ellen	52 02	Sadtler, Rosabella C.	500 00
French, Maria	25 00	Self, Isaac B.	487 72
Frothingham, Washington	5 00	Shoemaker, Mary	2,044 91
Gardner, Harriet F.	289 13	Smead, Eliz. Cummings	50 00
Geary, Ellen E.	200 00	Smedley, Lydia G.	26 81
Gladden, James	3,967 66	Smith, Adeline C.	8,129 20
Goodenough, Cassandra	250 00	Smith, Joseph H.	870 39
Graham, James	12 00	Smith, Margaret R.	98 71
Green, James W.	75 00	Smith, Mary	28 50
Greenough, Nancy B. L.	5,613 50	Snow, Sarah J.	310 67
Greenough, Wm.	100 84	Steele, Jacob	18 00
Haines, Frank C.	80 00	Stewart, John	17,500 00
Haley, Anna M.	3,000 00	Stow, Elizabeth	50 00
Harrison, Jane B.	100 00	Stuart, Emma Carradine	395 81
Hartzell, Simon	1,300 00	Sturges, Edward B.	2,000 00
Heinemann, Harriet A.	4,032 30	Thompson, Sarah E.	500 00
Healor, Abbie E.	1,000 00	Thornburg, D. M.	100 00
Hilton, T. F.	50 00	Turner, Margaret H.	1,000 00
Holliday, Margaret Y.	1,326 21	Van Alstyne, James G.	1,500 00
Hooker Thomas	831 57	Wallace, Wilson E.	162 50
Hutchison, Anna M.	3,730 48	Waters, Charlotte L.	900 00
Jesup, Morris K. & Maria De Witt	6,000 00	Webb, Edward A.	4,850 00
Kennedy, John S.	10,923 83	Wilson, Ida P.	1,185 42
Kohb, Chas. W.	59,500 00	Wilson, Margaret	178 13
Kyle, Eliza J.	312 20	Wilson, Wm.	17,158 70
Lobenstine, Wm. C.	1,500 00	Wyatt, Henry D.	18 37
Lyle, John S.	1,000 00	Yandes, Simon	492 82
McCleary, J. W.	1,822 81		
McGranahan, Addie	850 00		\$354,756 66
McIntosh, Mary C.	30 00	Less Expenses	1,673 71
McKinney, Sarah	3,811 00		\$353,082 95
McLaughlin, Margaret	805 03	Less Amount Funded....	206,327 97
March, Samuel Q.	185 58		\$146,754 98

MISCELLANEOUS AND INDIVIDUAL GIFTS, 1922

"A. N. E."	\$200 00	Adriance, Mr. N. R.	5 00
Abben, Mrs. A. E.	35 00	Ahrins, Mrs. Kate S.	15 48
Abernethy, Rev. & Mrs. C. H.	100 00	Aikman, Mr. Walter M.	300 00
Adair, Mr. F. S.	5 00	Akerman, Miss Ruth	2 50
Adams Scholarship Fund	40 00	Alberts, Mr. A. G.	10 00
Adams, Mr. F. S.	5 00	Alcorn, Miss Emma	4 00
Adams, Mr. and Mrs. John L.	5 00	Alexander, Rev. George	100 00
Adams, Rev. Rollin L.	20 00	Alison, Rev. Alexander	5 00
Adams, Mrs. Sarah C.	75 00	Allen, Rev. Arthur H.	120 00
Adams, Miss Kate G.	5 00	Allen, Rev. D. D.	15 00

Alling, Mrs. Julia C.	\$ 65 00	Bell, Mr. J. L.	\$ 10 00
Almy, Mrs. Wm. H.	25 00	Bell, Mrs. H. I.	150 00
Alter, Mrs. Claire	10 00	Bell, Mr. W. H.	27
Anderson, Miss Mary	2 00	Bender, Mrs. C. R.	5 00
Anderson, Mary B., Mem. Fund	40 00	Benedict, Mr. Ernest C.	50 00
Anderson, Mrs. Robert M.	5 00	Benson, Maud, Memorial Fund	20 40
Anonymous	4 15	Bent, Mr. and Mrs. E. C.	30 00
Anonymous	200 00	Bernheisel, Mrs. Chas. F.	125 00
Anonymous	35 00	Berryman, Mr. J. W.	1,125 00
Anonymous	100 00	Best, Mr. Nolan R.	45 00
Anonymous	75 00	Bible Institute of Los Angeles	738 87
Anonymous	5 00	Billings, Elizabeth, Fund	18 00
Anonymous	27 47	Billings, Miss F. L.	5 00
Anonymous	5 00	Bishop, Mrs. Virginia P. and	
Anonymous	27	Miss Maria S.	200 00
Anonymous	5 00	Black, Mr. C. W.	500 00
Anonymous	1 00	Black, Mrs. James	1,500 00
Anonymous	1,200 00	Blakeslee, Mrs. A. F.	20 00
Anonymous	100 00	Blakeslee, Miss Margaret B.	5 00
Anonymous	27	Blackburn, Mrs. J. I.	10 00
Anonymous	2 50	Blair, Mrs. Margaret	10 00
Anonymous	2 00	Boardman, Miss Martha T.	15 00
Anonymous donor through		Bodenhamer, Rev. David Shires	1 00
Maryville College, Tenn.	1,750 00	Boeke, Mr. R.	5 00
Anonymous Friend through Dr.		Boggs, Mr. James M.	106 00
Samuel T. Wilson	1,750 00	Boggs, Mr. W. S.	100 00
Anonymous Friend	100 00	Bohling, Mr. C.	3 00
Anonymous (Endora, Kan.)	1 00	Bone, Dr. F. H., Memorial	
Anonymous (Plains, Tex.)	3 00	Fund	40 00
Arms—Estate of Sarah J.		Borden, Mrs. Mary W.	1,150 00
Arms	500 00	Borgnis, Mr. Samson	20 00
Armstrong, Mrs. Frank	22 11	Bosworth, Mr. Alfred H.	25 00
Appleton, Miss Margaret	3 00	Bovard, Misses Edna & Anna	20 00
Apel, Mr. C. G.	40 00	Boyce, John A.	10 00
Apel, Mr. Clarence	10 00	Boyce, Mrs. John A.	10 00
Apel, Mr. Martin	200 00	Boyce, Alice L.	5 00
Archbald, Rev. Thos. F.	5 00	Boyce, Agnes	5 00
Arends, Mr. Chas.	5 00	Boyd, Mrs. F. V.	10 00
Armour, Mrs. H. O.	955 38	Boyd, Mr. John Y.	100 00
Arnold, Mr. Benjamin W.	1,000 00	Boyd, Louisa Yeomans, Fund	2,294 15
Artz, Mr. David	25 00	Bracken, Mr. B. F.	5 53
Aston, Rev. and Mrs. E.	25 00	Bradshaw Boys	50 00
Aten, Mr. Samuel	1,477 51	Bradt, Miss Margaret	10 00
Auchincloss, Mrs. Julia	25 00	Brasher, Mr. A. V.	5 00
Auburn, N. Y., Theo. Semi-		Brewster, Miss Josephine	5 00
nary, Y. M. C. A.	70 00	Bridges, Miss Eva	50 00
Babcock, H. K.	1,318 24	Bristol, Jane B. Moore	1,550 07
Backer, Miss Edna L. and		Brooks, Mr. L. C.	5 00
Mother	50 00	Brown Memorial Scholarship	
Backer, Mr. Henry	5 00	Fund	35 00
Baer, Mrs. R. P.	1,482 53	Brown, Rev. E. J.	2 00
Bainbridge, Miss Mary C.	25 00	Brown, Mr. and Mrs. Lester	25 00
Baird, Mrs. Wilson	15 00	Brown, Mrs. Mary McG. and	
Baird, Rev. W. M., D.D.	5 00	Horatio	10 00
Baker, Mr. W. L.	10 00	Brownlee, Miss Mary	5 00
Baldwin, D. S., Fund	130 00	Bruce, Rev. Jesse C.	10 00
Baldwin, Mrs. F. W. W.	10 00	Bruen, Miss Catherine A.	100 00
Ball, Mr. Howard	5 00	Brush, Mrs. George A.	8 00
Barakat, Dr. M. E.	100 00	Brynes, Miss Anna L.	5 00
Bamber, Mrs. R. W.	20 00	Buchanan, Mr. I.	10 00
Bard, Mary C., Fund	10 00	Buchanan, Mr. J. I.	25 00
Barkhuff, Miss Laura E.	50 00	Buchanan, Mr. James I.	5 00
Barkley, Rev. James M.	25 00	Buchanan, Mr. John C.	10 00
Barklie, Mr. and Mrs. Archi-		Bulkley, Mr. Edwin M. and	
bald	10 00	Family	1,500 00
Barnard, Mrs. C. J.	25 00	Bunger, Mrs.	50 00
Barnes, Miss Emilia B.	10 00	Bunger, Mr. Henry H.	10 00
Barr, Mrs. E. M.	25 00	Burke, Miss Annie	5 00
Barrett, Mr. Fred W.	166 00	Burmester—Ellen Burmester	
Barron, Mr. Alexander J.	10 00	Trust	19,435 38
Bartlett, Mr. Herschel	100 00	Burnie, Mr. and Mrs. Geo. N.	5 00
Barton, Miss Emily	5 00	Bushnell, Mrs. L. J.	12 89
Barry, Mrs. Lizzie B.	500 00	Bushnell, Miss Sara J.	15 00
Batchelder, Miss Lizzie	5 00	Butts, Miss Alice M.	1,500 00
Bates, Rev. and Mrs. W. H.		Buzby, Mr. Clarence	90 00
B.	25 00	Calder, Mr. James	15 00
Baum, Rev. O. S.	338 00	Caldwell, David, Fund	108 25
Beach, Dr. Sylvester W.	10 00	Caldwell, Rev. David	53 12
Beadle, Mr. G. M.	25 00	Calkins, Miss J. C.	100 00
Beard, Mr. Ralph W.	1 50	Camden, Me., Congregational,	
Beardslee, Mrs. J. C.	25 00	Methodist & Baptist Chs.	25 00
Beckman, Mr. J. H.	45 00	Camp Fire Girls of Gothenburg,	
Bedell, Mrs. A. L.	2 00	Neb.	14 68
		Camp, Mr. George R.	100 09

Camp, Mrs. Helen B.	\$ 10 00	Converse—Chapman Trust ...	\$ 6,500 00
Campbell, Mrs. Anne H.	20 00	Converse, Miss Mary E.	500 00
Campbell, Mr. G. E.	20 00	Cook, Mr. Howell	100 00
Campbell, Mr. G. S.	5 00	Cook, Joseph, Lecture Fund..	82 42
Campbell, Mr. R. D.	900 00	Cook, Dr. J. H.	80 00
Canadian Synod Members ..	15 00	Cooke, Bella, Memorial Fund	40 00
Cannon, Mrs. T. W.	10 00	Cooley, Mr. A. C.	600 00
Carle, Rev. Wm. M.	5 00	Cooley, Mr. Harvey	175 00
Carnegie, Mrs. Andrew	100 00	Cooper, Mrs. Emma R. and	
Carnicom, Mrs. Mazo	12 50	Sisters	170 00
Carson, Rev. and Mrs. H. P.	10 00	Cooper, Miss Sarah J.	100 00
Carson, Miss Lucy J.	5 00	Copen, Mr. Howard	25 00
Carson, Miss M. Lula	200 00	Corbett, Miss Margaret E. ..	2 00
Carson, Mrs. W. G.	5 00	Corbett, Miss Sarah	5 00
Carter, Mrs. Benj.	300 00	Cornell, Mrs. M. B.	45 00
Carter, Mr. Ernest Trow	100 00	Cort, Rev. A. B.	25 00
Carter, Miss Grace D.	200 00	Cortright, Mr. Harlan W.	10 00
Carter, Miss Mary W.	200 00	Corey, Dr. Martha Dunn	10 00
Carter, Mr. Russell	10 00	Cory, Mr. Robert H.	300 00
Carver, Nancy Maria, Fund..	60 00	Cotton, Mr. Paul	10 00
Cary, Mr. Edward F.	500 00	Cottrell, Dr. A. J.	100 00
Casey, Miss Mary E.	5 00	Couse, Miss I. M.	42 50
"Cash"	550 00	Covert, Mr. A. C.	10 00
"Cash"	20 00	Covert, Rev. W. M.	20 73
"Cash"	20 00	Coy, Mrs. J. Augusta	5 00
Caskey, Mr. Herbert K.	25 00	Cragin, Mrs. Edwin B.	100 00
Casselberry, Rev. and Mrs. W.		Craig, Mr. E. S. and Elizabeth	
W.	25 00	S.	10 00
Castleman, Rev. R. H.	5 53	Craig, Mrs. Jane G.	5 00
Cellar, Miss Anna P.	10 00	Crandall, Rev. Frederick A.	1 00
Cellar, Miss Martha E.	10 00	Cratty, Miss Anna S.	10 00
Chalfant, Mr. E. C.	10 00	Crawford Rev. Geo. G.	15 00
Chalfant, Miss Isabella C. ..	100 00	Crighton, Mrs. E. M.	8 50
Chamberlain, Mrs. Mary	5 00	Cross, Mr. A. H.	5 00
Chamberlain, Rev. and Mrs.		Cross, Miss M. H.	5 00
Pierce	5 00	Crumb, Dr. P.	25 00
Chamberlain, Rev. W. I.	5 00	Culbertson, Mr. Albert	25 00
Chambers, Mrs. Kate C. (see		Cunningham, Rev. J. A.	10 00
Mrs. W. J. Sanders)		Cunningham, Mr. J. L.	5 00
Chapin, Rev. Roy	15 54	Cunningham, Mr. M. E. and	
Charlton, Miss Agnes	4 28	Nellie A.	15 00
Chefoo School for the Deaf		Curtis, Mr. B. D. F.	10 00
Fund	1,349 19	Curtis, Mrs. F. S.	18 58
Childs, Mr. Wm.	1,900 00	Cuyler, Miss Eleanor de Graff	500 00
Chiles, Mrs. Allie I.	10 00		
China Medical Board	32,952 58	Dahl, Mrs. Julia	5 00
Christian Friend	1,000 00	Dampman, Miss Martha C.	5 00
Christy, Miss Ethel W.	5 00	Dampman, Miss Elizabeth C. .	5 00
Cincinnati, O., 7th S. S.	20 00	Dana, Dorothy	2 23
Claghorn, Mr. and Mrs. Wm.H.	10 00	Darley, Rev. and Mrs. Fred F.	20 00
Clausen, Mr. John	2 50	Darling, Miss Emily A.	225 00
Clark, Rev. E. E.	5 00	Darlington, Miss Clara B. ..	10 00
Clark, Rev. and Mrs. Ed. P. .	10 00	Daugherty, Mr. M. H.	50 00
Clark, Rev. H. V.	25 00	Davison, Mr. Joseph	25 00
Clark, Miss Ida I.	11 00	Davison, Miss A. M.	200 00
Clarke, Mr. Dumont	25 00	Davis, Mr. C. L.	5 00
Clarke, Mr. and Mrs. Dumont	50 00	Davis, Rev. B. Frank	20 00
Clarke, Miss M. Louisa	50 00	Davis, Miss Lottie M.	25 00
Clayton, Miss Sarah S.	5 00	Davis, Mr. S. S.	1,000 00
Clement, Mrs. F. H.	100 00	Day, Mr. and Mrs. Dwight H.	500 00
Clemson, Mr. D. M.	1,500 00	Day, Mr. and Mrs. T. C.	40 00
Clerical Force—Home Mission		Dayton, Mr. George D.	1,600 00
Board	20 00	Dayton, Mr. and Mrs. G. N. .	2,000 00
Clerical Force—Foreign Mis-		De Gruchy, Mrs. Hannah H.	25 00
sion Board	178 00	De Haven, Miss Clara B.	5 00
Clutter, L. H.	1 00	De Heer, Mrs. R. H.	20 00
Coats, Elizabeth, Fund	21 40	Deems, Rev. E. M.	5 00
Cochran, Mr. Henry J.	25 00	Denman, Mr. E. G.	3 59
Coddington, Mr. and Mrs. L.		Dennis, Mr. Alfred L.	100 00
B.	25 00	Denslow, Mr. J. C.	5 00
Coleman, Miss F. B.	100 00	Devins, Mrs. John B.	25 00
College of Wooster—Student		Dickie, Miss Edith C.	10 00
Body	1,500 00	Diller, Miss Martha E.	10 00
Colkin, Miss Miriam	2 00	Dillon, Rev. E. S.	5 00
Collings, Mrs. Alice G.	10 00	Dirks, Mr. E. H.	10 00
Colquhoun, Mrs. Wm. M.	100 00	Dodds, Mrs. L. S.	5 00
Colquhoun, Mrs. M. C.	50 00	Dodd, Mrs. A. B.	10 00
Colton, Mrs. J. Milton	200 00	Dodd, Miss Sadie	25 00
Colton, Milton, Fund	1,647 06	Dodge, Mrs. C. H.	2,000 00
Colwell, Miss Alicia	50 00	Dodge, Melissa P., Fund	60 00
Oombs, Rev. E. L.	40 00	Dolan, Miss Ivy	14 35
Conde, Miss Mary B.	10 00	Dolan, Mrs. Peter	5 00
Connell, Mr. J. E. P.	10 00	Dollar, Mr. Robert	5,000 00
		Donnell, Miss Faustine	10 00

Donnell, Mr. and Mrs. G. J.	5 00	Friend	10 00
Doole, Rev. and Mrs. W. I.	4 00	Friend	3,650 00
Doolittle, Mrs. Geo. C.	66 00	Friend	500 00
Dougherty, Rev. and Mrs. M.R.	5 00	Friend	500 00
Downer, Mrs. W. B.	25 00	Friend	10 00
Drierbach, Mr. M. L.	10 00	Friend	20 00
Duckham, Miss M. E.	1 00	Friend	500 00
Dufford, Miss Caroline	5 00	Friend	50 00
Dufford, Miss Mary J.	10 00	Friend	10 00
Dull, Mrs. A. P. L.	100 00	Friend	5 00
Dunn, Rev. S. B.	13 82	Friends	250 00
Dunning, Mrs. Mary A.	2 00	Friends	150 00
Duryee, Mr. Edward S.	5 00	Friend—California	1,000 00
Duryea, Miss Jessie	15 00	Friends—Drake, Mo.	105 00
Duryea, Mrs. Orselia	100 00	Friend of Eden Ch., Rudd, Ia.	10 00
De Witt, Miss Katherine	5 00	Friend, Lancaster, Wis.	5 00
Earls, Mr. W. S.	100 00	Friend—Through Mrs. Bern-	
Eaton, Mr. Thomas	25 00	heisel	3 00
Eby, Mrs. Mae	5 00	Friends—Through T. R. Auk-	
"E. D. S."	2,500 00	rim	42 60
Educational Fund for Boys	16 00	Friend—Through Mr. Charles	
Eisaman, Mr. I. M.	5 00	E. Blair	70 00
Elcock, Miss Elizabeth M.	25 00	Friend—"Halsey Mem."	1 00
Elcock, Miss Anna J.	5 00	Friends—Through Walker F.	
Ellet, Miss Lucinda E.	10 00	Vance	67 00
Elliot, Mr. J. S.	10 00	Friend—a Legacy	471 75
Ellinwood, Miss Mary G.	10 00	Frith, Mr. Wm. P.	5 00
Ellis, Mr. A. H.	50 00	Fullington, Mrs. Mary	15 00
Ellis, Rev. Edwin M.	5 00	Fulton, Mr. Robert S.	10 00
Ellsworth, Mr. R. H.	5 00	F.—"H. T. F."	25 00
Elrey, Mrs. Charles	5 00	Furnald, Mr. H. N.	200 00
Ely, Mrs. J. G.	5 00	Gaily, Mrs. Lide A.	10 00
Engelbrecht, Mr. E.	50 00	Gamble, Dr. Clarence J.	375 00
Enright, Miss Grace L.	10 00	Gamble, Mr. & Mrs. David B.	4,431 74
Ensign, Mr. E. M.	10 00	Gamble Fund, David B. & Mary	
Erdman, Mr. and Mrs. C. P.	1,010 00	H.	10 00
Erdman, Dr. & Mrs. Frederick	15 00	Gamble, Miss Margaret	10 00
Erdman, Rev. W. J.	10 00	Gamble, Mr. S. D.	1,200 00
Erdman, Rev. Walter C.	250 00	Garritt, Miss Leila	10 10
Erickson, Mr. E. A.	2 00	Gardner, Miss Chastina	5 00
Ernst, Mr. A. C.	50 00	Garrison, Miss Lula	12 00
Erwin, Miss Mary	43 00	Garvin, Rev. J. E.	5 00
Esterly, The Misses	10 00	Gaston, Miss Ellen	15 00
Evans, Mr. J. E.	5 00	Cest, Mr. William P.	100 00
Evans, Miss Sue	1 00	Gillespie, Mrs. Julia B.	400 00
Eyerly, Mr. I. H.	30 00	Gillespie, Miss N. J.	50 00
Faith, Mr. Wm. B.	5 00	Given, Brothers	130 00
Falconer, Rev. F. R.	5 00	Glanville, Rev. J. Hall's	10 00
Fate, Mr. H. B.	10 00	Gloman, Mr. & Mrs. John B. H.	182 00
Fazel, Mr. John H.	10 00	Good, Mr. George M. F.	75 00
Fenn, Mrs. M. W.	10 00	Goodrich, Miss Julia W.	100 00
Fewsmith, Mr. and Mrs. L.	10 00	Goodrich, Miss Frances L.	10 00
Field, Miss Faith W.	25 00	Gordon, Esther, Fund	120 00
Fieselman, Mr. J. H.	5 00	Gordon, Mr. Geo. B.	100 00
Findley, Anna, Mem. Fund.	505 35	Goss, Mr. Charles O.	1 50
Finlayson, Rev. Donald	60 00	Graham, Rev. and Mrs. C. P.	10 00
Finley, Dr. John H.	100 00	Graves, Miss May B.	5 00
Finney, Minnie and Kate, Schl.		Gray, Mr. and Mrs. Charles N.	10 00
Fund	70 00	Gray, Mr. Samuel D.	50 00
Finney, Rev. Wm. P.	15 00	Gray, Miss M. P., Jr., "Mem-	
Fisher, Mrs. George P.	50 00	ory of Mrs. Mattie P. Gray"	25 00
Fisher, Mr. Horace	20 00	Green, Mr. Caleb S.	500 00
Fisher, Mrs. S. Lloyd	5 00	Greenwood, Mr. and Mrs. G.	200 00
Fleming, Dr. Arthur B.	105 00	W.	10 00
Fluke, Mr. and Mrs. F. S.	10 00	Grensberg, Gus	25 00
Fockler, Miss K. Laura	15 00	Grier, Mr. George W.	300 00
Follansbee, Mr. B. G.	100 00	Griffith, Mr. and Mrs. J. B.	10 00
Folsom, Mr. and Mrs. W. B.	60 00	Griffiths, Rev. and Mrs. J. K.	2 00
Forbes, Miss E.	5 00	Griffin, Mrs. C. M.	25 00
Ford, Mr. James T.	10 00	Grigsby, Rev. S. L.	5 00
Forsyth, Mr. E. R.	100 00	Groff, Miss Stella	6 00
Forsyth, Mr. E. R. and Eliza-		Grove, Miss P. M.	5 00
beth L.	50 00	Gumm, Betty L.	10 00
Forsyth, Mr. H. V.	25 00	Gutekunst, Misses P. and F.	5 00
Foster, Mr. W. H. F.	50 00	Guy, Mr. Wm. E.	1,000 00
Foster, Miss Jean A.	6 00	Hackett, Mrs. Amy C.	5 00
Frackleton, Mrs. R. J.	5,000 00	Hageman, Mr. A. Y.	10 00
Frank, Miss Jane A.	100 00	Haines, Mrs. Charles D. and	
Frantz, Mr. G. A.	10 00	Sister Miss Julia Sabine..	100 00
Franz, Miss Laura M.	25 00	Haines, Miss Mary A.	20 00
Frey, C. P.	90 20	Hall, Charles M.—Educational	
Frey, D. H.	10 00	Fund	2,347 92
Frey, Mr. Henry	10 00		
Friend	25 00		

Hall, Gilbert E.	\$ 15 00	Hubbard Press, Inc.	\$ 1,980 00
Hall, Henry M.	70 00	Huber, Mr. A. T.	10 00
Hall, Mr. Jesse P. R.	25 00	Hughes, Cleo Kelsey, Mem'l	
Halsey, Mrs. Gertrude L.	500 00	Scholarship Fund	14 00
Halsey, Miss Henrietta C.	15 00	Hughes, Elizabeth, Fund	20 00
Hamilton, Mrs. L. H.	16 35	Huisenga, Mr. Herman	10 00
Hamilton, Mr. O. K.	65 00	Hull, Mr. N. P.	200 00
Hammond, Miss Rachel M.	10 00	Hummel, Miss Ida	25 00
Hand, Miss K. M.	5 00	Hundling, Miss Dina R.	10 00
Hannah, Mr. L. R.	30 00	Hunt, Miss M. M.	10 00
Hanna, Mr. Wm. W.	101 00	Hunt, Dr. Theodore W.	20 00
Hannum, Rev. Wm. H.	10 00	Hunt, Mr. J. C.	500 00
Harbison, Miss Harriet E.	75 00	Hunter, Dorothy	5 00
Harbison—Estate of Samuel P.	3,250 00	Hunter, Mrs. Elizabeth P.	10 00
Harbison, Mr. S. M.	25 00	Hunter, Mr. Herbert L.	5 00
Harborts, Mrs. D.	10 00	Hunter, Dr. John H.	20 00
Harkness, Mr. Edward S.	5,000 00	Hunter, Rev. J. M.	5 00
Harris, Mr. W. B.	100 00	Hunter, Mrs. J. M.	1 50
Harmon, Miss Olive R.	5 00	Hunter, Mr. and Mrs. J. W.	25 00
Harrod, Mr. Fred.	5 00	Hunter, Through Rev. Stanley	
Harry, Rev. Sidney B.	5 00	A.	1,050 00
Hart, Rev. Miles	12 00	Hunter, Mr. Stephen A. and	
Harvey, Joseph, Memorial Fund	80 00	Miss Anna R.	5 00
Harvey, Mr. Olin F.	325 00	Hunter, Mr. Wm. T. Jr.	100 00
Hasselbrock, Mr. Henry	5 00	Hunting, Miss Mary Olive	150 00
Haskell, Miss Elsie	10 00	Huston, Mr. Charles L.	1,800 00
Haskell, Mr. Edwin Charles	10 00	Huston, Mr. Chas. S.	100 00
Hatch, Mr. Harold A.	100 00	Hutchinson, Miss H. C.	30 00
Hawes, Mrs. E. L.	10 00	Hyatt, Estate of Laura P. Hy-	
Heath, Mr. and Mrs. F. N.	40 00	att	10 00
Hedges, Mr. Job E.	25 00	"In His Name"	300 00
Hedlund, Mr. R. H.	25 00	"In Memory of Three Chris-	
Helm, Miss Mary C.	5 00	tian Mothers' Fund"	50 23
Heminger, Miss Clara E.	35 00	Irving, Rev. David O.	225 00
Heminger, Miss Edna	10 00	Interest on Funds advanced	
Hench, Mr. Jacob B.	5 00	Syria	6,000 00
Henderson, Mr. J. W.	15 00	Jacks, Rev. J. Wilford	55 00
Hendon, Miss Anna M.	10 00	Jackson, Professor A. H.	3 00
Hennenga, W. J.	5 00	Jackson, Rev. Frederick W.	40 00
Henry, Charles W., Fund	200 00	Jamison, Miss Lydia A.	5 00
Henry, Miss J. B.	5 00	Japanese Mission of Monterey,	
Hepburn, Dr. Jas. C.	15,000 00	California	12 00
Herrick, Mr. O. C.	20 00	Jenkins, Mrs. A. F.	50 00
Herron, Rev. Charles	5 00	Jenkins, Mrs. R. N.	5 02
Herron, Mr. and Mrs. Charles	20 00	Jerwan, Dr. Samuel	5 00
Hesse, Mrs. Mary C.	500 00	Jesup, Theodosia, Fund	80 00
Hester, Mr. W. T.	3 00	Johnson, Mrs. A. B.	10 00
Hewitt, Mr. E. A.	10 00	Johnson, Mrs. A. J.	100 00
Hick, Mrs. E. L.	3 00	Johnson, Miss Elsie A.	10 00
Hickman, Rev. F. D. P.	23 00	Johnson, Mr. Exel	3 00
Hill, Mr. E. Rowland	1,600 00	Johnson, Miss Hilda M.	15 00
Hill, Mrs.	3 00	Johnson, Dr. and Mrs. N. D.	4 00
Hill School, Mission Band	350 00	Johnson, Mrs. S. J.	100 00
Himes, Mrs. Rees L.	10 00	Johnson, Rev. T. S.	5 00
Hines, Rev. C. C.	2 76	Johnson, Mr. William D.	5 50
Hine, Miss Nellie	100 00	Johnson, Rev. Wm. Hallock ..	25 00
Hoadley, Mr. Harwood	40 00	Josat, Rev. T. C.	10 00
Hoagland, Mrs.	5 00	Joseph, Mr. Elias J.	10 00
Hodge, Mrs. Henry L.	25 00	Jowett, Rev. John H.	37 30
Hodge, Mrs. Thomas L.	30 00	Joy, Mrs. James	1,500 00
Holcomb, Estate of James		Jung, Mr. Herbert	5 00
Foote Holcomb	500 00	Kaehr, Dr. A.	10 00
Hollenback, Miss Anna	1,472 00	Kaicher, Mrs. Dora	27
Hollenback, Miss Anna and		Kannegieter, Mr. Albert	20 00
Mrs. Lewis H. Taylor	100 00	Kannegieter, Mr. Harry	100 00
Holliday, Mr. John H.	100 00	Kapteyn, Rev. and Mrs. P. I.	25 00
Holliday, Mr. John S.	25 00	Kasten, Mr. Henry	5 00
Holloway, Mrs. J. D.	25 00	Keach, Mrs. E. P.	5 00
Holmes, George W., Fund.	60 00	Keck, Mr. Charles M.	12 00
Holmes, Teachers and Stu-		Keeler, Miss Maria P.	5 00
dents of Mary Holmes Semi-		Keiry, Rev. William	50 00
nary	10 00	Keiry, Rev. and Mrs. Wm.	
Hopkins, Mrs. A. F.	50 00	Gordon	250 00
Hoopes, Mrs. Mary P.	50 00	Kellogg, Mr. E. R.	60 00
Hooke, Mrs. Viola K.	1,100 00	Kellogg, Rev. Edwin H.	50 00
Horine, Mr. George T. and		Kellogg, Mrs. F. Leonard ..	25 00
Family	42 00	Kellogg, Rev. H. H.	10 00
Horr, Mr. H. A.	35 00	Kelly, Mr. K.	10 00
Hotchkiss, Mr. A. C.	5 00	Kelly, K. M. & Co.	1 00
Howard, Rev. and Mrs. J. H.	10 00	Kelly, Mrs. Samuel R.	5 00
Howell, Mrs. Lewis	10 00	"T. C. K."	20 00
Howes, Miss Beatrice	5 00	Kelly, Miss S. Alice	10 00
Hubbard, Miss Anna Weir ..	401 59	Kelly, Mr. K. M.	10 00
Hubbard, Miss Alma Rose ..	5 00	Kelso, Dr. J. S.	5 00

Kemp, Mr. Daniel F.	\$ 10 00	MacLaren, Mr. Donald C. . .	\$ 125 00
Kennedy, Mrs. John S.	5,000 00	Macnaughton, Miss Rose . . .	5 00
Kennedy, Joseph S., Memorial Fund	8 00	MacPherson, Miss Esther M. .	4 00
Kennerdell, Miss Gertrude . .	16 00	McCabe, Mr. John M.	1 33
Kent, Lucy Williams, Scholarship Fund	40 00	McCain, Mr. Samuel	600 00
Kepler, Mr. T. B.	10 00	McCarter, Mr. Robert H. . . .	250 00
Kerr, Rev. John T.	25 00	McCauley, Mrs. J. J.	2 50
Kerr, Rev. John H.	10 00	McCleave, Rev. David	5 00
Kerr, Mrs. J. Horner	500 00	McClung, Rev. J. S.	50 00
Kersten, Rev. and Mrs. George C.	36 00	McClure, Rev. James G. K., D.D.	20 00
Kieffer, Rev. and Mrs. W. T. L.	9 00	McClure, Mr. S. R.	5 00
Kilborne, Mr. A. W.	1,000 00	McCluskey, Mr. E. W.	12 00
Kilbourn, Rev. Chalmers . . .	5 00	McCoffert, Miss Lulu C. . . .	5 00
Kilgus, Rev. George L.	9 87	McCollum, Rev. E.	15 00
Killie, Mrs. Charles A.	5 00	McCorkle, Miss Letitia W. . .	50 00
Kimball, Edmund, Fund	1,000 00	McCormick, Mr. and Mrs. Cyrus H.	10,000 00
King, Miss S. J.	400 00	McCormick, Mrs. Nettie F. . .	4,000 00
Kingery, Miss Anna J.	5 00	McCormick, Mrs. Henry B. . .	100 00
Kingsley, Mr. William M. . . .	50 00	McCormick, Mr. R. Hall	25 00
Kinnedell, Miss Gertrude . . .	10 00	McCormick Theological Seminary Alumni Mission Fund	1,022 00
Kinsley, Mr. B. H.	10 00	McCracken, Clara J.	25 00
Kirkbride, Mrs. George B. . . .	1 00	McCracken, C. R.	3 00
Kissling, Mrs. R.	10 00	McCracken, Mr. J. C.	10 00
Kitchell, Mr. J. F.	50 00	McCracken, Mr. J. H.	35 00
Kleist, Miss Anna	50 00	McCreery, Rev. Charles H. . .	10 00
Knapp, Mr. R. S.	2 09	McCune, Mr. L. L.	5 00
Knauer, Rev. F. G.	50 00	McCutchen, Mr. A. C.	50 00
Kneeland, Rev. Martin D. . . .	50 00	McDermid, Mr. A. J.	10 00
Knically, Margaret and Ella . .	3 00	McDougall, Mr. Walter	590 00
Knight, Mr. J. H.	10 00	McDowell, Mrs. Gilbert . . .	25 00
Knipp, Mr. Walter	75 00	McEckron, Mr. George M. . . .	20 00
Knopf, Mr. Charles E.	262 50	McEwan, Mrs. Anna M.	50 00
Kohls, Mr. C. A.	75 00	McGee, Rev. and Mrs. W. V. . .	50 00
Koop, Mrs. W. J.	10 00	McHenry, Rev. R. H.	5 00
Kratka, Mrs. Emma	15 00	McKelvey, Lieut. J. V.	50 00
Lamferts, Mr. Burend	1 00	McKelvey, Mrs. W. M.	11,350 00
Lamferts, Mr. Hans	1 00	McKinlay, Rev. George A. . . .	5 00
Landes, Miss Charlotte H. . . .	30 00	McKissick, Miss Jennie F. . .	5 00
Laube, Rev. W. C.	25 00	McLeod, Mr. A. G. & Family . .	20 00
Laughlin, Mrs. Mary	5 00	McNair, Miss Laura	15 00
Laverly, Mrs. K. E.	2 00	McNeil, Miss Mary E.	2 00
Lawrence, Mrs. E. S.	10 00	McPherson, Rev. S. A.	10 00
Lawshe, Mrs. Charlotte H. . . .	55 00	McSpadden, Mrs. I. P.	1 00
Lawson, Afton & Douglas	13 50	McSurely, Mr. William J. . . .	10 00
Lawson, Miss Afton B.	38 00	McWilliams, Crawford, Scholarship Fund	20 00
Lawson, Mr. James M.	10 00	M—"W. O. M."	100 00
Leaming, Mrs. Frank H.	10 00	"P. M."	300 00
Leason, Miss Elissa C.	25 00	Mackenzie, Frances Mary, Fund	2 32
Lee, Mr. and Mrs. W. H.	1 00	Mackey, Mrs. Frances S.	14 00
Leeper, Miss Ada Lee	10 00	Magee, Mr. George W.	100 00
Leflin, Neil T.	17 40	Magill, Rev. H.	15 00
Lemon, Mrs. S. A.	5 00	Magill, Rev. H. and Alice A. . .	10 00
Lennington, Rev. George C., D.D.	10 00	Malone, Mrs. Alice	2 00
Lilly, Miss Carrie P.	25 00	Manitoba Agricultural College Students	44 50
Lilly, Mrs. George	50 00	Manwaring, Miss Fannie J. . .	2 00
Lindsay, Mrs. H. D.	18 50	Marling, Mr. Alfred E.	200 00
Lines, Mrs. Delos E.	8 12	Marquand Fund	200 00
Lines, Mr. W. S.	10 00	Marquis, Miss Belle V.	5 00
Linton, Mr. Horace	500 00	Marshall, Miss Elizabeth R. . .	40 00
Lithgow, Miss Lillian F.	100 00	Marshall, Mr. Marcellus	100 00
Little, Mr. G. K.	120 00	Marsilje, Mrs. P. J.	15 00
Little, Rev. John W.	5 00	Marston, Rev. Frank, D.D. . . .	10 00
Lobenstine, Miss Belle	50 00	Marston, Rev. and Mrs. Frank . .	15 00
Lockman, Miss Jessie	2 00	Martin, Mr. Charles A.	2 76
Loerts, Mr. Wm.	5 00	Martin, Mrs. Edgar W.	10 00
Logan, Mr. E. Lyon	50 00	Martin, Mr. H. Walford	10 00
Logan, Mr. George B.	125 00	Martin, Mr. John L.	30 00
Logan, Mr. R. F. B.	25 00	Martin, Rev. Paul	50 00
Louderbough, Mr. H. C.	25 00	Martz, Miss Eleanor T.	30 00
Louisville Presbyterian Theology Seminary	23 00	Mason, Mrs. Agnes Carter. . . .	25 00
Love, Mr. H. A.	100 00	Mason, Mr. Frank G.	25 00
Love, Miss Clara L.	25 00	Mason, Miss Margaret R.	10 00
Lowrie, Miss S. R.	10 00	Mason, Miss Marion C.	155 00
Lowrie, Rev. Samuel T.	20 00	Mason, Mr. Thomas H.	75 00
Ludington, Mrs. Ethel S.	100 00	Mason, Rev. William H.	40 00
Ludlow, Dr. and Mrs. A. T. . . .	5 00	Misses Masters School, Teachers and Girls	100 00
Lyon, Mr. David B.	5 00	Matteer, Mrs. A. H.	5 00
Lysh, Mr. Elija	25 00		

Mattison, Rev. C. H.	\$ 1 42	Oram, Jennie, Fund	\$ 20 00
Maupin, Mr. Merle Edward..	15 00	Orr, Mr. Charles T.	5 00
May, Mr. W. G.	1 11	Osborne, Mr. Joseph S.	100 00
Mayo, Miss Lucy	50 00	Otis, Mr. Charles R.	10 00
Mechlin, Miss Irene	5 00	Ozanne, Miss F. L.	10 00
Meigs, Mr. Ferris J.	25 00	Packard, Mr. H. P.	10 00
Merz, Misses Marie and Della	25 00	Palmer, Mrs. Ella B.	35 00
Meyer, Misses	27 64	Paoingfu Cemetery Fund ..	20 00
Meyer, Arnold William, Fund	40 00	Pardee, Mrs. I. P.	25 00
Meyer, Mr. E. E.	40 00	Parker, Miss Elsie	50 00
Meyer, Mr. George W.	10 00	Parsons, Miss Mary A.	10 00
Meyer, Mr. H. P.	25 00	Parsons, Rev. and Mrs. Willis	
Meyer, J. J.	100 00	E.	50 00
Mick, Mrs. J. E. & Daughter	5 00	Patterson, Mr. J. M.	50 00
Milburn, Mrs. J. W.	10 00	Patterson, Miss Martha	10 00
Milford, Mr. Mark L.	1 00	Patton, Mr. F. B.	35 00
Miller, Miss Alice M.	25 00	Paull, Mrs. George	4 00
Miller, Miss Bertha A.	25 00	Payne, C. N.	1,000 00
Miller, Delia	1 38	Payne, Mrs. W. W.	15 00
Miller, Miss Elizabeth H. &		Peal Family	25 00
Sisters	220 00	Peck, Miss Helen O.	100 00
Miller, Rev. H. B.	10 00	Peckham, Mrs. Helen C.	5 00
Miller, Mrs. Helen Clarkson	10 00	Peking Union Theological Fund	1,100 00
Miller, Miss Jennie C.	50 00	Pellet, Mr. C. S.	100 00
Miller, Mr. and Mrs. John F.	100 00	Pembroke, Mrs., Fund	8 00
Miller, Mr. John F.	305 00	Penrose, Miss Valeria F.	600 00
Miller, Mrs. John F.	205 00	Peoples, Dr. and Mrs. S. I.	14 87
Miller, Miss Margaret	4 00	Perkins, Miss Lucy R.	5 00
Miller, Mr. R. R.	50 00	Peters, Mr. F. H.	1,000 00
Millikin, Mr. B. Carter	100 00	Peters, Hattie C. D.	300 00
Mission, Mr. H. H.	10 00	Peterson, Peter	10 00
Monterey Seminary Fund	200 00	Petiniot, Miss Eunice, see Miss	
Montgomery, Mr. W. A.	41 46	Alice Vincent	
Moody Bible Institute, Mis-		Petty, Miss Cora E.	50 00
sionary Union of	37 50	Phelps, Miss Hulda	14 00
Moore, Rev. Frank W.	850 00	Phraner, Mr. Francis S.	250 00
Moore, Mrs. F. Jewett	200 00	Platt, Rev. Joseph	2,217 00
Moore, Miss Laura M.	3 00	Pollack, Miss Elsie M.	1 00
Moore, Mr. L. P.	750 00	Pollock, Mrs. Mary E.	25 00
Moore, The Martin, Scholarship		Pooley, Misses	10 00
Fund	100 00	Port, Mr. Arthur	25 00
Moore, Mr. Robert R.	5 00	Porter, Mr. G. E.	5 00
Morris, Miss Ella	1 00	Porter, Mr. Kerr	10 00
Morris, Rev. T. R.	10 00	Porter, Mr. M. C.	20 00
Morrison, Mrs. Annie	10 00	Post, Mr. and Mrs. James H.	250 00
Morton, Rev. Samuel M., D.D.	2 00	Post, Mrs. Sarah Read	300 00
Mount, Mr. R. T.	2 50	Poteet, Rev. J. A.	2 00
Mundy, Rev. E. F.	5 00	Potschafer, Rev. and Mrs. J. A.	5 00
Munger, Mrs. Gertrude B.	20 50	Poster, Mrs. J. L.	25 00
Munger, Mr. H. C.	1,000 00	"H. E. F."	50 50
Munroe, Mr. Ray	1 45	Prentiss, Mrs. F. F.	17,130 93
Murray, Mr. A. G.	50 00	Preston, Mr. H. C.	5 00
Myers, Mrs. Emma	5 00	Price, Miss Mabelle L.	13 82
Napier, A. M.	800 00	Price, Mrs. I. G. and Miss	
Natches, Mr. H. Voight	5 00	Mable	10 00
Near East Relief, Interest from	6,000 00	Price, Rev. R. T.	5 00
Negley, Eliza Johnson, Mem.		Primm, Mrs. Sarah E.	260 00
Fund	8 00	Princeton Theological Semi-	
Nelson, Miss Mary S.	65 00	nary, Students and Faculty	512 05
Nelson, H. M.	2 77	Prugh, Dr. B. E. P.	60 00
Neuburger, Mr. John	20 00	Pyeng Yang, Received on the	
New, Mr. and Mrs. Charles A.	25 00	field	568 75
Newcomb, M. L., Scholarship		Pyeng Yang Bible Institute,	
Fund	80 00	Received on the field	250 00
Newcomer, Miss Nannie I.	5 00	Pyeng Yang Theological Semi-	
Newell, Rev. and Mrs. D. A.	45 00	nary Fund	400 00
Nichols, Betsy P.	20 00	Randolph, Mr. E. F.	25 00
Nickell, Rev. and Mrs. W.		Rankin, Rev. John J.	15 00
Nelson	10 00	Rath, Miss Amelia M.	15 00
Niles, Mr. Alfred S.	25 00	Rath, Miss Clara E.	25 00
Niles, Rev. and Mrs. J. S.	15 00	Ray, Dr. W. B.	100 00
North Dakota Lands	679 75	Ray, Mr. William B.	10 00
Nunn, Rebecca C., Fund	20 00	Raymond, Miss Anna A.	10 00
Nuttbrock, Henry	10 00	Rea, Miss Marianna	5 00
Nuttbrock, Miss Margaret	10 00	Read, Miss Elizabeth H.	20 00
"Obed"	15 00	Reddick, Miss Jennie	14 00
O'Connell, Mr. J. E.	25 00	Redpath, Rev. John	10 00
Old Soldiers' Home, Minneap-		Reed, Miss Madeleine Le M.	5 00
olis	5 00	Reed, Rev. Orville	25 00
Olivet Institute, Men's Club	30 00	Reed, Rev. W. S.	10 00
Olsted, Dr. S. Louisa	8 00	Reinhart, Miss Lydia E.	5 00
Omaha, Nebraska, Seminary Y.		Reis, Mr. and Mrs. Jacob A.,	
M. C. A.	33 50	Jr.	400 00
"156 Circle"	16 10		

Reiter, Mrs. Anna	12 50	Silliman, H. B., Fund	550 00
Reiter, Mrs. David	12 50	Silver, Dr. Edward V.	130 00
Through "R. E. S."	340 00	Simonton, Jas. S.	2,000 00
Reutlinger, Mrs. M. L.	10 00	Simpson, Vinnie	1 00
Reynolds, Rev. R. L.	5 00	Simpson, Mr. and Mrs. Wm.	25 00
Rice, Mr. Louis S.	10 00	Sissons, Rev. William	3 35
Richardson, Mr. A. P.	120 00	Skinner, Mr. Alfred F.	25 00
Ricketts, Miss Juniata	5 00	Slaymaker, Mrs. Henry	5 00
Rider, O. P.	25 00	Sloan, Miss Edith, Class of Boys of Sancti Spiritus, Cuba	22 64
Righter, Miss Harriet T.	50 00	Sloan, Mrs. E. E.	50 00
Righter, Miss Jessie H.	25 00	Sloan, Mr. O. M.	75 00
Ringland, Miss Mary	10 00	Slocum, Mr. S. E.	10 00
Ritter, Mr. Charles	15 00	Smith, Rev. A. E.	5 00
Robbins, Mr. J. R.	10 00	Smith, Dr. Edward Lincoln	25 00
Robbins, Mrs. Loring P.	25 00	Smith, Miss Esther M.	5 00
Roberts, Miss Marian L.	36 00	Smith, Mr. Frederic M.	15 00
Robertson, Miss Caroline B.	50 00	Smith, Mr. George B.	30 00
Robertson, Miss Emma	500 00	Smith, Mrs. J. C.	5 00
Robertson, Georgia	25 00	Smith, Rev. J. Ritchie, D.D.	25 00
Robertson, Dr. W. Edgar	38 53	Smith, Mrs. Martha J.	5 00
Robinson, Miss M. A.	5 00	Smith, Mrs. P. J. H. W.	5 00
Robinson, Mr. W. H.	5 00	Smith, Rev. Willis	10 00
Koby, W. T., Fund	18 58	Smith, Rev. Evert	5 00
Rockefeller, Mr. John D., Jr.	10,000 00	Southworth, Miss Alice M.	53 00
Rowell, Mr. E. C.	25 00	Speers, Mr. James M.	600 00
Rowen, Mrs. Florence K.	2 00	Speer, Mr. Robert E.	25 00
Rowley, Mr. H. T.	100 00	Speer, Dr. Ross H.	5 00
Rue, Miss S. Catherine	10 00	Spencer, Mr. F. L.	25 00
Ruffin, Mr. J. L.	12 50	Sprague, Mrs. Viette B.	2 00
Ruleman, Mrs. Sallie	35 00	Stage, Mr. G. S.	50 00
Runk, Mr. Fred G.	5 00	Stallings, Miss Maude	4 00
Rupert, Miss Eva	30 00	Stanley, Mrs. A. C.	21 00
Rutgers Riverside W's Club.	25 00	Stanton, Catharine P., Fund	4 00
Ryan, Mr. John N.	25 00	Stauffer, Mrs. H. K.	5 00
"C. S. S."	2,500 00	Stead, Miss Anna	25 00
Saathoff, Mrs. John	10 00	Steiner, Mr. N. B.	25 00
Sackett, Mr. Herman	25 00	Sterrett, Mrs. C. C.	10 00
Sailer, Dr. T. H. P.	200 00	Stevenson, Mr. Charles	15 00
Sanders, Mrs. W. J. and Mrs. Kate C. Chambers	10 10	Stevenson, Miss Charlotte E.	5 00
San Pablo and San Pedro Con- gregation, Mexico City	18 25	Stevenson, Mr. Robert M.	5 00
Scotia College, N. C.	25 00	Stewart, Mr. Frank W.	144 30
Scotia Women's College Mis- sionary Society	20 00	Stewart, Miss Marinda	24 00
Scott, Mr. and Mrs. George	3 00	Stewart, Miss Nellie	50 00
Scott, Rev. George T.	100 00	Stiger, Mr. William E.	50 00
Scott, Rev. Sharon K.	30 00	Suk, Agnus Watson	2 77
Schafer, Miss Annette G.	15 00	Stobo, Miss Jeannette R.	25 00
Schattgen, Mr. William	100 00	Stone, Miss Susan D.	20 00
Schauffler, Mrs. A. F.	7,750 00	Stoops, Rev. and Mrs. J. P.	16 25
Schell, Mr. William P.	113 82	Straus, Mr. Thomas C.	5 00
Schell, Mrs. William P.	50 00	Straw, Miss Maria E.	300 00
Schenck, Miss Matilda H.	20 00	Straight, F. L.	27
Schiefflin, W. H., Fund	240 00	Strong, Miss Louise H.	5 00
Schieffelin, Mrs. William Jay	25 00	Stuart, Mr. James Marshall, Jr.	100 00
Schleyer, Mrs. Sallie	3 00	Sundry	36 25
Schmitt, Miss Martha M.	5 00	Sundry, Through Woman's Bd.	25 00
Schock, J. F.	30 00	Sutton, Miss Luellen M.	5 00
Scholl, Henry T., Fund	12 00	Swan, Rev. and Mrs. Charles W.	10 00
Scholl, Rev. & Mrs. Henry T.	13 00	Swann, Rev. J. B.	5 00
Schonhood, Miss Lena	10 00	Swift Memorial College	7 50
Schrivver, Miss Katherine	5 00	Taiku Bible Institute, Received on the field for	3,000 00
Schryver, Mrs. M. H.	10 00	Tangeman, Jesse, Fund	40 00
Schuler, Rev. H. C.	20 00	Tapp, Ann Eliza	1 00
Schuler, Mrs. H. C.	5 00	Taylor, Miss Anna H.	5 00
Schuetz, Mr. William H.	5 00	Taylor, Mrs. Elizabeth S.	5 00
Scully, Mrs. W. J.	10 00	Taylor, Mrs. J. Livingstone.	1,000 00
Sears, Miss Anna B.	50 00	Taylor, Mr. John W.	5 00
Seblen, Mr. John and Family	50 00	Taylor, Miss Laura C.	2 50
Serrell, Mrs. Harrison	10 00	Taylor, Mrs. Lewis H., see Miss Anna Hollenback	10 00
Severance, Mr. John L.	24,061 88	Taylor, Rev. William B.	57 70
Sevall, Rev. Charles G.	10 00	Teheran Ev. Church	50 00
Sexton, Mr. Thomas L.	72 00	Templeton, Miss Jessie G.	60 00
Seymour, Miss Julia D.	5 00	Tenney, Mrs. John	16 46
Shantung College Fund	1,466 07	Terry, Estate of Hetty M.	50 00
Shaw, Mrs. E. C.	5 00	Terry, Mr. Seth Sprague	42 11
Shaw, Miss Katherine L.	15 00	Texas Synod, Members of	5,000 00
Shearer, Miss Elizabeth I.	25 00	Thaw, Mrs. William	10 00
Sheldon, Mr. Edward W.	100 00	Thayer, Mrs. Susan M.	1 00
Shennard, Miss Charlotte D.	5 00	Thomas, Mr. Benjamin	1 00
Shillingham, Mr. R.	10 75	Thomas, Rev. John A.	1 00
Shuttee, Mrs. Flora	5 00		

Thomas, Mr. W. Egbert	218 11	Wells, John D., Memorial Fund	\$ 79 16
Thompson, Mr. C. C.	5 00	Welsh Synod of Wisconsin	429 89
Thompson, Misses Elizabeth and Jeannette	10 00	Welsh—Reserved Fund Welsh Churches	1,110 65
Thompson, Mrs. L. J.	25 00	Welty, Mr. B. T.	5 00
Thwing, Susan M., Fund	542 54	Wenderoth, Mr. Fred, Jr.,	33 00
Tielke, Miss Amy	25 00	Wengler, Family	24 85
Todd, Rev. C. C.	10 00	Wengler, Miss Veda and Mother	7 95
Todd, Mr. R. S.	10 00	Western Theological Seminary Students	72 00
Toensmeier, Rev. Emil S.	3 00	Westphal, Rev. Edward P.,	5 00
Tooker, Dr. Frederick J.	2,000 00	Wetmore, Mich. S. S. (Un-denominational)	2 00
Tooker, Miss Gertrude	200 00	Wheeler, Mrs. Arthur D.	650 00
Tooker, N., Fund	3,700 00	Wheeler, Mr. Charles E.	17 04
Torrens, Miss Mary L.	25 00	Wheeler, Miss Emily M.	4,000 00
Touzeau, Rev. J. G.	5 00	Wheeler, Mr. Wm. M.	300 00
Trexler, Mr. Edwin G.	50 00	Whitcher, Mrs.	2 00
Trexler, Mr. Frank	10 00	Whitcher, Mrs. Madalin	1 00
Triffe, Miss Sarah L.	2 00	White, William, Fund	373 08
Truesdell, Miss M. K.	5 00	White, Mrs. F. S.	3 00
Trull, Mrs. Ellen H.	1,500 00	White, Helen M., Fund	150 80
Trull, Rev. and Mrs. George H.	35 00	White, Mr. J. W.	2 77
Trustees of the General Assembly of the Presbyterian Church in the U. S. A.	1,748 89	White, Thomas R., Jr., Memorial Fund	20 40
Tucker, Mrs. Seymour	15 00	Whitehead, Mr. A. F.	10 00
Turner, Mrs. C. P.	1,300 00	Whittemore, Mr. E. L.	1,500 00
Turner, Julia M., Fund	6,256 29	Whittlesey, Louise, Scholarship Fund	60 00
Twyeffort, Mr. L. V., of Paris	12 50	Wickwire, Mr. Charles C.	500 00
Tyler, Miss Alice H.	25 00	Wiederhold, Mr. Henry	100 00
Tyner, Mr. and Mrs. A. P.	250 00	Wight, Rev. Ambrose S.	10 00
Underwood, Mr. John T.	2,730 95	Wilder, Eliza, Jane and Grace, Fund	144 60
Union Theological Seminary	767 78	Wiley, Mr. C. J.	10 00
Uppon, Mr. and Mrs. J. E.	500 00	Wiley, Mr. Edward C.	15 00
Vail, Mr. E. H.	3 00	Williams, Miss Charlotte E.	250 00
Valentin, Mr. Fred	10 00	Williams, Miss Florence B.	5 00
Vance, Mr. Selby F.	25 00	Williams, Mrs. S. E.	3 10
Van Cleve Memorial Fund	50 00	Williams, Dr. Walton H.	50 00
Van Derveer, Mr. S. A.	50 00	Williamson, Mr. J. G.	50 00
Van Duzee, Miss C. O.	1 00	Willis, Rev. A. P. and family	5 00
Van Glan, Mr. Hico	5 00	Williston, Mr. John T.	5 00
Van Ness, Rev. F. E.	5 00	Wilson, Through Mrs. E. M.	18 00
Van Note, Mrs. H. C.	3 00	Wilson, Mrs. G. Heron	10 00
Van Nuys, Lillie Loring, Memorial Fund	305 27	Wilson, Dr. James H.	100 00
Van Vechten, Miss Frances	10 00	Wilson, Miss Julia	10 00
Van Wageningen, Mrs. Bleeker	200 00	Wilson, Mr. L. L.	20 00
Vaughn, Miss Lura	10 00	Wilson, Sarah M.	7,000 00
Veech, Miss Rebecca L.	20 00	Winans, Mrs. A. C.	10 00
Veghte, Mr. and Mrs. Edwin	25 00	Winkel, Mr. Heye	5 00
Venezuela Miss. Church, S. A.	67 23	Wissinger, Rev. and Mrs. L. B.	4 15
Vent, Miss Violet H.	50 00	Winn, Mrs. T. C.	25 00
Verner, Rev. A. W., D.D.,	20 00	Witherspoon, Mrs. M. M.	10 00
Vickers, Mr. and Mrs. Thos. M.C.E.	100 00	Witherspoon, Mr. W. B.	1 00
Victor, Mrs. W.	5 00	Wittmer, Mr. Henry	250 00
Vincent, Miss Alice & Eunice	30 00	Wolfe, Mr. W. H.	1,500 00
Petiniot	10 00	Wolters, Rev. F. L.	10 00
Vint, Miss Violet H.	10 00	Wolverton, Mrs. W. H.	100 00
Wagner, Rev. Peter	10 00	Wood, Rev. Charles	85 00
Wagner, Mrs. Chas.	25 00	Wood, Mrs. George	10 00
Waide, Miss Ellen L.	6 00	Wood, Mrs. Jeremiah	25 00
Walker, Miss Olivett M.	15 00	Woodin, Mr. William H.	50 00
Wallace, Mr. George A.	5 00	Woods, Mr. John, Jr.	55 00
Wallace, Dr. Homer V.	5 00	Woods, Mr. Lawrence C.	5 00
Wallace, Mr. Thomas F.	5 00	Woodward, Mr. & Mrs. E. C.	25 00
Ward, Mr. A. S.	20 00	Woodworth, Mr. J. J.	5 00
Ward, Miss Ellen	10 20	Worrall, Rev. John B.	1 00
Ward, Miss Isabelle Mae	175 00	Wortman, Misses Mary and Emma	22 00
Ward, Rev. Samuel I. & Mrs.	19 00	Wrav, Mrs. Robert	25 00
Wardrop, Mrs. Agnes M.	5 00	Wright, Mr. and Mrs. C. M.	50 00
Wardrop, Mr. Robert	30 00	Wright, Mr. and Mrs. H. K.	10 00
Warner, Miss Edith A.	10 00	Wright, Rev. John	25 00
Warner, Mrs. J. K.	2 00	Wyman, Mr. F. W.	225 00
Warrior, Mrs. Thomas	5 00	Yeisley, Mrs. George C.	400 00
Waters, Mrs. W. E.	5 00	Yerkes, Mrs. C. H.	20 00
Washburn, Mrs. George	5 00	Young, Miss Henrietta G.	5 00
Watkin, Mr. Harry	40 00	Young, Mr. H. W.	100 00
Webster, Misses Margaret C. and Elizabeth	10 00	Ziegler, Mr. H. J.	20 00
Webster, Rev. Richard B.	10 00	Zimmerman, Mr. Andrew O.	3 00
Webster, Rev. W. C.	5 00		
Webster, Rev. W. S. C.	20 00		
Weekes, Miss Mary K.	15 00		
Weir, Miss S. M.	10 00		
Weller, Mrs. Herbert B.	5 00		
Wells, Mr. S. James	2 00		

Total....\$379,245 52

A LIST OF REGULAR AND HONORARY MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. AND THEIR ADDRESSES

APRIL 1, 1922

*On furlough in the United States. Mail can be sent to 156 Fifth Ave., New York City.

†Expecting to return on furlough during the year April 1, 1922—March 31, 1923.

**Reappointed. The date given is the date of the first sailing.

*** Reappointed and on furlough.

Affiliated and Short Term Missionaries at the end of this list.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1910	Abbot, Rev. and Mrs. P. R.	Shantung	Chefoo, Shantung, China.
1902	Adams, Mr. and Mrs. Albert G.	West Africa	Kribi, Cameroun, W. Africa.
1921	Adams, Rev. and Mrs. Edward.	Chosen	Chairyung, Chosen (Korea).
1915	Adolph, Ph.D., and Mrs. Wm. H.	Shantung	Tsinanfu, Shantung, China.
1910	Ahrens, Rev. and Mrs. M. R.	Punjab	Dehra Dun, Punjab, India.
1916	Aikin, Miss Ruth.	West Africa	Lolodori, Cameroun, W. Africa.
1922	Ainslie, M.D., and Mrs. C. A.	Guatemala	Apartado 174, Guatemala City, Guatemala, C. A.
1919	Alexander, Miss Mary V.	Japan	Tokyo, Japan.
1894	*Alexander, Miss Sallie.	Japan	Osaka, Japan.
1910	Alger, Miss Edna C.	North China	Shuntefu, Chihli, China.
1910	Allan, Rev. and Mrs. Alex. M.	Colombia	Apartado 35, Bogota, Colombia, S. A.
1921	Allen, Miss Besale L.	South Brazil	Instituto Christao, Castro, Parana, Brazil.
1911	Allen, Rev. and Mrs. Cady H.	East Persia	Hamadan, Persia. [S.A.]
1891	*Allen, Rev. and Mrs. E. T.	West Persia	Tabriz, Persia.
1894	Allen, Miss Minnie Maud, M.D.	Punjab	Ferozepur, Punjab, India.
1911	Allison, Rev. and Mrs. Roy M.	Shantung	Tenghsien, Shantung, China.
1903	*Allison, Rev. and Mrs. W. B.	Guatemala	Guatemala City, Guatemala, C. A.
1920	Allison, Rev. and Mrs. Walter L.	North India	Fatehgarh, U. P., India.
1913	Allyn, Ph.D., Miss Harriet M.	South China	Canton, Kwangtung, China.
1921	Alter, Rev. Samuel N.	Syria	Care of American Mission, Suk-el-Gharb, Lebanon, Syria.
1911	Althaus, Mr. and Mrs. C. P.	Hunan	Siangtan Hunan, China.
1921	Anckner, Miss Ada.	Shantung	Tsinanfu, Shantung, China.
1920	Anderson, R. N., Miss Grace.	Shantung	Tsinanfu, Shantung, China.
1910	Anderson, Rev. and Mrs. Harold C.	Central Brazil	Caetete, Bahia, Brazil, S. A.
1917	†Anderson, Miss Helen W.	Chosen	Pyongyang, Chosen (Korea).
1918	Anderson, Rev. and Mrs. Howard E.	Punjab	Ludhiana, Punjab, India.
1917	Anderson, Rev. and Mrs. W. J.	Chosen	Andong, Chosen (Korea).
1912	Arthur, Rev. and Mrs. J. Hilcoat	Central China	Hangchow, Chekiang, China.
1913	*Arthurs, Miss Catherine.	South China	Canton, Kwangtung, China.
1913	Ashby, Miss H. M.	North India	Etah, U. P., India.
1920	Atterbury, Miss Marguerite.	North China	Peking, Chihli, China.
1921	Avison, M.D., and Mrs. D. B.	Chosen	Syenchun, Chosen (Korea).
1893	Avison, M.D., and Mrs. O. R.	Chosen	Seoul, Chosen (Korea).
1913	†Ayers, Miss Ada D.	Punjab	Ambala City, Punjab, India.
1888	Ayers, D.D., Rev. James B.	Japan	Osaka Shin Gakuin, Osaka, Japan.
1911	Bachtell, Rev. and Mrs. Ray W.	Slam	Chlengrai, Slam.
1890	Baird, Ph.D., D.D., Rev. and Mrs. W. M.	Chosen	Pyongyang, Chosen (Korea).
1894	†Bandy, D.D., Rev. and Mrs. C. H.	North India	Fatehgarh, U. P., India.
1910	Banks, Miss Mary T.	South China	Canton, Kwangtung, China.
1919	Barber, Miss Alice S.	Syria	Care of American Press, Beirut, Syria.
1910	Barber, Rev. and Mrs. T. E.	Colombia	Apartado 53, Medellin, Colombia, S. A.
1921	*Barker, Mr. Joseph Edmund.	Kiangnan	Hwai Yuen, Kiangsu, China.
1921	Barland, Miss Agnes L.	Siam	Chiengmai, Siam.
1919	Barnes, M.D., and Mrs. W. J.	Kiangnan	Hwai Yuen, Nganwhai, China.
1911	†Barrows, Rev. and Mrs. Joseph V.	Punjab	Ferozepur, Punjab, India.
1905	Bartholomew, Miss Clyde	Philippines	P. O. Box 437, Manila, P. I.
1913	Bash, M.D., Miss Clementine C.	North China	Peking, Chihli, China.
1917	Bassett, Rev. and Mrs. Allen.	Siam	Chiengmai, Siam.
1899	Beaber, Miss Lillie B.	West Persia	Tabriz, Persia.
1912	Beach, M.D., and Mrs. Wm. H.	Siam	Chlengrai, Siam.
1910	†Beanland, Rev. and Mrs. G. C.	West Africa	Ebolowa, Cameroun, W. Africa.
1920	Beatty, Miss Florence M.	Mexico	Arenal 34, San Angel, D.F., Mexico.
1908	*Beebe, Rev. and Mrs. L. J.	Siam	Kin-lung-kiang, Yunnan-fu, China, via Haiphong, Sze-mao.
1917	†Beegle, R. N., Miss Caroline D.	Shantung	Chefoo, Shantung, China.
1921	Bell, Mr. and Mrs. H. Roy	Philippine	Dumaguete, Negros, P. I.
1920	Bell, R. N., Miss Rosa	Shantung	Chefoo, Shantung, China.
1916	Benade, Miss Anna	Punjab	Dehra Dun, Punjab, India.

Date of sailing	NAME	MISSION	POST OFFICE ADDRESS
1917	Benade, Mr. James Martin	Punjab	Lahore, Punjab, India.
1918	Bentley, Rev. and Mrs. Livingston	West Persia	Tabriz, Persia.
1920	Benz, Miss Gertrude E.	East Persia	Kermanshah, Persia.
1915	*Bercovitz, M.D., and Mrs. N.	Hainan	Kachek, Hainan, China, via Hoihow.
1915	†Berger, Rev. and Mrs. H. Ray	Philippines	Iloilo, P. I.
1917	Bergvin, Miss Ruth E.	Punjab	Ludhiana, Punjab, India.
1921	Bergman, Miss Anna L.	Chosen	Pyeongyang, Chosen (Korea).
1915	Bergman, Miss Gerda O.	Chosen	Taiku, Chosen (Korea).
1900	*Bernheisel, Rev. and Mrs. Charles F.	Chosen	Pyeongyang, Chosen (Korea).
1907	†Berst, M.D., and Mrs. W. L.	Hunan	Changteh, Hunan, China.
1897	Best, Miss Margaret	Chosen	Pyeongyang, Chosen (Korea).
1895	Bickerstaph, Rev. and Mrs. Geo. L.	South Brazil	Lages, Santa Catharina, Brazil, S. A.
1920	Bickford, Rev. and Mrs. John T.	North China	Shunterfu, Chihli, China.
1886	Bigelow, Miss Gertrude S.	Japan	Shimonoseki, Japan.
1911	Bigger, M.D., and Mrs. John D.	Chosen	Pyeongyang, Chosen (Korea).
1916	*Bird, Mr. and Mrs. Fred L.	East Persia	Teheran, Persia.
1919	Birkel, Rev. and Mrs. A. H.	Hunan	Chenchow, Hunan, China.
1916	*Birtchet, Rev. and Mrs. Grover C.	Colombia	Apartado 35, Bogota, Colombia, S. A.
1896	Bixler, Rev. and Mrs. C. E.	Central Brazil	Lencoes, Bahia, Brazil, S. A.
1919	Black, Miss Mary H.	Punjab	Dehra Dun, Punjab, India.
1920	Blackburn, Miss Eunice R.	Mexico	Calle 72, Numero 499, Merida, Yucatan,
1904	*Blair, Rev. and Mrs. Herbert E.	Chosen	Taiku, Chosen (Korea). [Mexico]
1901	Blair, Rev. and Mrs. W. N.	Chosen	Pyeongyang, Chosen (Korea).
1908	**Blount, Miss Bertha	Siam	Bangkok, Siam.
1919	*Bocker, Mr. Leon M.	Central China	Box 724, Shanghai, China.
1903	Boehne, Miss Emma S.	Shantung	Tsinanfu, Shantung, China.
1887	Boomer, Rev. and Mrs. W. B.	Chile	Casilla 2037, Santiago, Chile, S. A.
1912	*Boone, Mr. and Mrs. W. D.	Shantung	Tsinanfu, Shantung, China.
1917	Boone, Miss Muriel M.	Hunan	Chenchow, Hunan, China.
1903	Booth, Mr. and Mrs. Will C.	Shantung	Chefoo, Shantung, China.
1921	Boots, D.D.S., and Mrs. J. L.	Chosen	Seoul, Chosen (Korea)
1903	Borup, Rev. and Mrs. Christian	Punjab	Saharanpur, Punjab, India.
1919	Bouick, Rev. and Mrs. Frank J.	Chile	Casilla 77-D, Santiago, Chile, S. A.
1920	Bowman, Rev. and Mrs. John W.	Punjab	Ludhiana, Punjab, India.
1915	Boyce, Mr. and Mrs. Arthur C.	East Persia	Teheran, Persia.
1899	**Boyd, M.D., and Mrs. H. W.	South China	Canton, Kwangtung, China.
1912	Boyd, Miss Lena Agnes	Punjab	Hoshiyarpur, Punjab, India.
1920	Boyes, M.D., and Mrs. H. R.	Syria	Care of Amer. Mission, Tripoli, Syria.
1914	Brack, R. N., Miss Ruth A.	Shantung	Weihhsien, Shantung, China.
1916	Bradford, Mr. and Mrs. John H.	West Africa	Ebolowa, Cameroun, W. Africa.
1911	Braskamp, Miss Christina J.	Shantung	Chefoo, Shantung, China.
1911	Braskamp, Rev. Otto	Shantung	Ichoufu, Shantung, China.
1919	Breiner, Miss Lucile M.	Central Brazil	Lencoes, Bahia, Brazil, S. A.
1921	Brogen, Rev. and Mrs. U. A.	Hainan	Kiung-chou, Hainan, China.
1896	Brokaw, Rev. and Mrs. Harvey	Japan	Ichijo, Muro Machi Nishi, Kyoto, Japan
1919	*Bronson, Rev. and Mrs. Bertram B.	Siam	Muang Nan, Siam.
1885	Brown, Miss Charlotte H.	Syria	Care of Amer. Mission, Sidon, Syria.
1921	Brown, M.D., and Mrs. Chauncey F.	Hunan	Hengchow, Hunan, China.
1916	Brown, Mr. and Mrs. H. W.	Western India	Sangli, S. M. C., India.
1918	Brown, Mr. and Mrs. J. Warner	South China	Canton, Kwangtung, China.
1903	†Brown, Prof. and Mrs. R. A.	Mexico	Avenida Cuauhtemoc No. 14, Coyoacan, D. F., Mexico.
1903	*Brown, Rev. and Mrs. R. H.	Philippines	Legaspi, Albay, P. I.
1903	Brown, Miss Sybel G.	Western India	Kodoli, via Kolhapur, S. M. C., India.
1894	**Browne, Miss A. A.		
1913	Browne, Rev. and Mrs. George F.	Shantung	Ichoufu, Shantung, China.
1896	†Browning, Ph.D., Rev. and Mrs. W. E.	Chile	2126 Calle Chana, Montevideo, Uruguay.
1899	Bruen, Rev. and Mrs. H. M.	Chosen	Taiku, Chosen (Korea). [S. A.]
1917	Bryan, Rev. Alison R.	Western India	Kodoli, via Kolhapur, S. M. C., India.
1902	**Bryan, M. D., Herman	Shantung	Chefoo, Shantung, China.
1920	Bryan, Miss Huldah M.	East Persia	Hamadan, Persia.
1917	Bryars, Mr. and Mrs. James H.	Central China	Shanghai, China.
1921	Buchanan, Rev. and Mrs. D. C.	Japan	Tokyo, Japan.
1915	Buck, Mr. and Mrs. J. Loaing	Kiangnan	Nanking, Kiangsu, China.
1919	Buck, Mr. Victor M.	West Africa	Ebolowa, Cameroun, W. Africa.
1905	*Bulkeley, M.D., and Mrs. L. C.	Siam	Petchaburi, Siam.
1909	Bullock, Mr. and Mrs. A. A.	Hunan	Wuchang, Hupeh, China.
1917	†Burckett, Mrs. Mary M.	Mexico	Apartado 305, Mexico D. F., Mexico.
1918	Burhans, R. N., Miss Anna E.	Western India	Miraj, S. M. C., India.
1915	Burgess, R. N., Miss Mary E.	West Persia	Tabriz, Persia. [C. A.]
1913	Burgess, Rev. and Mrs. Paul	Guatemala	Apartado 5, Quezaltenango, Guatemala,
1920	Bussdicker, Miss M. K.	East Persia	Resht, Persia.
1919	Buswell, M.D., and Mrs. C. E.	Shantung	Tengchou, Shantung, China.
1881	Butler, Miss E. M.	South China	Canton, Kwangtung, China.
1907	*Butta, Miss Alice M.	Chosen	Pyeongyang, Chosen (Korea).
1918	Byerly, Miss Bessie J.	North India	Fatehgarh, U. P., India.
1914	*Byerly, Rev. and Mrs. R. C.	Syria	Care of American Mission, Sidon, Syria.
1906	*Byers, Rev. and Mrs. Geo. D.	Hainan	Kachek, Hainan, China, via Hoihow.
1921	Byram, M.D., and Mrs. R. M.	Chosen	Kangkal, Chosen, (Korea).

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1896	†Callender, Rev. and Mrs. C. R.	Siam	Kiu-lung-kiang, Yunnan-fu, China, via Haiphong, and Szemao.
1916	Campbell, Rev. and Mrs. Archibald	Chosen	Kangkai, Chosen (Korea).
1914	†Campbell, Mr. and Mrs. Edwin L.	Chosen	Syenchun, Chosen (Korea).
1921	Campbell, Rev. Harry E.	North India	Mainpuri, U. P., India.
1894	*Campbell, D.D., Rev. Howard	Siam	Chiengmai, Siam.
1898	Campbell, Rev. and Mrs. W. M.	Hainan	Kachek, Hainan, China.
1882	Candor, Rev. and Mrs. T. H.	Colombia	Apartado 100, Barranquilla, Colombia, S.A.
1886	*Carleton, M.D., Miss Jessica R.	Punjab	Ambala City, Punjab, India.
1919	Carnahan, Rev. and Mrs. C. C.	Central Brazil	Caixa 8, Cidadedo Bom Fim, E. da Bahia, Brazil, S. A.
1912	*Carr, Rev. and Mrs. A. B.	West Africa	Ebolowa, Cameroun, W. Africa.
1921	Carson, Mr. and Mrs. Arthur L.	South China	Canton, Kwangtung, China.
1920	Carter, Miss Alice	Hunan	Siangtan, Hunan, China.
1912	Carter, Miss Anita E.	Shantung	Chefoo, Shantung, China.
1910	†Carter, Rev. and Mrs. Thomas F.	Kiangnan	Nanhsuchow, Nganwhel, China.
1913	Cassat, Mr. and Mrs. Paul C.	Shantung	Tsinanfu, Shantung, China.
1907	Chalfant, Mrs. W. P.	Shantung	Tsinanfu, Shantung, China.
1908	Chandler, Rev. and Mrs. Horace E.	Shantung	Tsingtau, Shantung, China.
1913	*Chapin, Rev. and Mrs. E. D.	Hunan	Chenchow, Hunan, China.
1919	Chapin, Miss Louise	Japan	Kanazawa, Kaga, Japan.
1913	Chapin, Miss Mae	Hainan	Kiungchow, Hainan, China, via Hoihow.
1919	Chaplin, Rev. and Mrs. Maxwell	Kiangnan	Hwai Yuen, Nganwhel, China.
1917	Chapman, Rev. and Mrs. Ernest N.	Japan	Isada, Shingu, Japan.
1921	Chapman, Rev. and Mrs. G. K.	Japan	Tokyo, Japan.
1916	†Chapman, Ph.D., and Mrs. Jas. W.	Philippines	Dumaguete, Negros, P. I.
1910	Chapman, Rev. and Mrs. W. C.	Hunan	Changteh, Hunan, China.
1921	Chazeaud, Mr. and Mrs. C. A.	West Africa	Ebolowa, Cameroun, W. Africa.
1916	†Chenev, Rev. and Mrs. A. G.	Mexico	Calte 61-64, Merida, Yucatan, Mexico.
1911	Christensen, Miss Johanna H.	Siam	Trang, Siam, via Europe and Penang Straits Settlement.
1913	Christman, Miss Helen E.	Shantung	Tsiningchow, Shantung, China.
1919	Clark, Miss Anna R.	North India	Fatehgarh, U. P., India.
1902	Clark, D.D., Rev. and Mrs. C. A.	Chosen	Seoul, Chosen (Korea).
1895	†Clark, Miss Carrie R.	Punjab	Ludhiana, Punjab, India.
1919	Clark, Rev. and Mrs. Edward N.	Japan	Yamaguchi, Japan.
1893	Clark, Rev. and Mrs. Walter J.	Punjab	Lahore, Punjab, India.
1915	*Clarke, Miss Sarah F.	Japan	Kanazawa, Japan.
1921	Cliness, R. N., Miss Lulu	South China	Canton, Kwangtung, China.
1885	Coan, D.D., Rev. and Mrs. F. G.	West Persia	Tabriz, Persia.
1921	Coapman, Rev. and Mrs. Verne E.	Punjab	Moga, Punjab, India.
1900	***Cochran, Mrs. J. P.	West Persia	Tabriz, Persia.
1920	Cochran, M.D., and Mrs. Joseph P.	West Persia	Tabriz, Persia.
1899	Cochran, M.D., and Mrs. Samuel	Shantung	Tsinanfu, Shantung, China.
1918	Coen, Rev. and Mrs. Roscoe C.	Chosen	Seoul, Chosen (Korea).
1890	†Cogdal, Miss Mary E.	Central China	South Gate, Shanghai, China.
1878	*Cole, Miss Edna S.	Siam	Bangkok, Siam.
1886	Collins, Mrs. D. G.	Siam	Chiengmai, Siam.
1916	*Collins, Mr. and Mrs. Fred R.	North India	Fatehgarh, U. P., India.
1918	*Combs, Rev. and Mrs. Paul H.	West Africa	Ebolowa, Cameroun, W. Africa.
1920	Cook, Rev. and Mrs. Harold H.	South Brazil	Ponta Grossa, Estado do Parana, Brazil.
1908	Cook, Rev. and Mrs. Welling T.	Chosen	Hingking, Manchuria. [S. A.]
1912	Coonrad, Rev. and Mrs. Ralph G.	Shantung	Tsingtau, Shantung, China.
1885	†Cooper, Rev. and Mrs. A. W.	Siam	Pitsanuloke, Siam.
1908	Corbett, Rev. and Mrs. C. H.	North China	No. 1 K'ue Chia Ch'ang, Peking, Chihli.
1889	Corbett, Mrs. Hunter	Shantung	Chefoo, Shantung, China. [China.]
1918	Cornuelle, Rev. Ralph Dudley	North India	Jhansi, U. P., India.
1908	*Cort, M.D., and Mrs. E. C.	Siam	Chiengmai, Siam.
1917	Covington, Miss Hallie	Chosen	Syenchun, Chosen (Korea).
1915	Cowden, Miss Margaret L.	East Persia	Hamadan, Persia.
1914	*Cozens, Mr. and Mrs. Edwin	West Africa	Ebolowa, Cameroun, W. Africa.
1905	Crabb, Rev. and Mrs. D. E.	Hunan	Hengchow, Hunan, China.
1919	Crocker, Rev. and Mrs. Thomas	Colombia	Apartado 9, Bucaramanga, Colombia, S.A.
1900	Crawford, D.D., Rev. and Mrs. O. C.	Central China	Soochow, Kiangsu, China.
1907	*Creighton, Ph.D., Rev. and Mrs. John W.	South China	Canton, Kwangtung, China.
1904	Crooks, M.D., and Mrs. Chas. H.	Siam	Lakawn Lampang, Siam.
1909	Crothers, Rev. and Mrs. John Y.	Chosen	Andong, Chosen (Korea).
1890	Cunningham, Rev. and Mrs. A. M.	North China	Paotingfu, Chihli, China.
1920	Cunningham, M.D., and Mrs. G. S.	Philippines	Dumaguete, Negros, P. I.
1904	†Cunningham, M.D., W. R.	Shantung	Yihsen, Shantung, China.
1888	Curtis, Rev. and Mrs. F. S.	Japan	1850 Maruyama Cho, Shimonoeki, Japan.
1918	Curtis, Miss Grace P.	Japan	Hokusei Jo Gakko, Sapporo, Japan.
1913	Dana, Mr. and Mrs. Chas. A.	Syria	Care of American Press, Beirut, Syria.
1918	Daniel, Miss Estella	Chile	Casilla 309, Valparaiso, Chile, S. A.
1919	Daniels, M.D., and Mrs. John H.	Kiangnan	Nanking, Kiangsu, China.
1912	Darley, Rev. and Mrs. Frederic F.	Venezuela	Apartado 294, Caracas, Venezuela, S. A.

LIST OF MISSIONARIES

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Date of Refugee	NAME	MISSION	POST OFFICE ADDRESS
1915	Daugherty, Miss L. G.	Japan	Joishi Gakuin, Tokyo, Japan.
1914	Davidson, Miss Frances E.	Japan	Hokusei Jo Gakko, Sapporo, Japan.
	*Davies, M.D., Miss Harriet.	Assam	Habiganj, Sylhet, India.
1892	*Davies, Rev. and Mrs. Llewellyn J.	Shantung	Tsinanfu, Shantung, China.
1916	†Davis, Miss Ethel L.	Hunan	Changsha, Hunan, China.
1918	Davis, Rev. and Mrs. W. Ward.	Hunan	Siangtan, Hunan, China.
1916	†Day, Rev. and Mrs. Clarence B.	Central China	Hangchow College, Hangchow, China.
1917	Day, Miss Isabella.	Kiangnan	Nanking, Kiangsu, China.
1916	Dean, Miss M. Lillian.	Chosen	Chungju, Chosen (Korea).
1920	Deane, Mr. and Mrs. L. Earl.	West Africa	Ebolowa, Cameroun, West Africa.
1914	DeJong, Miss Nettie R.	Hunan	Changteh, Hunan, China.
1920	Delmarter, Miss Jean.	Chosen	Seoul, Chosen (Korea).
1917	Dennis, Miss Maye Annette.	North India	Mainpuri, U. P., India.
1904	Derr, Rev. and Mrs. C. H.	Hunan	Hengchow, Hunan, China.
1910	Detweiler, Rev. and Mrs. Jas. E.	Japan	Osaka Shin Gakuin, Osaka, Japan.
1920	DeWitt, Miss Mary V.	Punjab	Dehra Dun, Punjab, India.
1906	†Dickie, Miss Edith C.	Central China	Ningpo, Chekiang, China.
1915	†Dickson, M.D., and Mrs. John R.	North China	Shuntetu, Chihli, China.
1920	Dillener, Rev. and Mrs. Leroy V.	West Persia	Tabriz, Persia.
1907	Dilley, M.D., and Mrs. F. E.	Shantung	Chefoo, Shantung, China.
1916	*Dinkelacker, R. N., Miss Bertha L.	Shantung	Tsinanfu, Shantung, China.
1916	*Dinkelacker, R. N., Miss Effie I.	Shantung	Tsinanfu, Shantung, China.
1897	Dobson, M.D., W. H.	South China	Yeung Kong, Kwangtung, China.
1903	Dodd, Rev. and Mrs. Albert B.	Shantung	Tenghsien, Shantung, China.
1916	*Dodd, M.D., Edward Mills.	West Persia	Tabriz, Persia.
1886	Dodd, Mrs. W. Clifton.	Siam	Klu-lung-kiang, Yunnan-fu, China, Via Haiphong and Sze-mao.
1910	Dodds, Miss Alma D.	Shantung	Tenghsien, Shantung, China.
1917	Dodds, Rev. and Mrs. Joseph L.	North India	Saharanpur, U. P., India.
1916	†O'live, Rev. and Mrs. W. C.	Shantung	Tsinningchou, Shantung, China.
1902	Dolts, Rev. and Mrs. Paul.	Philippines	Dumaguete, Negros, P. I.
1915	Donaldson, Rev. and Mrs. D. M.	E. Persia	Meshek, Persia.
1889	†Donaldson, Miss Elma.	Punjab	Dehra Dun, Punjab, India.
1917	Donaldson, Miss Lucille F.	Shantung	Weihien, Shantung, China.
1921	Doolittle, Miss Alice.	Syria	Care of Amer. Miss., Suk-el-Gharb, Lebanon, Syria.
1893	Doolittle, Rev. and Mrs. Geo. C.	Syria	Care of Amer. Mission, Aleppo, Syria.
1921	Doolittle, Miss Jane.	Persia	Teheran, Persia.
1919	Doolittle, Miss Margaret.	Syria	Care of Amer. Mission, Tripoli, Syria.
1920	Doolittle, Miss Margaret Baird.	Colombia	Apartado 53, Medellin, Colombia, S. A.
1908	†Dorais, Miss Anna S.	Chosen	Pyeongyang, Chosen (Korea).
1916	*Dozer, Rev. and Mrs. Richard J.	Japan	54 Tokiwa Machi, Matsuyama, Japan.
1919	Douglas, Miss Elizabeth E.	Punjab	Ambala, Punjab, India.
1915	†Douglass, Rev. and Mrs. C. A.	Colombia	Apartado 53, Medellin, Colombia, S. A.
1896	Douglass, Mr. and Mrs. C. W.	Central China	135 N. Szechuen Rd., Shanghai, China.
1913	Dowling, Mr. and Mrs. P. H.	Hunan	Chenchow, Hunan, China.
1919	Downs, Miss Harriet A.	North India	Isabella Thoburn College, Lucknow, India.
1894	Dresser, Miss Ellen E.	Kiangnan	Nanking, Kiangsu, China.
1890	Drummond, Rev. and Mrs. W. J.	Kiangnan	Nanking, Kiangsu, China.
1912	Dudgeon, Ph.D., and Mrs. Winfield S.	North India	Allahabad, U. P., India.
1912	Dunbar, Mr. George.	North India	Fatehgarh, U. P., India.
1903	Duncan, Miss Margaret B.	Central China	Ningpo, Chekiang, China.
1875	Dunlap, Mrs. Eugene P.	Siam	Trang, Siam, via Europe and Penang.
1907	Dunlap, D.D., Rev. and Mrs. G. W.	Philippines	Cebu, P. I. [Straits Sett's]
1888	†Dunlap, D.D., Rev. and Mrs. J. B.	Siam	Bangkok, Siam.
1909	†Dunlap, M.D., and Mrs. R. W.	Shantung	Chefoo, Shantung, China.
1896	†Dunlop, Rev. J. G.	Japan	Tsu, Japan.
1896	*Dunlop, Mrs. J. G.	Japan	Tsu, Japan.
1918	Dunlop, Rev. and Mrs. John W.	Philippines	Cebu, P. I.
1920	Dunlop, Miss Louise H.	Japan	Hokusei Jo Gakko, Sapporo, Japan.
1909	Durham, Miss Lucy.	South China	Canton, Kwangtung, China.
1920	Dutton, Rev. and Mrs. George B.	Chile	Casilla 77 D, Santiago, Chile, S. A.
1889	Eakin, D.D., Rev. and Mrs. J. A.	Siam	Petchaburi, Siam.
1913	Eakin, Rev. and Mrs. Paul A.	Siam	Petchaburi, Siam.
1914	*Eakin, Miss Ruth O.	Siam	Trang, Siam, via Europe and Penang, Straits Settlements.
1907	Eames, Rev. and Mrs. Charles M.	Shantung	Tsinning, Shantung, China.
1909	**Eames, Miss Susan F.	Shantung	Chefoo, Shantung, China.
1918	Eaton, Miss Alma G.	Japan	Hokuriku Jo Gakko, Kanazawa, Japan.
1888	†Eckels, Rev. and Mrs. Charles E.	Siam	Nakawn Sri Tamarat, Siam.
1915	*Eddy, Miss Elise Savoye	Central China	South Gate, Shanghai, China.
1881	**Eddy, Mrs. W. K.	Syria	Care of Amer. Mission, Tripoli, Syria.
1918	Edgerton, Miss Kaye E.	Chosen	Syenchun, Chosen (Korea).
1913	Edwards, Rev. and Mrs. David R.	Chile	Casilla 38, Taital, Chile, S. A.
1902	Edwards, Ph.D., and Mrs. Preston H.	North India	Allahabad, U. P., India.
1898	**Edwards, Rev. and Mrs. R. F.	South China	Lien-chou, Kwangtung, China.
1911	Eick, Miss Verna E.	West Africa	Ebolowa, Cameroun, W. Africa.
1911	Ellinwood, Miss Alice J.	Siam	Bangkok, Siam.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1907	Elliott, Rev. and Mrs. Newell J.	Mexico.	4 a Reforma No. 202, Orizaba, Mexico.
1919	Ellis, M.D., Francis D. Jr.	Western India.	Islampur, Satara District, India.
1915	*Ellis, M.D., and Mrs. Wilder P.	West Persia.	Tabriz, Persia.
1908	Elmore, Rev. and Mrs. Robert B.	Chile.	Castilla 309, Valparaiso, Chile, S. A.
1913	Elterich, Miss Helen.	Shantung.	Vi-hsien, Shantung, China.
1889	Elterich, Ph.D., Rev. and Mrs. W. O.	Shantung.	Chefoo, Shantung, China.
1906	Emerson, Rev. and Mrs. Frank O.	West Africa.	Kribi, Cameroun, West Africa.
1902	*Enright, Miss Grace L.	Western India.	Sangli, S. M. C., India.
1921	Ensign, Miss Anna E.	Japan.	Tokyo, Japan.
1900	Erdman, Rev. and Mrs. Paul.	Syria.	Care of Amer. Mission, Zahleh, Syria.
1906	Erdman, Rev. and Mrs. Walter C.	Chosen.	Taiku, Chosen (Korea).
1905	*Espey, Rev. John M.	Central China.	South Gate, Shanghai, China.
1905	*Espey, Mrs. John M.	Central China.	South Gate, Shanghai, China.
1915	Esteb, Miss Kathlyn M.	Chosen.	Seoul, Chosen (Korea).
1919	Eustis, Miss Wilma E.	North India.	Isabella Thoburn College, Lucknow, India.
1911	Evans, Miss Elizabeth M.	Japan.	Hokusei Jo Gakko, Sapporo, Japan.
	Evans, Mr. and Mrs. Lewis.	Assam.	Shaistaganj, Sylhet, India.
1909	*Evans, Rev. and Mrs. R. H.	West Africa.	Sangamelina, Cameroun, W. Africa.
1916	†Ewers, M.D., Rev. and Mrs. E. M.	Shantung.	Weihhsien, Shantung, China.
1879	Ewing, D.D., Rev. and Mrs. J. C. R.	Punjab.	Lahore, Punjab, India.
1913	*Faries, Miss Elizabeth.	South China.	Canton, Kwangtung, China.
1911	Faris, Miss Sarah.	Shantung.	Taining, Shantung, China.
	Fenenga, Miss Agnes.	Syria.	Care of Amer. Mission, Mardin, Turkey.
1893	Fenn, D.D., Rev. and Mrs. C. H.	North China.	Peking, Chihli, China. [in-Asia.
1920	Fenn, Mr. Henry C.	North China.	Peking, Chihli, China.
1915	Ferger, Rev. and Mrs. Henri R.	Punjab.	Ludhiana, Punjab, India.
1918	Ferger, Miss Nellie H.	Punjab.	Woodstock School, Mussoorie, U. P.
1921	Ferger, Mr. and Mrs. Wirth F.	North India.	Allahabad, U. P., India. [India.
1904	Fieled, Rev. Frank E.	Shantung.	Taining, Shantung, China.
1904	†Fife, D.D., Rev. and Mrs. E. E.	Punjab.	Woodstock College, Mussoorie, U. P., India.
1919	†Fine, Miss Mary D.	Kiangnan.	Shoudjou, Nganwhei, China.
1916	Fish, Miss Iva Maye.	North India.	Etah, U. P., India.
1902	Fisher, Rev. and Mrs. A. J.	South China.	Canton, Kwangtung, China.
1920	Fisher, Mr. and Mrs. C. B.	East Persia.	Hamadan, Persia.
1870	Fitch, D.D., Rev. Geo. F.	Central China.	135 N. Szechuen Rd., Shanghai, China.
1889	Fitch, D.D., Rev. and Mrs. J. A.	Shantung.	Weihhsien, Shantung, China.
1898	Fitch, D.D., Rev. and Mrs. Robert F.	Central China.	Hangchow, Chekiang, China.
1919	Flaniken, Miss Sarah A.	South China.	Canton, Kwangtung, China.
1898	Fleming, M.D., Miss Emma E.	Shantung.	Ichoufu, Shantung, China.
1920	Fleming, Miss May A.	Japan.	Joishi Gakuin, Tokyo, Japan.
1909	Fletcher, M.D., and Mrs. A. G.	Chosen.	Taiku, Chosen (Korea).
1920	Flower, Miss Edythe M.	Shantung.	Tsingtau, Shantung, China.
1880	Ford, Rev. and Mrs. Geo. A.	Syria.	Care of Amer. Mission, Sidon, Syria.
1882	Forman, M.D., Rev. and Mrs. C. W.	Punjab.	Ambala, Punjab, India.
1919	Forman, M.D., and Mrs. Douglas N.	North India.	Allahabad, U. P., India.
1892	*Forman, Miss Emily N.	North India.	Fatehgarh, U. P., India.
1884	*Forman, D.D., Rev. and Mrs. Henry	North India.	Gwalior, C. I., India.
1887	*Forman, Miss Mary P.	North India.	Allahabad, U. P., India.
1905	Frame, M.D., and Mrs. J. Davidson	East Persia.	Resht, Persia.
1910	Frame, Miss Margaret A.	Shantung.	Tengchow, Shantung, China.
1902	*Franz, Miss Margaretta K.	Shantung.	Yihhsien, Shantung, China.
1894	*Fraser, Rev. Melvin	West Africa.	Lolodori, Cameroun, W. Africa.
1894	*Freeman, Mrs. John H.	Siam.	Prae, Siam.
1911	Freidinger, Rev. and Mrs. W. A.	Syria.	Care of Amer. Mission, Zahleh, Syria.
1915	*French, Miss Hazel Mac.	Central China.	Hangchow, Chekiang, China.
1920	Froese, Miss Lena.	Western India.	Vengurle, Ratnagiri District, India.
1915	†Fuller, Rev. and Mrs. Graham.	Siam.	Bangkok, Siam.
1877	*Fullerton, Miss Mary.	North India.	Dehra Dun, U. P., India.
1880	Fulton, D.D., Rev. and Mrs. A. A.	South China.	Canton, Kwangtung, China.
1914	Fulton, Miss Grace.	South China.	Canton, Kwangtung, China.
1889	Fulton, D.D., Rev. and Mrs. G. W.	Japan.	Osaka Shin Gakuin, Osaka, Japan.
1902	Funk, M.D., and Mrs. J. A.	East Persia.	Hamadan, Persia.
1917	Fuson, B.A., F. R. G. S., and Mrs. Chester G.	South China.	Canton, Kwangtung, China.
1919	Galley, Miss Helen.	Hunan.	Changsha, Hunan, China.
1915	†Galbreath, Miss Elizabeth D.	North India.	Etah, U. P., India.
1892	Gale, D.D., Rev. and Mrs. J. S.	Chosen.	Seoul, Chosen (Korea).
1891	Galt, Miss Annabel.	Siam.	Bangkok, Siam.
1912	*Gardner, Miss Mary.	East Persia.	Hamadan, Persia.
1889	*Garritt, D.D., Rev. and Mrs. J. C.	Kiangnan.	Nanking, Kiangsu, China.
1882	Garvin, Miss Ann Eliza.	Japan.	189 Kokutaiji Machi, Hiroshima, Japan.
1884	Garvin, Rev. and Mrs. J. F.	Chile.	Castilla 360, Vina del Mar, Chile, S. A.
1916	Gault, Rev. and Mrs. Frank M.	West Africa.	Olama, via Yaounde, Cameroun, W. Africa.
1911	Gauss, Miss Esther M.	Central China.	Ningpo, Chekiang, China.
1907	Gauthey, Miss M. L.	Western India.	Kodoli, via Kolhapur, S. M. C., India.
1901	Gelwicks, Rev. and Mrs. G. L.	Hunan.	Hengchow, Hunan, China.

LIST OF MISSIONARIES

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Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1908	Genso, Mr. and Mrs. John F.	Chosen.	Seoul, Chosen (Korea).
1920	Gibbons, Miss Eleanor	Western India.	Kolhapur, S. M. C., India.
1913	Gifford, Rev. and Mrs. Hurt S.	West Persia.	Tabriz, Persia.
1900	*Gillam, Rev. and Mrs. S. M.	North India.	Cawnpore, U. P., India.
1917	Gillespie, Miss Marie	West Persia.	Tabriz, Persia.
1902	Gillies, D.D., Rev. and Mrs. Roderick M.	Slam.	Chiengmai, Siam.
1905	Gleysteen, Rev. and Mrs. W. H.	North China.	Peking, Chihli, China.
	Glockier, Mr. Henry U.	Syria.	Care of Amer. Press, Beirut, Syria.
	*Glunz, Mr. and Mrs. C. A.	Philippines.	Dumaguete, Negros, P. I.
1911	Goheen, Mr. and Mrs. J. L.	Western India.	Sangli, S. M. C., India.
1876	***Goheen, Mrs. J. M.	Western India.	Vengurle, Ratnagiri District, India.
1905	*Goheen, M.D., and Mrs. R. H. H.	Western India.	Vengurle, Ratnagiri District, India.
1909	*Good, Rev. and Mrs. A. I.	West Africa.	Lolodori, Cameroun, W. Africa.
1892	Gorbold, Mrs. R. P.	Japan.	Wilmina Jo Gakko, Osaka, Japan.
1920	Gordon, Mr. and Mrs. Karl M.	Shantung.	Vihaien, Shantung, China.
1916	Gordon, Mr. and Mrs. S. Moore.	North China.	Peking, Chihli, China.
1900	Gould, Rev. and Mrs. A. B.	Punjab.	Hoshiarpur, Punjab, India.
1921	Gould, R. N., Miss Orpha B.	North China.	Shunte-fu, Chihli, China.
1901	Gowans, Miss A. H.	North China.	Paotingfu, Chihli, China.
1910	Graham, Rev. Franklin F.	Central Brazil.	Planaltina, Goyaz, Brazil, S. A.
1921	Graham, Miss Helen R.	West Africa.	Sangmelina, Cameroun, West Africa.
1905	Graham, M.D., and Mrs. J. A.	Philippines.	Tagbilaran, Bohol, P. I.
1872	Graham, D.D., Rev. and Mrs. J. P.	Western India.	Sangli, S.M.C., India.
1907	Gray, Rev. and Mrs. Alfred V.	Klangan.	Nanking, Kiangsu, China.
1911	Greenlade, Rev. and Mrs. Wm. G.	Syria.	Care of Amer. Mission, Suk-el-Gharb, Lebanon, Syria.
1914	Greig, Mr. and Mrs. H. W.	West Africa.	Yaounde, Cameroun, W. Africa.
1919	Grimes, Miss Etta B.	Chosen.	Taiku, Chosen (Korea).
1920	Grisett, Rev. and Mrs. Finley M.	West Africa.	Ebolowa, Cameroun, West Africa.
1890	Griswold, Ph.D., Rev. and Mrs. H. D.	Punjab.	Lahore, Punjab, India.
1918	Guild, Miss Edna B.	West Persia.	Tabriz, Persia.
1908	Gumbrell, Miss Edith E.	North China.	Paotingfu, Chihli, China.
1911	Gunn, Mr. and Mrs. Chas. A.	Central China.	Ww 11 Museum Rd., Shanghai, China.
1913	Hackett, M.D., Miss Martha	South China.	Canton, Kwangtung, China.
1914	*Hadley, Rev. and Mrs. L. S. B.	North China.	Peking, Chihli, China.
1878	Hail, D.D., Rev. A. D.	Japan.	Osaka, Japan.
1877	Hail, D.D., Rev. and Mrs. John B.	Japan.	Wakayama, Japan.
1904	Hail, Mrs. J. E.	Japan.	Osaka, Japan.
1900	†Hail, M.D., Rev. and Mrs. J. A.	Philippines.	Dumaguete, Negros, P. I.
1920	Hall, Miss Mabel S.	Klangan.	Hwai Vuen, Nganwhel, China.
1921	Hall, Miss Priscilla K.	North India.	Mainpuri, U. P., India.
1919	Halliday, Miss Clifford M.	Syria.	Care of Amer. Mission, Tripoli, Syria.
1914	Hallock, Mrs. Wm. M.	South Brazil.	Eschola Americana, Curitiba, Parana, Brazil, S. A.
1904	Halsey, Miss Lila S.	Japan.	Joeli Gakuin, Tokyo, Japan.
1907	*Hamilton, D.D., Rev. and Mrs. C. R.	Philippines.	Los Banos College, Laguna, P. I.
1919	Hamilton, Rev. and Mrs. Floyd E.	Chosen.	Pyengyang, Chosen (Korea).
1899	**Hamilton, M.D., and Mrs. G. W.	North China.	Shuntefu, Chihli, China.
1888	†Hamilton, Mrs. W. B.	Shantung.	Tsinanfu, Shantung, China.
1920	Hand, Miss Katherine W.	Shantung.	Ichoufu, Shantung, China.
1913	Hanlin, LL.D., and Mrs. C. H.	Philippines.	Dumaguete, Negros, P. I.
1915	Hannafor, Rev. and Mrs. Howard D.	Japan.	Tokyo, Japan.
1919	Hanna, Rev. and Mrs. Loren S.	Siam.	Lakawn Lampang, Siam.
1918	Hanson, Miss Marjorie L.	Chosen.	Andong, Chosen (Korea).
1913	Harding, M.D., Beni. M.	Shantung.	Ichoufu, Shantung, China.
1914	Harper, Rev. and Mrs. A. E.	Punjab.	Mission House, Sharakpur, Punjab, India.
1895	Harris, Rev. and Mrs. Wm.	Siam.	Chiengmai, Siam.
1918	Hartness, Miss Marion E.	Chosen.	Seoul, Chosen (Korea).
1912	Hartzell, Rev. and Mrs. J. Lott.	Siam.	Lakawn Lampang, Siam.
1920	Harvey, Mrs. Anna S.	Chosen.	Chairyung, Chosen (Korea).
1915	*Harvey, M.D., and Mrs. J. LeRoy.	South China.	Canton, Kwangtung, China.
1893	†**Hatch, Miss Julia A.	Siam.	Chiengmai, Siam.
1880	*Hawkes, Rev. James W.	East Persia.	Hamadan, Persia.
1921	Hayes, R. N., Miss Grace C.	Hunan.	Hengchow, Hunan, China.
1917	Hayes, Rev. and Mrs. John D.	North China.	Peking, Chihli, China.
1882	Hayes, D.D., Rev. and Mrs. J. N.	Central China.	Soochow, Kiangsu, China.
1921	Hayes, Miss M. M.	Shantung.	Tsinanfu, Shantung, China.
1882	Hayes, D.D., LL.D., Rev. and Mrs. W. M.	Shantung.	Welhsien, Shantung, China.
	**Haymaker, Rev. E. M.	Guatemala.	Guatemala City, Guatemala, C. A.
1918	*Hayter, Mr. and Mrs. James.	Guatemala.	Guatemala City, Guatemala, C. A.
1911	Heeren, Ph.D., Rev. and Mrs. J. J.	Shantung.	Tsinanfu, Shantung, China.
1919	†Heflin, Rev. and Mrs. Clyde E.	Philippines.	Dumaguete, Negros, P. I.
1913	*Heimbürger, M.D., and Mrs. LeRoy F.	Shantung.	Tsinanfu, Shantung, China.
1903	*Helm, Miss Mary C.	Punjab.	Ludhiana, Punjab, India.
1909	†Helstrom, Miss Hilda	Chosen.	Kangkai, Chosen (Korea).
1918	Henderson, Rev. and Mrs. Harold H.	Chosen.	Taiku, Chosen (Korea).

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1920	Henderson, Rev. and Mrs. L. P.	Chosen	Hingking, Manchuria.
1917	Henderson, Rev. and Mrs. Samuel C.	Chile	Casilla 77 D, Santiago, Chile, S. A.
1919	Hendrix, Rev. and Mrs. E. J.	Western India	Ratnagiri, Ratnagiri District, India.
1921	**Henry, Rev. T. J.	Punjab	Ambala, Punjab, India.
1902	Hereford, Rev. and Mrs. W. F.	Japan	189 Kokutajiri Mura, Hiroshima, Japan.
1911	Hezlep, Rev. and Mrs. William H.	North India	Mainpuri, U. P., India.
1899	Hibbard, Ph.D., Rev. and Mrs. D. S.	Philippines	Dumaguete, Negros, P. I.
1916	*Higley, Mrs. C. H.	East Persia	Resht, Persia.
1903	Higginbottom, Mr. and Mrs. Sam.	North India	Allahabad, U. P., India.
1913	Higberger, Rev. and Mrs. Wm. W.	Hunan	Hengchow, Hunan, China.
1913	Hille, Miss Bessie M.	Central China	South Gate, Shanghai, China.
1920	Hill, Miss Gertrude	South China	Canton, Kwangtung, China.
1917	Hill, Mr. and Mrs. Harry J.	Chosen	Pyongyang, Chosen, (Korea).
1922	Hill, Miss Agnes G.	North India	Gwalior, C. I., India.
1907	Hills, M.D., and Mrs. Oscar F.	Shantung	Chefoo, Shantung, China.
1916	Hinkhouse, M.D., Miss Myrtle J.	North China	Peking, Chihli, China.
1904	Hirst, M.D., and Mrs. Jesse W.	Chosen	Seoul, Chosen (Korea).
1912	Hodge, Miss Julia M.	Philippines	P. O. Box 437, Manila, P. I.
1910	Hoffman, Rev. and Mrs. Clarence S.	Chosen	Kangkai, Chosen (Korea).
1915	Hoffman, M.D., and Mrs. Rolla E.	East Persia	Meshek, Persia.
1921	Hofmann, M.D., and Mrs. J. A.	South China	Canton, Kwangtung, China.
1919	Hogan, Rev. and Mrs. Milo A. V.	South China	Lienchow, Kwangtung, China.
1915	Hosington, Mr. and Mrs. H. A.	West Africa	Kribi, Cameroun, W. Africa.
1909	*Holdercroft, Rev. and Mrs. J. Gordon	Chosen	Pyongyang, Chosen (Korea).
1911	Hood, Rev. and Mrs. George C.	Kiangnan	Nanhsuchow, Nganwei, China.
1916	*Hoogstraat, Miss Christine V.	Colombia	Apartado 35, Bogota, Colombia, S. A.
1916	*Hooper, Mr. and Mrs. James L.	Philippines	P. O. Box 437, Manila, P. I.
1907	Hope, Mr. F. H.	West Africa	Ebolowa, Cameroun, W. Africa.
1907	*Hope, Mrs. F. H.	West Africa	Ebolowa, Cameroun, West Africa.
1921	Hopkirk, M.D., and Mrs. C. C.	Chosen	Seoul, Chosen, (Korea).
1902	Horne, Miss O. M.	Syria	Care of American Press, Beirut, Syria.
1888	*Hoskins, Mrs. F. E.	Syria	Care of American Press, Beirut, Syria.
1920	Hosler, Rev. and Mrs. Paul M.	South China	Kochau, Kwangtung, China.
1907	Howard, Rev. and Mrs. H. G.	Western India	Kodoli, via Kolhapur, S. M. C., India.
1914	Howe, Rev. Edwin C.	South China	Canton, Kwangtung, China.
1921	Hughes, Miss Friedde	Hunan	Chenchow, Hunan, China.
1920	Hunt, Miss Laura H.	Philippines	Dumaguete, Negros, P. I.
1897	*Hunter, Rev. and Mrs. Wm. B.	Chosen	Chairyung, Chosen (Korea).
1892	*Hunter, Miss M. B.	Colombia	Apartado 100, Barranquilla, Colombia, [S. A.
1919	Hurd, Miss Sylvia B.	Western India	Kolhapur, S. M. C., India.
1905	Hyde, Miss Jane A.	Kiangnan	Nanking, Kiangsu, China.
1875	Imbrie, D.D., Rev. and Mrs. Wm.	Japan	Tokyo, Japan.
1916	Ingerson, R. N., Miss Vera F.	Chosen	Syenchun, Chosen (Korea).
1915	*Ingills, Miss Henrietta J.	Punjab	Woodstock College, Mussoorie, U.P., India.
1920	Irwin, Rev. and Mrs. Donald A.	Shantung	Yihshen, Shantung, China.
1894	Irwin, D.D., Rev. and Mrs. J. P.	Shantung	Tengchow, Shantung, China.
1921	Jacobson, Miss Josephine	Hunan	Chenchow, Hunan, China.
1920	Jacot, Mr. and Mrs. Arthur P.	Shantung	Tsinanfu, Shantung, China.
1903	Jansen, Rev. and Mrs. Frederick	Philippines	Batangas, P. I.
1887	**Janvier, D.D., Rev. and Mrs. C.A.R.	North India	Allahabad, U. P., India.
1920	Janvier, Rev. and Mrs. Ernest P.	North India	Fatehgarh, U. P., India.
1921	*Jarrett, Miss Helen	Colombia	Cerete, via Cartagena, Colombia, S. A.
1913	*Jarrett, Rev. and Mrs. John L.	Colombia	Cerete, via Cartagena, Colombia, S. A.
1891	*Jefferson, Miss Amanda M.	Western India	Ratnagiri, Ratnagiri District, India.
1903	Jenkins, Rev. and Mrs. G. F.	Hunan	(Tao Yuen) Changteh, Hunan, China.
1918	Jenks, M. D., Miss Mildred	South China	Canton, Kwangtung, China.
1916	Jenness, Rev. and Mrs. R. E.	North China	Shantefu, Chihli, China.
1903	*Jessup, Mrs. Frederick N.	West Persia	Tabriz, Persia.
1903	Jessup, Mr. and Mrs. Stuart D.	Syria	Care of American Mission, Sidon, Syria.
1889	Johnson, M.D., and Mrs. C. F.	Shantung	Tsinanfu, Shantung, China.
1921	Johnson, Rev. and Mrs. Frederick E.	Central Brazil	Escola Ponte Nova, Lencoes, E. da Bahia, Brazil, A. S.
1921	Johnson, Miss Lois	West Africa	Kribi, Cameroun, West Africa.
1921	Johnson, Miss Mary (R. N.)	West Africa	Kribi, Cameroun, West Africa.
1917	Johnson, Miss Mary C.	West Persia	Tabriz, Persia.
1891	Johnson, Miss Mary E.	North India	Mainpuri, U. P., India.
1921	Johnson, Miss Olga C.	Chosen	Chungju, Chosen (Korea).
1894	Johnson, M.D. and Mrs. Silas F.	West Africa	Ebolowa, Cameroun, W. Africa.
1859	**Johnson, D.D., Rev. William F.	North India	Mainpuri, U. P., India.
1895	Johnston, Rev. W. C.	West Africa	Ebolowa, Cameroun, W. Africa.
1895	*Johnston, Mrs. W. C.	West Africa	Ebolowa, Cameroun, West Africa.
1907	Johnston, Rev. and Mrs. W. W.	Shantung	Tsinningchow, Shantung, China.
1905	*Johnstone, Miss Janet M.	Japan	Kanazawa, Japan.
	Jones, Miss A. G.	North India	Etah, U. P., India.
1898	*Jones, Miss Alice B.	Punjab	Ferozepur, Punjab, India.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1920	*Jones, Miss Edith	North India	Woodstock School, Mussoorie, India.
1920	Jones, Miss Jeannette	East Persia	Hamadan, Persia.
1905	Jones, Mrs. John R.	Hunan	Changteh, Hunan, China.
1913	Jones, Miss Mabel S.	Kiangnan	Hwai Yuen, Nganwhai, China.
1888	**Jones, Mrs. U. S. G.	Punjab	Kasur, Punjab, India.
1898	*Jordan, D.D., Rev. and Mrs. S. M.	East Persia	Teheran, Persia.
1919	Judson, M.D., and Mrs. H. A.	South China	Lienchou, Kwangtung, China.
1879	†Judson, Rev. and Mrs. J. H.	Central China	Hangchow, Chekiang, China.
1910	*Judson, Miss Marjorie M.	North China	Shuntetu, Chihli, China.
1912	*Kapteyn, Rev. and Mrs. Peter	West Africa	Kribi, Cameroun, W. Africa.
1916	Kelsey, Rev. Spafford E.	Siam	Nakawn Sri Tamarat, Siam.
1918	Kendall, R. N., Miss Helen McC.	Western India	Miraj, S. M. C., India.
1919	Kennedy, Miss Anna R.	Syria	Care of American Mission, Sidon, Syria.
1916	†Kenoyer, Ph.D., and Mrs. L. A.	North India	Allahabad, U. P., India.
1901	Kepler, Rev. and Mrs. A. R.	Central China	Shanghai, China.
1905	†Kerr, Miss Amanda M.	Punjab	Hoshiarpur, Punjab, India.
1920	Kerr, M.D., and Mrs. Harold D.	Kiangnan	Hwai Yuen, Nganwhai, China.
1873	†Kerr, Mrs. John G.	South China	Canton, Kwangtung, China.
1908	Kerr, Rev. and Mrs. William C.	Japan	34 Teido, Seoul, Chosen (Korea).
1920	Kidder, Rev. and Mrs. J. E.	Hunan	Chenchow, Hunan, China.
1920	Kilpatrick, Miss J. Faye	Siam	Bangkok, Siam.
1918	Kirby, Miss Mary Alice	North India	Allahabad, U. P., India.
1920	Knox, Rev. and Mrs. H. Gaylord	Siam	Bangkok, Siam.
1884	Kolb, Mrs. John B.	South Brazil	13 Rua Rodrigo de Barros, Sao Paulo, Brazil, S. A.
1902	Kolfrat, Miss M. E.	Hunan	Siangtan, Hunan, China.
1903	*Koons, Rev. and Mrs. E. Wade	Chosen	Seoul, Chosen (Korea).
1903	Krug, Mr. and Mrs. A. N.	West Africa	Mission Americano, Rio Benito, Guinea Espanola, W. Africa.
1920	*Kuelper, Miss G. A. Helen	Philippines	P. O. Box 437, Manila, P. I.
1906	*Kunkle, Rev. and Mrs. J. Stewart	South China	Canton, Kwangtung, China.
1916	Kurtz, Miss Phyllis E.	Hunan	Changteh, Hunan, China.
1875	La Grange, Miss Harriet	Syria	Care of American Mission, Tripoli, Syria.
1914	*Lair, Rev. and Mrs. Howell P.	Shantung	Tsinanfu, Shantung, China.
1922	Lake, Miss Frances Ella	Guatemala	Guatemala City, Guatemala, C. A.
1916	Lake, Rev. and Mrs. Leo C.	Japan	2 Nishi Rokuchoner Kita Shichijo, Sapporo, Japan.
1920	Lamme, M.D., and Mrs. Chas. D.	West Persia	Tabriz, Persia.
1903	*Lamme, Miss Edith D.	West Persia	Tabriz, Persia.
1919	Lamott, Rev. and Mrs. Willis C.	Japan	Hoekami Cho, Fukui, Japan.
1908	Lampe, D.D., Rev. and Mrs. H. W.	Chosen	Syenchun, Chosen (Korea).
1880	Landes, Rev. and Mrs. George A.	South Brazil	Cuyaba, Matto Grossa, Brazil, S. A.
1912	†Landes, Rev. and Mrs. Philip	South Brazil	Cuyaba, Matto Grossa, Brazil, S. A.
1888	Landis, Mrs. Henry M.	Japan	18 Tsukiji, Tokyo, Japan.
1914	*Lanning, Prof. and Mrs. Roy A.	Shantung	Tengchow, Shantung, China.
1899	Lasell, M.D., and Mrs. Sidney L.	Central China	Hangchow, Chekiang, China.
1904	Laughlin, Mrs. J. H.	Chinese in U. S.	925 Stockton St., San Francisco, Cal.
1920	Lautenschlager, Rev. and Mrs. Stanton	Shantung	Chefoo, Shantung, China.
1920	Lawrence, R.N., Miss Edna M.	Chosen	Seoul, Chosen (Korea).
1901	Lawrence, D.D., Rev. and Mrs. John H.	North India	Mainpuri, U. P., India.
1909	Lawton, Miss Bessie M.	North India	Jhansi, U. P., India.
1909	Leaman, Miss Lucy A.	Kiangnan	Nanking, Kiangsu, China.
1900	*Leaman, Miss Mary	Kiangnan	Nanking, Kiangsu, China.
1881	Leavitt, Miss Julia L.	Japan	Tanabe, Ku, Japan.
1921	Leavitt, Rev. and Mrs. Leslie W.	Syria	Care of American Mission, Suk-el-Gharb, Lebanon, Syria.
1913	*Lee, Miss Louisa	North India	Fatehgarh, U. P., India.
1912	Lee, Miss Mabel L.	Kiangnan	Nanking, Kiangsu, China.
1898	Lee, Rev. and Mrs. W. S.	Colombia	Apartado 35, Bogato, Colombia, S. A.
1898	*Lehman, M.D., W. S.	West Africa	Lolodori, Cameroun, W. Africa.
1898	*Lehman, Mrs. W. S.	West Africa	Lolodori, Cameroun, West Africa.
1896	Lenington, Rev. and Mrs. Robert F.	South Brazil	Caixa 146, Ponta Grossa, Parana, Brazil.
1895	Leonard, M.D., Miss E. E.	North China	Peking, Chihli, China. [S. A.]
1882	*Lester, Mrs. W. H.	Chile	In the U. S. A.
1894	Leverett, Rev. W. J.	Hainan	Nododa, Hainan, China, via Hoihow.
1918	Lewellyn, Rev. and Mrs. Frank B.	Punjab	Kasur, Punjab, India.
1896	Lewis, M.D., and Mrs. Charles	North China	Paotingfu, Chihli, China.
1916	Lewis, Rev. and Mrs. Charles H.	South China	Yeung Kong, Kwangtung, China.
1906	*Lewis, M.D., Miss Elizabeth F.	North China	Shuntetu, Chihli, China.
1915	Lewis, M.D., Miss Elizabeth G.	Punjab	Ambala, Punjab, India.
1883	†Lewis, Miss Harriet	South China	Canton, Kwangtung, China.
1910	Lewis, Miss Margo L.	Chosen	Seoul, Chosen (Korea).
1902	Lewis, M.D., and Mrs. Stephen C.	Hunan	Chenchow, Hunan, China.
1920	Lynch, Rev. and Mrs. James P.	North China	Peking, Chihli, China.
1919	Lichtwardt, M.D., and Mrs. H. A.	East Persia	Mesched, Persia.
1890	Lingle, Rev. and Mrs. W. H.	Hunan	Changsha, Hunan, China.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1898	*Lippert, M.D., and Mrs. A. B. T.	West Africa.	Ebolowa, Cameroun, W. Africa.
1917	Lloyd, Miss Clara.	Punjab.	Ferozepore, Punjab, India.
1898	Lobenstein, Rev. and Mrs. E. C.	Kiangnan.	5 Quinsan Gardens, Shanghai, China.
1903	*Locke, Rev. and Mrs. W. T.	Hunan.	Changteh, Hunan, China.
1914	*Lockrow, Miss Harriet M.	North India.	Mainpuri, U. P., India.
1921	Logan, Miss Florence L.	North China.	Paotingfu, Chihli, China.
1907	*London, Miss Matilda H.	Japan.	Joshi Gakuin, Tokyo, Japan.
1911	Love, Rev. and Mrs. D. Coe.	West Africa.	Sangemolina, Cameroun, W. Africa.
1920	Love, R. N., Miss Esther J.	Kiangnan.	Hwai Yuen, Kiangsu, China.
1912	*Love, Rev. and Mrs. R. B.	Punjab.	Rupar, Ambala District, Punjab, India.
1911	Lovett, Miss Mary.	North India.	Fatehgarh, U. P., India.
1883	Lowrie, Rev. J. Walter, D.D.	Central China.	20 Museum Road, Shanghai, China.
1907	Lucas, Rev. and Mrs. Edmund D.	Punjab.	Lahore, Punjab, India.
1870	Lucas, D.D., Rev. and Mrs. Jas. J.	North India.	Allahabad, U. P., India.
1921	Luccock, Rev. Emory W.	Hunan.	Siangtan, Hunan, China.
1897	*Luce, D.D., Rev. and Mrs. H. W.	North China.	Peking, Chihli, China.
1911	*Ludlow, M.D., and Mrs. Alfred I.	Chosen.	Seoul, Chosen (Korea).
1898	Luther, Miss Ida R.	Japan.	54 Tokiwa Machi, Matsuyama, Japan.
1921	Lutz, Mr. and Mrs. D. N.	Chosen.	Pyongyang, Chosen (Korea).
1903	Lyon, Miss Lois D.	Central China.	Hangchow, Chekiang, China.
1918	Lyon, Rev. Wilbur H.	Western India.	Islampur, Satara District, India.
1912	Lyon, M.D., and Mrs. Wm. Tracy.	Siam.	Pitsanuloke, Siam.
1913	*Lyons, Rev. and Mrs. John R.	North China.	Peking, Chihli, China.
1913	MacCurdy, Miss Hattie R.	Kiangnan.	Hwai Yuen, Nganwei, China.
1921	MacDonald, Miss Grace.	Hainan.	Hoihow, Hainan, China.
1909	MacDonald, Rev. and Mrs. Kenneth P.	Philippines.	Legaspi, Albar, P. I.
1904	MacDonald, Miss M. J. R.	Punjab.	Lahore, Punjab, India.
1920	MacDuff, Miss Esther.	Japan.	Tokyo, Japan.
1889	†Machle, M.D., and Mrs. E. C.	South China.	Canton, Kwangtung, China.
1919	Mackenzie, Miss Virginia.	Japan.	Sturges Seminary, Shimonoseki, Japan.
1920	Mackeown, Miss Dorothy L.	South China.	Canton, Kwangtung, China.
1899	Mackey, M.D., Miss Maud A.	North China.	Paotingfu, Chihli, China.
1919	MacKubin Miss Mary E.	Kiangnan.	Nanking, Kiangsu, China.
1883	†*MacNair, Mrs. Theo. M.	Japan.	2 Nishimachi, Nihoneoki, Tokyo, Japan.
1920	Macpherson, Miss Jean.	South China.	Canton, Kwangtung, China.
1905	Magill, D.D., Rev. and Mrs. Chas. N.	Philippines.	Lucena, Tayabas, P. I.
1921	Malcolmson, M.D., and Mrs. O. K.	Chosen.	Seoul, Chosen (Korea).
1915	*Manry, Mr. and Mrs. James C.	North India.	Allahabad, U. P., India.
1905	March, Mr. and Mrs. A. W.	Central China.	Hangchow, Chekiang, China.
1873	March, Rev. and Mrs. F. W.	Syria.	Care of American Press, Beirut, Syria.
1900	Marshall, Rev. and Mrs. Alex. W.	Western India.	Kolhapur, S. M. C., India.
1895	*Marshall, Rev. and Mrs. George W.	South China.	Canton, Kwangtung, China.
1920	Marker, Rev. and Mrs. L. M.	East Persia.	Teheran, Persia.
1918	Martin, Rev. and Mrs. Adam J.	South Brazil.	Cuyaba, Matto Grossa, Brazil, S. A.
1906	Mason, M.D., Claude W.	Siam.	Kiu-lung-kiang, Yunnan-fu, China, via Haiphong, and Szemao.
1906	*Mason, Mrs. Claude W.	Siam.	Kiu-lung-kiang, Yunnan-fu, China, via Haiphong and Szemao.
1879	Mateer, Mrs. C. W.	North China.	Peking, Chihli, China.
1889	Mateer, Mrs. R. M.	Shantung.	Weihshien, Shantung, China.
1902	Mather, Rev. and Mrs. W. A.	North China.	Paotingfu, Chihli, China.
1893	Mattox, D.D., Rev. and Mrs. E. L.	Central China.	Hangchow, Chekiang, China.
1913	May, Miss E. H.	North India.	Fatehpur, U. P., India.
1921	McAnlis, D.D.S., and Mrs. J. A.	Chosen.	Seoul, Chosen, (Korea).
1899	McArthur, M.D., Miss V. E.	Western India.	Kolhapur, S. M. C., India.
1903	McCall, Rev. and Mrs. Henry J.	Central Brazil.	Caixa 350, Bahia, Brazil, S. A.
1885	McCandliss, M.D., and Mrs. H. M.	Hainan.	Klungchow, Hainan, China, via Hoihow.
1919	McCandliss, Dr. and Mrs. W. K.	South China.	Kochau, Kwangtung, China.
1877	*McCauley, Mrs. James K.	Japan.	Tokyo, Japan.
1903	McCleary, Mrs. C. W.	West Africa.	Ebolowa, Cameroun, W. Africa.
1918	McClung, Miss Etta.	Mexico.	Calle 61-64, Merida, Yucatan, Mexico.
1914	*McClure, Miss Helen F.	Siam.	Pitsanuloke, Siam.
1886	McClure, D.D., Rev. and Mrs. W. G.	Siam.	Hualampong, Sapau Sawang, Bangkok, Siam.
1919	McConnell, Rev. and Mrs. Ralph I.	Siam.	Chiengmai, Siam.
1905	McCord, Miss Margaret C.	Siam.	Bangkok, Siam.
1896	McCoy, Miss Bessie C.	North China.	Peking, Chihli, China.
1912	*McCorry, Miss Carrie H.	Japan.	Otaru, Hokkaido, Japan.
1905	*McCune, D.D., Rev. and Mrs. G. S.	Chosen.	Syenchyun, Chosen, (Korea).
1908	McCune, Miss Katharine.	Chosen.	Chairyung, Chosen (Korea).
1902	*McCuskey, Rev. and Mrs. F. B.	Punjab.	Kasur, Punjab, India.
1902	*McDaniel, M.D., and Mrs. E. B.	Siam.	Nakawn Sri Tamarat, Siam.
1911	McDonald, Miss Mary D.	Japan.	Joshi Gakuin, Tokyo, Japan.
1887	*McDowell, Rev. and Mrs. E. W.	West Persia.	Care Amer. Consul, Bagdad, Mesopotamia.
1919	McDowell, M.D., and Mrs. Philip C.	East Persia.	Teheran, Persia.
1894	McGaw, Rev. and Mrs. A. G.	North India.	Etah, U. P., India.
1920	McGaw, Miss Miriam.	North India.	Allahabad, U. P., India.
	McGee, Miss M. I.	Punjab.	Woodstock School, Mussourie, U.P. India.
1919	McGillard, Miss Virginia D.	West Africa.	Sangemolina, Cameroun, W. Africa.

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1858	McGilvary, Mrs. Daniel	Siam	Chiengmai, Siam.
1920	McHenry, Miss Lillian B.	East Persia	Teheran, Persia.
1891	McIntosh, Mr. and Mrs. Gilbert	Central China	135 N. Szechuen Road, Shanghai, China.
1889	McKean, M.D., James W.	Siam	Chiengmai, Siam.
1889	*McKean, Mrs. James W.	Siam	Chiengmai, Siam.
1909	McKee, Miss Anna M.	Chosen	Chaiyung, Chosen (Korea).
1921	McKee, Miss Elizabeth S.	Hunan	Changsha, Hunan, China.
1910	McKee, Rev. Samuel C.	Hunan	Siangtan, Hunan, China.
1911	*McKee, Rev. Sidney	Central China	South Gate, Shanghai, China.
1912	McKee, Mr. and Mrs. Wm. J.	Punjab	Moga, Punjab, India.
1920	McKenzie, Miss Ranier J.	Chosen	Andong, Chosen (Korea).
1888	†McKillican, Miss Janet	North China	Peking, Chihli, China.
1919	McKinney, Miss Georgia	West Persia	Tabriz, Persia.
1906	McLean, Rev. J. H.	Chile	Castila 2037, Santiago, Chile, S. A.
1921	McLennan, Miss Elfreda M.	Mexico	Calle 72, Num. 499, Merida, Yucatan, Mexico.
1915	*McMillen, Mr. and Mrs. Olin W.	South China	Canton, Kwangtung, China.
1920	McMillin, Miss Retta C.	Colombia	Apartado 35, Bogota, Colombia, S. A.
1907	McMurtre, Mr. Robert M.	Chosen	Pyongyang, Chosen (Korea).
1918	†McNeill, Rev. Joseph	West Africa	Ebolowa, Cameroun, W. Africa.
1913	McRobble, R. N., Miss Sarah Love	North India	Fatehgarh, U. P., India.
1914	Mead, Miss Frederica R.	Kiangnan	Nanking, Kiangsu, China.
1913	Meeker, Mr. and Mrs. Roy T.	North India	Etah, U. P., India.
1890	*Melrose, Mrs. J. C.	Hainan	Nodoa, Hainan, China, via Hoihow.
1916	Melrose, Rev. and Mrs. Paul C.	Hainan	Klunchow, Hainan, China, via Hoihow.
1912	†Mercer, Miss Bertha M.	Siam	Petchaburi, Siam.
1905	*Merwin, M.D., Miss Caroline S.	Shantung	Tainanfu, Shantung, China.
1910	Midkiff, Rev. and Mrs. Harry P.	South Brazil	Castro, Parana, Brazil, S. A.
1921	Miles, Miss Mary	Japan	Tokyo, Japan.
1901	Miller, Rev. and Mrs. E. H.	Chosen	Seoul, Chosen (Korea).
1892	Miller, Rev. and Mrs. F. S.	Chosen	Chungju, Chosen (Korea).
1893	Miller, Rev. J. Albert	North China	Shuntetu, Chihli, China.
1893	*Miller, Mrs. J. Albert	North China	Shuntetu, Chihli, China.
1920	Miller, Miss Lisette	Chosen	Kangkal, Chosen (Korea).
1919	Miller, Rev. William M.	East Persia	Meshed, Persia.
1913	*Miller, M.D., and Mrs. W. J.	Philippines	Tacloban, Leyte, P. I.
1917	Millikan, Rev. and Mrs. Frank R.	Central China	Ningpo, Chekiang, China.
1920	Millikan, Miss Mary M.	Central China	Hangchow, Chekiang, China.
1884	Milliken, Miss Elizabeth P.	Japan	Joshi Gakuin, Tokyo, Japan.
1884	Mills, Mrs. Annetta T.	Shantung	Chefoo, Shantung, China.
1911	Mills, Mr. and Mrs. Samuel J.	Kiangnan	Nanking, Kiangsu, China.
1891	Minor, Miss E. T.	Western India	Ratnagiri, Ratnagiri District, India.
1902	Mitchell, Rev. T. W.	Hunan	Chenchow, Hunan, China.
1902	*Mitchell, Mrs. T. W.	Hunan	Chenchow, Hunan, China.
1896	*Mitchell, Rev. and Mrs. W. T.	North India	Mainpuri, U. P., India.
1920	Moffet, Miss Anna E.	Kiangnan	Nanking, Kiangsu, China.
1898	*Moffett, D.D., Rev. and Mrs. S. A.	Chosen	Pyongyang, Chosen (Korea).
1902	†Molloy, Rev. and Mrs. John T.	Mexico	Calle 61-64, Merida, Yucatan, Mexico.
1915	*Moninger, Miss Margaret M.	Hainan	Kacheh, Hainan, China, via Hoihow.
1904	*Monk, Miss Alice M.	Japan	Sapporo, Japan.
1907	*Montgomery, Mr. R. P.	South China	Lienchow, Kwangtung, China.
1909	*Montgomery, Rev. and Mrs. T. H.	Kiangnan	Nanking, Kiangsu, China.
1911	*Moore, Rev. and Mrs. Alfred W.	North India	Mainpuri, U. P., India.
1889	Morgan, Miss Agnes	Japan	Yokkachi, Ise, Japan.
1898	Morris, Rev. and Mrs. DuBois S.	Kiangnan	Hwai Yuen, Nganwhel, China.
1892	Morris, Miss Emma	Punjab	Ludhiana, Punjab, India.
1915	Morrison, Miss L. Eleanor	Guatemala	Quezaltenango, Guatemala, C. A.
1915	†Morrow, Miss Jane R.	Colombia	Apartado 100, Barranquilla, Colombia, [S. A.]
1890	Morton, Miss Annie R.	Hunan	Hengchow, Hunan, China.
1903	Morton, Miss Manuela D.	Central China	South Gate, Shanghai, China.
1909	Mowry, Rev. and Mrs. Eli M.	Chosen	Pyongyang, Chosen (Korea).
1910	Muller, Rev. and Mrs. Hugo A.	West Persia	Tabriz, Persia.
1908	†Murdoch, M.D., Miss Agnes G.	Kiangnan	Hwai Yuen, Nganwhel, China.
1908	†Murdoch, R. N., Miss Margaret F.	Kiangnan	Hwai Yuen, Nganwhel, China.
1908	†Murdoch, Miss Mary Coleman	Kiangnan	Hwai Yuen, Nganwhel, China.
1902	*Murray, D.D., Rev. and Mrs. D. A.	Japan	Tokyo, Japan.
1891	Murray, Miss Effie M.	Hunan	Changsha, Hunan, China.
1913	Murray, Miss Florence E.	East Persia	Hamadan, Persia.
1876	*Murray, Rev. John	Shantung	Tainanfu, Shantung, China.
1906	Myers, Rev. and Mrs. Chas. M.	Central China	Box 724, Shanghai, China.
1920	Nagley, Miss Carrie	Syria	Care of Amer. Mission, Suk-el-Gharb, Lebanon, Syria.
1916	†Napp, Rev. and Mrs. Jas. E.	Western India	Sangli, S. M. C., India.
1911	Neal, Rev. and Mrs. F. W.	West Africa	Sakbayeme, via Edea, Cameroun, W. Africa.
1883	Neal, M.D., and Mrs. Jas. B.	Shantung	Tsinanfu, Shantung, China.
1920	Neely, Rev. and Mrs. Harry C.	West Africa	Sangamelina, Cameroun, West Africa.
1919	†Nelson, Mr. and Mrs. T. L.	Colombia	Apartado 100, Barranquilla, Colombia, S. A.
1888	Nelson, D.D., Rev. W. S.	Syria	Care of Amer. Mission, Tripoli, Syria.
1920	Nesbitt, Mr. and Mrs. Ralph B.	Punjab	Hoshiyarpur, Punjab, India.
1911	Newton, Miss Carrie L.	Punjab	Ambala City, Punjab, India.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1903	Newton, Rev. and Mrs. Frederick J.	Punjab.....	Ambala City, Punjab, India.
1920	Niblock, Miss Lucy	Siam.....	Chiangmai, Siam.
1905	Nicol, Rev. and Mrs. James H.	Syria.....	Care of Amer. Press, Beirut, Syria.
1913	*Niles, Rev. and Mrs. Frank S.	Kiangnan.....	Hwai Yuen, Nganwhel, China.
1882	Niles, M.D., LL.D., Miss Mary W.	South China.....	Canton, Kwangtung, China.
1867	Noyes, Miss Harriet N.	South China.....	Canton, Kwangtung, China.
1916	Ogden, Rev. and Mrs. Glenn B.	North India.....	Kaaganj, U. P., India.
1911	Ogilvie, Mrs. Charles L.	North China.....	Peking, Chihli, China.
	Orbison, Miss Bertha	Punjab.....	Ludhiana, Punjab, India.
1886	Orbison, M.D., Rev. and Mrs. John H.	Punjab.....	Ludhiana, Punjab, India.
1912	*Owen, Miss A. W.	North India.....	Gwallior, U. P., India.
1921	Owens, Mr. and Mrs. A. C.	Hunan.....	Siangtan, Hunan, China.
1906	Packard, M.D., and Mrs. Harry P.	West Persia.....	Tabriz, Persia.
1913	*Palaley, Miss Mary Edna.	Punjab.....	Jagraon, Punjab, India.
1921	Palmer, Miss Helen M.	Japan.....	Tokyo, Japan.
1906	*Palmer, Rev. and Mrs. Marlon B.	Siam.....	Bangkok, Siam.
1913	Park, M.D., and Mrs. Chas. E.	Siam.....	Kin-lung-kiang, Yunnan-fu, China, Trans Haiphong and Seamao.
1920	Parker, Rev. and Mrs. Albert G.	Shantung.....	Tsinanfu, Shantung, China.
1918	Parker, Rev. and Mrs. Allen E.	North India.....	Woodstock School, Mussourie, U. P.,
1895	*Partch, Rev. and Mrs. George E.	Central China.....	South Gate, Shanghai, China. [India.
1911	Patterson, Mr. and Mrs. A. B.	West Africa.....	Olama, via Yaounde, Cameroun, W. Africa.
1903	Patterson, Miss E. G.	South China.....	Lienchou, Kwangtung, China.
1899	Patton, Rev. C. E. and Mrs. (M. D.)	South China.....	20 Museum Road, Shanghai, China.
1908	Patton, Miss Lulu Rose.	South China.....	Canton, Kwangtung, China.
1920	Pease, Miss Harriet B.	West Persia.....	Tabriz, Persia.
1920	Pechin, Mlle. Marguerite	West Africa.....	Ebolowa, Cameroun, West Africa.
1917	Pee, Miss Gertrude	East Persia.....	Teheran, Persia.
1882	*Peoples, Mrs. S. C.	Siam.....	Muang Nan, Siam.
1919	Perkins, M.D., and Mrs. W. M.	Siam.....	Muang Nan, Siam.
1917	Perry, Rev. and Mrs. Edward W.	Siam.....	Bangkok, Siam.
1921	Peters, Mr. T. L.	West Persia.....	Tabriz, Persia.
1913	*Peterson, Miss Emily L.	Punjab.....	Saharanpur, Punjab, India.
1900	Petran, Rev. and Mrs. Charles C.	Mexico.....	Quinta de los Heroes No. 83, Mexico, D. F., Mexico.
1910	*Phillips, Rev. and Mrs. Charles L.	Chosen.....	Pyongyang, Chosen (Korea).
1919	Phillips, Rev. and Mrs. Clarence A.	Venezuela.....	Apartado 294, Caracas, Venezuela, S. A.
1911	Phillips, Rev. and Mrs. H. A.	Mexico.....	2 Alatorre 9, Jalapa, Vera Cruz, Mexico.
1921	Phillips, Miss Verna A.	Venezuela.....	Apartado 294, Caracas, Venezuela, S. A.
1888	*Plerson, D.D., Rev. and Mrs. Geo. P.	Japan.....	Nokkeushi, Kitami, Hokkaido, Japan.
1902	*Peters, Rev. Alex A. and Mrs. (M.D.)	Chosen.....	Syenchun, Chosen (Korea).
1915	*Pike, Miss Florence F.	South China.....	Yeung Kong, Kwangtung, China.
1917	Pittman, M.D., and Mrs. Allen R.	North India.....	Jhansi, U. P., India.
1900	Pittman, Rev. and Mrs. Charles R.	West Persia.....	Tabriz, Persia.
1921	Platt, M.D. and Mrs. B. M.	Philippines.....	P. O. Box 437, Manila, P. I.
1911	Pollard, Miss Harriet E.	Chosen.....	Taiiku, Chosen (Korea).
1882	*Porter, Miss Francina E.	Japan.....	Gojo Hashi, Higashi Rokucho, Kyoto, Japan.
1919	Porter, Miss Hladia	Punjab.....	Kinnard College, Lahore, Punjab, India.
1884	*Porter, Ph.D., Rev. and Mrs. Thos. J.	South Brazil.....	3 Rua Padre Vieira, Campinas E. de S. Paulo, Brazil, S. A.
1902	†Post, Rev. and Mrs. R. W.	Siam.....	Petchaburi, Siam.
1913	Pratt, Rev. and Mrs. Alonzo A.	South China.....	Shek Lung, Kwangtung, China.
1872	Pratt, Miss Mary E.	Punjab.....	Ambala City, Punjab, India.
1914	*Preston, Mr. and Mrs. N. T.	Siam.....	Chiengrai, Siam.
1897	Preston, D.D., Rev. and Mrs. T. J.	Hunan.....	Changsha, Hunan, China.
1912	Rankin, Miss Marjorie	Shantung.....	Weihsien, Shantung, China.
1901	†Ransom, Miss Mary H.	Japan.....	Wakayama, Japan.
1920	Rauch, Miss Chloe B.	South China.....	Canton, Kwangtung, China.
1903	*Rath, Rev. and Mrs. C. E.	Philippines.....	Tacloban, Leyte, P. I.
1906	*Rebentisch, Miss M. C.	Western India.....	Vengurle, Ratnagiri District, India.
1916	Reeder, Rev. and Mrs. Charles V.	Shantung.....	Weihsien, Shantung, China.
1909	†Reese, Rev. and Mrs. Alexander	Central Brazil.....	Lavras, Brazil, S. A.
1917	Rehrer, R. N., Miss Jennie M.	Chosen.....	Kangkai, Chosen (Korea).
1919	Reichel, Mr. and Mrs. Paul A.	Siam.....	Chiangmai, Siam.
1921	Reifsnnyder, Rev. and Mrs. Bancroft	Mexico.....	1 Abasco 8, Coyoacan, D. F., Mexico.
1908	*Reiner, Mr. and Mrs. R. O.	Chosen.....	Pyongyang, Chosen (Korea).
1905	Reischauer, D.D., Rev. and Mrs. A. K.	Japan.....	Meiji Gakuin, Tokyo, Japan.
1908	Reis, Rev. Jacob A., Jr.	West Africa.....	Sakbayeme, via Edea, Cameroun, W. A.
1908	*Reis, Mrs. Jacob A., Jr.	West Africa.....	Sakbayeme, via Edea, Cameroun, W. A.
1920	Reiser, Miss A. Irene	Japan.....	Hokuriku Jo Gakko, Kanazawa, Japan.
1914	*Reisner, Mr. and Mrs. John H.	Kiangnan.....	Nanking, Kiangsu, China.
1908	Rhodes, Rev. and Mrs. Harry A.	Chosen.....	Seoul, Chosen (Korea).
1911	*Rice, Rev. and Mrs. Charles H.	Punjab.....	Lahore, Punjab, India.
1921	Rice, M.D., and Mrs. W. H.	Western India.....	Vengurle, Ratnagiri District, India.

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Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1920	Richards, R.N., Miss Laura M.	North China	Paotingfu, Chihli, China.
1901	Richardson, Rev. and Mrs. Robert C.	Western India	Miraj, S. M. C., India.
1901	Ricketts, Miss Junlata	Central China	Hangchow, Chekiang, China
1904	Riker, Miss Jessie	Japan	Yamada Tsu, Japan.
1912	Roberts, Mr. and Mrs. Ray C.	Hunan	Changsha, Hunan, China.
1907	Roberts, Rev. and Mrs. Stacy L.	Chosen	Pyongyang, Chosen (Korea).
1906	Robertson, M.D., and Mrs. W. E.	Hunan	Hengchow, Hunan, China.
1915	Robinson, Rev. and Mrs. Robert H.	North India	Mainpuri, U. P., India.
1918	Rodgers, Miss Frances Van Vechten	Philippines	Dumaguete, Negros, P. I.
1889	*Rodgers, D.D., Rev. and Mrs. J. B.	Philippines	P. O. Box 437, Manila, P. I.
1918	Rohrbaugh, Miss Olive	Philippines	Cebu, P. I.
1894	†Rollestone, Miss L. M.	Central China	Yu Yiao, China, via Ningpo.
1901	Romig, Rev. and Mrs. Harry G.	Shantung	Tenghsien, Shantung, China.
1897	*Ross, Ph.D., Rev. and Mrs. Cyril	Chosen	Syenchun, Chosen (Korea).
1916	Ross, Rev. and Mrs. John E.	Punjab	Saharanpur, Punjab, India.
1906	Ross, M.D., and Mrs. Robert M.	South China	Canton, Kwangtung, China.
1910	Rowley, Miss Grace M.	Shantung	Wehsien, Shantung, China.
1916	Ruland, Rev. and Mrs. Lloyd S.	Kiangnan	Nanking, Kiangsu, China.
1921	Rupert, Miss Grace M.	South China	Canton, Kwangtung, China.
1912	Russell, Miss Ada C.	Central China	Hangchow, Chekiang, China.
1916	Rustin, R. N., Miss Marie	North China	Paotingfu, Chihli, China.
1917	Sage, Miss Lucille L.	Mexico	Arenal 34, San Angel, D. F., Mexico.
1921	Saller, Miss Josephine	North China	Peking, Chihli, China.
1910	Salley, Rev. and Mrs. Ashmun C.	South Brazil	Mackenzie College, Sao Paulo, Brazil, S. A.
1914	Salsbury, M.D., and Mrs. C. G.	Hainan	Nodoa, Hainan, China.
1902	Samuel, Miss Jane	Chosen	Syenchun, Chosen (Korea).
1919	Sargent, Miss Lola Ida	Kiangnan	Nanhuchow, Nganwhel, China.
1916	Sayer, Miss Florence M.	Colombia	Apartado 53, Medellin, Colombia, S. A.
1894	Schaeffer, Miss Kate L.	Hainan	Kachek, Hainan, China, via Hoihow.
1921	Schafer, Miss Florence E.	Western India	Miraj, S. M. C., India.
1921	Schaumburg, Rev. and Mrs. Ludwig C.	Mexico	Calle 61-64, Merida, Yucatan, Mexico.
1913	*Scherer, Rev. and Mrs. Geo. H.	Syria	Care of Amer. Mission, Suk-el-Gharb,
1899	Schuler, Rev. and Mrs. H. C.	East Persia	Teheran, Persia. [Lebanon, Syria.
1914	Schuyler, Rev. and Mrs. Burt T.	Punjab	Ambara City, Punjab, India.
1905	†Schwab, Mr. and Mrs. George	West Africa	Sakbayame, via Edea, Cameroun, W. A.
1921	Schweigert, Miss E. M.	North India	Woodstock College, Mussourie, U.P., India
1920	Scott, M.D., Miss Annie V.	North China	Peking, Chihli, China.
1906	Scott, D.D., Rev. and Mrs. C. E.	Shantung	Tsinanfu, Shantung, China.
1917	Seel, Rev. and Mrs. Edward G.	Chile	Casilla 811, Santiago, Chile, S. A.
1917	Selge, Rev. and Mrs. Albert G.	Si-am	Bangkok, Siam.
1900	Seller, Miss Clara L.	Western India	Kolhapur, S. M. C., India.
1912	*Senska, M.D., and Mrs. F. R.	West Africa	Sakbayame, via Edea, Cameroun, W. A.
1920	Seymour, R.N., Miss Ida M.	Shantung	Tsinningchow, Shantung, China.
1894	Seymour, M.D., and Mrs. W. F.	Shantung	Tsinningchow, Shantung, China.
1915	*Shannon, Mr. and Mrs. J. V.	Hainan	Klungchow, Hainan, China, via Hoihow.
1903	*Shedd, Mrs. W. A.	West Persia	Tabriz, Persia.
1906	*Shedden, Rev. and Mrs. P. B.	East Persia	Tesht, Persia.
1897	*Shellman, Mrs. C. J.	Si-am	Pitsanuloke, Siam.
1916	Shields, Miss Esther L.	Chosen	Seoul, Chosen (Korea).
1894	Shields, Miss Sarah H.	Punjab	Ludhiana, Punjab, India.
1894	Shoemaker, D.D., Rev. and Mrs. J. E.	Central China	Yu Yiao, China, via Ningpo.
1897	Silaby, D.D., Rev. and Mrs. John A.	Central China	South Gate, Shanghai, China.
1895	Silver, Miss Emma	Central China	South Gate, Shanghai, China.
1902	*Simpson, Rev. and Mrs. E. W.	Western India	Islampur, Satara District, India.
1920	Sindles, Miss Ethel	Central China	Care of Dr. J. W. Lowrie, 20 Museum Rd., Shanghai, China.
1903	†Skinner, Miss Alice H.	Hainan	Klungchow, Hainan, China, via Hoihow.
1920	Skinner, Miss Marian E.	Punjab	Ferozepore, Punjab, India.
1912	Slater, Mr. and Mrs. Arthur E.	North India	Etah, U. P., India.
1912	*Sleeth, Miss Eula H.	Punjab	Dehra Dun, Punjab, India.
1912	Small, Miss Elizabeth	Shantung	Ichoufu, Shantung, China.
1918	Smawley, Miss Eva J.	Kiangnan	Nanking, Kiangsu, China.
1912	Smith, Mr. Carlos E.	Philippines	Dumaguete, Negros, P. I.
1917	Smith, Rev. and Mrs. Charles S.	Kiangnan	Nanking, Kiangsu, China.
1917	Smith, R. N., Miss Christine M.	South China	Canton, Kwangtung, China.
1917	Smith, Rev. and Mrs. Elleroy M.	Central China	Ningpo, Chekiang, China.
1917	*Smith, Miss Eva Jane	Punjab	Lahore, Punjab, India.
1895	*Smith, Miss Florence E.	Chile	Casilla 811, Santiago, Chile, S. A.
1920	Smith, Mrs. F. K.	West Persia	Tabriz, Persia.
1910	†Smith, Mr. and Mrs. Harold F.	Shantung	Chefoo, Shantung, China.
1903	Smith, Rev. and Mrs. Jesse S.	Chile	Casilla 811, Santiago, Chile, S. A.
1916	Smith, M.D., and Mrs. Lucius E.	West Africa	Mision Americano, Rio Benito, Guinea
1899	Smith, Miss Mary J., M.D.	East Persia	Espanola, W. Africa.
1900	Smith, Rev. and Mrs. Ray C.	North India	Teheran, Persia.
1911	Smith, M.D. and Mrs. Roy K.	Chosen	Fatehpur, U. P., India.
1890	Smith, Miss Sarah C.	Japan	Taiku, Chosen (Korea).
1920	Smith, Rev. and Mrs. Stephen L.	Philippines	Hokusei Jo Gakko, Sapporo, Japan.
1911	Smith, Rev. and Mrs. Wm. J.	Philippines	Legaspi, Albay, P. I.
			Dumaguete, Negros, P. I.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1900	Snook, Miss Velma L.	Chosen.	Pyeongyang, Chosen (Korea).
1890	Snyder, Rev. and Mrs. F. L.	Siam.	Nakawn Sri Tamarat, Siam.
1921	Soltau, Mr. and Mrs. D. L.	Chosen.	Pyeongyang, Chosen (Korea).
1914	Soltau, Rev. and Mrs. T. S.	Chosen.	Chungju, Chosen (Korea).
1920	Speers, Mr. and Mrs. James M.	Kiangnan.	Nanking, Kiangsu, China.
1914	Speers, Mr. and Mrs. P. Carter.	Punjab.	Lahore, Punjab, India.
1899	*Spencer, Miss M. Kate.	Mexico.	Calle 61-64, Merida, Yucatan, Mexico.
1915	*Spencer, Jr., Mr. and Mrs. S. P.	South China.	Shék Lung, Kwangtung, China.
1896	Spining, Rev. and Mrs. Chas. M.	Chile.	Curico, Chile, S. A.
1919	Staley, Miss G. Arista.	West Africa.	Ebolowa, Cameroun, W. Africa.
1909	*Starling, Miss Lucy.	Siam.	Muang Nan, Siam.
1902	*Stead, Rev. F. M.	East Persia.	Kermanshah, Persia.
1919	*Stearns, Miss Mabel.	Hunan.	Changaha, Hunan, China.
1916	Stearns, M.D., Thornton.	Shantung.	Tsinanfu, Shantung, China.
1921	Steinbeck, Mr. and Mrs. C. C.	North China.	Peking, Chihli, China.
1913	Steiner, Rev. and Mrs. John F.	Hainan.	Nodoa, Hainan, China, via Hoihow.
1919	Steiner, Rev. and Mrs. Robert L.	East Persia.	Tcheran, Persia.
1911	Stevens, Miss Blanche I.	Chosen.	Syenchun, Chosen (Korea).
1919	Stevens, M.D., and Mrs. Jno. E.	Western India.	Vengurle, Ratnagiri District, India.
1920	Stevenson, Jr., Rev. and Mrs. A. W.	Chile.	Casilla 645, Concepcion, Chile, S. A.
1919	Stevenson, Rev. and Mrs. Merle Q.	North China.	Paotingfu, Chihli, China.
1910	Stewart, Rev. and Mrs. Herbert W.	Siam.	Pitsanuloke, Siam.
1911	Stewart, Miss Mary J.	Shantung.	Tainingchow, Shantung, China.
1917	Stinson, Rev. Wm. Van T.	Hainan.	Kiungchow, Hainan, China, via Hoihow.
1912	*Stockton, Miss Helen I.	South China.	Canton, Kwangtung, China.
1921	Stoltzfus, Rev. and Mrs. Wm. A.	Syria.	Care of Amer. Mission, Suk-el-Gharb, Lebanon, Syria.
1913	*Strahler, Rev. and Mrs. M. W.	Western India.	Kolhapur, S. M. C., India.
1919	Strickler, Rev. and Mrs. H. J.	Punjab.	Ferozepur, Punjab, India.
1918	Strobridge, Miss Vivian S.	Western India.	Kolhapur, S. M. C., India.
1919	Stroh, Miss Harriet.	Kiangnan.	Hwai Yuen, Nganwei, China.
1919	Strong, Miss Sarah L.	Siam.	Chiengrai, Siam.
1920	Stuart, Miss Margaret.	Punjab.	Ambala, Punjab, India.
1880	Sturge, M.D., E. A.	Chinese in U. S.	1516 Post St., San Francisco, Cal.
1911	Sullenberger, Rev. and Mrs. Linn P.	Guatemala.	Quezaltenango, Guatemala, C. A.
1918	Sutherland, Miss Catherine E.	Kiangnan.	Nanshuichen, Nganwei, China.
1892	Swallen, D.D., Rev. and Mrs. W.L.	Chosen.	Pyeongyang, Chosen (Korea).
1919	*Swanson, Miss Ruth.	Philippines.	P. O. Box 437, Manila, P. I.
1921	Swier, Miss Effie.	Chosen.	Pyeongyang, Chosen (Korea).
1911	Switzer, Miss Martha.	Chosen.	Taiku, Chosen (Korea).
1919	Taber, Miss Caroline E.	North China.	Paotingfu, Chihli, China.
1919	Taille, R. N., Miss Grace S.	East Persia.	Teheran, Persia.
1906	Tappan, Rev. and Mrs. David S., Jr.	Hainan.	Kiungchow, Hainan, China, via Hoihow.
1888	Taylor, D.D., Rev. and Mrs. Hugh.	Siam.	Muang Nan, Siam.
1920	Taylor, Miss Irene.	Siam.	Muang Nan, Siam.
1918	Taylor, Miss Mary H.	Hainan.	Nodoa, Hainan, China, via Hoihow.
1919	Taylor, Miss Minnie B.	Mexico.	Xicotencatl Y Canal, Vera Cruz, Mexico.
1918	Taylor, Rev. and Mrs. L. W.	Western India.	Vengurle, Ratnagiri District, India.
1918	Thomas, Rev. and Mrs. D. H.	Hainan.	Kachek, Hainan, China, via Hoihow.
1912	*Thompson, Miss A. L.	Western India.	Miraj, S. M. C., India.
1873	*Thompson, Mr. and Mrs. Chas. D. Jr.	North India.	Allahabad, U. P., India.
1914	*Thompson, Miss Jane A.	Japan.	Tokyo, Japan.
1911	*Thompson, Mr. and Mrs. Kenneth K.	Western India.	Kolhapur, S. M. C., India.
1901	Thompson, Rev. and Mrs. T. N.	Shantung.	Ichoufu, Shantung, China.
1909	Thomson, F.R.G.S., Rev. and Mrs. G.D.	Shantung.	Ichoufu, Shantung, China.
1914	Thomson, Mr. and Mrs. Herbert F.	South China.	Yeung Kong, Kwangtung, China.
1917	Thomson, Rev. and Mrs. J. Claude.	South China.	Canton, Kwangtung, China.
1909	Throop, Rev. and Mrs. Frank H.	Kiangnan.	Nanking, Kiangsu, China.
1913	Thurston, Mrs. J. Lawrence.	Central China.	Soochow, Kiangsu, China.
1914	*Tipton, M.D., and Mrs. Samuel P.	Kiangnan.	Ginling College, Nanking, Kiangsu, China.
1920	Tompkins, Miss Ellen Ann.	Chosen.	Syenchun, Chosen (Korea).
1908	Toma, Rev. and Mrs. J. U. Selwyn.	Colombia.	Apartado 100, Barranquilla, Colombia.
1913	Tootell, M.D., and Mrs. Geo. T.	Chosen.	Seoul, Chosen (Korea). [S. A.]
1910	Torrance, Mr. and Mrs. Andrew A.	Hunan.	Changteh, Hunan, China.
1913	Torrey, Rev. and Mrs. R. A., Jr.	Shantung.	Tsinanfu, Shantung, China.
1898	Tracy, Miss Jane W.	Shantung.	Tsinanfu, Shantung, China.
1921	Trimble, Miss Ruth E.	North India.	Woodstock School, Mussourie, U.P., India.
1898	Turner, Miss Mary F.	Japan.	Tokyo, Japan.
1898	Turner, Miss Mary F.	Mexico.	Xicotencatl Y Canal, Vera Cruz, Mexico.
1921	Underwood, Miss Edith M.	Philippines.	Dumaguete, Negros, P. I.
1912	Underwood, Mr. and Mrs. H. H.	Chosen.	Seoul, Chosen (Korea).
1907	*Updegraff, Rev. and Mrs. D. B.	Western India.	Kolhapur, S. M. C., India.
1917	Unsworth, Miss Frances.	Western India.	Ratnagiri, Ratnagiri District, India.
1909	Vail, M.D., and Mrs. Charles E.	Western India.	Miraj, S. M. C., India.
1897	**Vanderbilt, D.D., Rev. and Mrs. Wm. E.	Colombia.	Apartado 100, Barranquilla, Colombia, S. A.

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Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1894	Vanderburgh, M.D., and Mrs. E. D.	Hunan.....	Shantung, Hunan, China.
1914	†Van Deusen, Rev. and Mrs. C. C. Jr.	Shantung.....	Weihhsien, Shantung, China.
1919	Van Dyck, Rev. and Mrs. David B.	Kiangnan.....	Hwai Yuen, Nganwhel, China.
1919	Van Eaton, Rev. and Mrs. J. P.	Chile.....	Casilla 309, Valparaiso, Chile, S. A.
1912	Van Evera, Rev. and Mrs. Kepler	Central China.....	Hangchow, Chekiang, China.
1890	Vanneman, M.D., W. S.	West Persia.....	Tabriz, Persia.
1890	*Vanneman, Mrs. W. S.	West Persia.....	Tabriz, Persia.
1921	Vaughan, Miss Helen C.	South China.....	Canton, Kwangtung, China.
1920	Van Slyke, Rev. and Mrs. L. P.	Mexico.....	Apartado 127, Oaxaca, Mexico.
1882	Velte, Rev. and Mrs. Henry C.	Punjab.....	Saharanpur, Punjab, India.
1903	Vincent, D.D., Rev. and Mrs. H. S.	North China.....	Peking, Chihli, China.
1884	**Wachter, M.D., Rev. and Mrs. E.	Siam.....	Trang, Siam, via Europe and Penang Straits Settlements.
1921	Waddell, M.D., Miss Susan S.	North China.....	Peking, Chihli, China. [S.A.]
1890	*Waddell, D.D., Rev. and Mrs. Wm. A.	South Brazil.....	79 Rua Maria Antonia, Sao Paulo, Brazil.
1913	*Wagner, Miss Maria M.	Shantung.....	Ichoufu, Shantung, China.
1920	Wallace, Rev. John E.	North India.....	Fatehgarh, U. P., India.
1890	Wallace, D.D., Rev. and Mrs. Wm.	Mexico.....	5a Nueva Mexico 110, Mexico City, Mex.
1917	Walline, Rev. and Mrs. E. E.	South China.....	Canton, Kwangtung, China.
1916	*Walmsley, Miss Evelyn M.	Kiangnan.....	Nanking, Kiangsu, China.
1916	Walser, Rev. and Mrs. Theodore D.	Japan.....	Tsukiji, Tokyo, Japan.
1920	Walters, Rev. and Mrs. Dallas M.	Philippines.....	Iloilo, P. I.
1896	Wambold, Miss Katherine C.	Chosen.....	Seoul, Chosen (Korea).
1889	Wanless, M.D., and Mrs. W. J.	Western India.....	Miraj, S. M. C., India.
1914	Watt, Rev. and Mrs. James.	North India.....	Cawnpore, U. P., India.
1902	Weber, M.D., and Mrs. H. L.	West Africa.....	Kribi, Cameroun, W. Africa.
1914	†Weekes, Rev. and Mrs. E. J.	South China.....	Canton, Kwangtung, China.
1918	Wei, Rev. and Mrs. J. B.	Punjab.....	Lahore, Punjab, India.
1900	**Welbon, Rev. A. G.	Chosen.....	Taiku, Chosen, (Korea).
1900	**Welbon, Mrs. A. G.	Chosen.....	Taiku, Chosen (Korea).
1916	†Wells, R. N., Miss Jean E.	West Persia.....	Tabriz, Persia.
1900	Wells, Miss Lillian A.	Japan.....	Yamaguchi, Japan.
1902	Wells, Mr. and Mrs. Ralph C.	Shantung.....	Weihhsien, Shantung, China.
1883	†West, Miss Annie B.	Japan.....	Tokyo, Japan.
1911	Whallon, Rev. and Mrs. Albert K.	North China.....	Paotingfu, Chihli, China.
1921	Whelply, Jr., M.D., and Mrs. F. R.	Hainan.....	Kachek, Hainan, China.
1879	*Wherry, Miss Sarah M.	Punjab.....	Kasur, Punjab, India.
1867	***Wherry, D.D., Rev. and Mrs. E. M.	Punjab.....	Ludhiana, Punjab, India.
1913	White, Mr. and Mrs. Ralph M.	Central China.....	Soochow, Kiangsu, China.
1912	Whitener, Rev. and Mrs. H. Carroll.	Japan.....	Asahigawa, Hokkaido, Japan.
1906	Whitlock, Rev. H. A.	Punjab.....	Lahore, Punjab, India.
1906	*Whitlock, Mrs. H. A.	Punjab.....	Lahore, Punjab, India.
1896	Whittemore, Rev. and Mrs. N. C.	Chosen.....	Syenchun, Chosen (Korea).
1900	Wight, Mrs. Calvin.	Shantung.....	Tengchow, Shantung, China.
1904	Wilcox, Miss Vella M.	South China.....	Yeung Kong, Kwangtung, China.
1918	Wilce, Miss Mamie C.	Central China.....	Soochow, Kiangsu, China.
1899	*Wiley, D.D., Rev. and Mrs. A. L.	Western India.....	Ratnagiri, Ratnagiri District, India.
1907	†Williams, Rev. and Mrs. Charles S.	Colombia.....	Apartado 9, Bucaramanga, Columbia, S.A.
1917	Williams, Miss Ella M.	Guatemala.....	Quezaltenango, Guatemala, C. A.
1899	*Williams, D.D., Rev. and Mrs. J. E.	Kiangnan.....	Nanking, Kiangsu, China.
1920	Williams, R. N., Miss Ruth C.	Kiangnan.....	Nansuchow, Nganwhel, China.
1890	Williamson, Miss Elizabeth R.	Central Brazil.....	Jacobina, Brazil, S. A.
1896	Wilson, M.D., and Mrs. A. S.	Western India.....	Kodaikanal, Madura District, S. India.
1894	Wilson, Rev. Edgar M.	Western India.....	Islampur, Satara District, India.
1894	*Wilson, Mrs. Edgar M.	Western India.....	Islampur, Satara District, India.
1920	Wilson, Miss Gertrude	Japan.....	Osaka, Japan.
1916	Wilson, Rev. and Mrs. Ivan O.	East Persia.....	Resht, Persia.
1919	Wilson, Rev. and Mrs. J. Christy	West Persia.....	Tabriz, Persia.
1919	Wilson, Miss Lena May.	Venezuela.....	Apartado 294, Caracas, Venezuela, S.A.
1919	Wilson, Miss Lois C.	Syria.....	Care of Amer. Press, Beirut, Syria.
1914	*Wilson, Rev. and Mrs. Ross L.	Punjab.....	Naulakha, Lahore, Punjab, India.
1919	Winchester, R. N., Miss Margaret K.	North China.....	Peking, Chihli, China.
1908	Winn, Rev. and Mrs. George H.	Chosen.....	Taiku, Chosen (Korea).
1916	Winn, Rev. and Mrs. Merle C.	Japan.....	Kanazawa, Japan.
1909	Winn, Rev. and Mrs. Rodger E.	Chosen.....	Andong, Chosen (Korea).
1877	Winn, Rev. and Mrs. Thomas C.	Japan.....	Port Arthur, Manchuria.
1912	Winter, Mr. and Mrs. Wm. E.	Shantung.....	Yihhsien, Shantung, China.
1920	Witherspoon, Rev. and Mrs. L. M.	Syria.....	Care of Amer. Mission, Sidon, Syria.
1920	Witmer, R. N., Miss Minnie C.	North China.....	Paotingfu, Chihli, China.
1919	Wolfe, Rev. and Mrs. A. W.	Mexico.....	Liceaga 1, Oaxaca, Oax., Mexico.
1917	Wolferz, Ph.D., and Mrs. Louis E.	North China.....	Peking, Chihli, China.
1916	*Wood, M.D., W. W.	Central Brazil.....	Lencoes, Ponta Nova, E. de Bahia, Brazil, S. A.
1914	*Woodard, M.D., Miss Adelaide.	North India.....	Fatehgarh, U. P., India.
1902	Woodside, Miss Grace O.	Punjab.....	Ferozepur, Punjab, India.
1921	Wright, Rev. E. M.	West Persia.....	Tabriz, Persia.
1903	Wright, D.D., Rev. and Mrs. Geo. W.	Philippines.....	P. O. Box 437, Manila, P. I.
1902	Wright, Rev. and Mrs. H. K.	Central China.....	143 N. Szechuen Road, Shanghai, China.
1915	†Wright, Rev. and Mrs. Horace K.	Western India.....	Vengurle, Ratnagiri District, India.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1906	*Wright, Rev. and Mrs. John.....	West Africa.....	Kribi, Cameroun, W. Africa, via Bordeaux
1919	Wright, Rev. and Mrs. John V.....	Shantung.....	Tsingtau, Shantung, China.
1920	Wright, Miss Ruth P.....	Kiangnan.....	Nanking, Kiangsu, China.
1914	*Wyckoff, Miss M.....	Punjab.....	Woodstock College, Mussourie, U. P., India.
1916	*Wylie, M.D., and Mrs. John H.....	North China.....	Paotingfu, Chihli, China.
1920	Wysham, Rev. and Mrs. Wm. M.....	East Persia.....	Teheran, Persia.
1904	Yerkes, Rev. and Mrs. C. H.....	Shantung.....	Yih sien, Shantung, China.
1920	Young, Miss Charlotte E.....	East Persia.....	Kermanah, Persia.
1909	Zoeckler, Rev. and Mrs. Geo. F.....	East Persia.....	Doolatabad, Persia.

SPECIAL TERM AND AFFILIATED MISSIONARIES

AFRICA:

1920 Anker, Mr. and Mrs. George.....|West Africa.....|Lolodorf, Cameroun, West Africa.

CHILE:

1921 Porry, Mr. Paulding B.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.
 1921 Greenlee, Mr. M. Wendell W.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.
 1919 Mallery, Mr. Coleman H.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.
 1920 Porter, Mr. Walter J.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.
 1921 Schaff, Miss M. Elizabeth.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.
 1919 Smith, Miss Cora.....|Chile.....|Escuela Popular, Valparaiso, Chile, S. A.
 1921 Whelan, Miss Mary Elizabeth.....|Chile.....|Instituto Ingles, Santiago, Chile, S. A.

CHINA:

1920 Adams, Miss Mary H.....|S. China.....|Canton, Kwangtung, China.
 1921 Beattie, Mr. John N.....|Shantung.....|Chefoo, Shantung, China.
 1918 Chace, R. N., Miss Cora.....|Kiangnan.....|Nanking, Kiangsu, China.
 1921 Creighton, Mr. and Mrs. Roy L.....|C. China.....|Ww. 11 Museum Rd, Shanghai, China.
 1920 Graham, Miss Frances.....|Central China.....|20 Museum Rd, Shanghai, China.
 1919 Griffing, Mr. and Mrs. J. B.....|Kiangnan.....|Nanking, Kiangsu, China.
 1909 Henry, Rev. and Mrs. James M.....|South China.....|Canton, Kwangtung, China.
 1917 Hermann, Mr. and Mrs. A.....|North China.....|Paotingfu, Chihli, China.
 1919 Kurr, Mrs. Effie L.....|North China.....|Shuntefu, Chihli, China.
 1913 Lowe, Miss Edna F.....|South China.....|Canton, Kwangtung, China.
 1917 Marr, Miss Margaret B.....|South China.....|Canton, Kwangtung, China.
 1899 Maxwell, M. B., B.Sc., F.R.G.S., L.R.C. P., and Mrs. J. Preston.....|North China.....|Peking, Chihli, China.
 1917 McLean, F. C., M.D.....|North China.....|Peking, Chihli, China.
 1908 Mills, M. D., and Mrs. R. G.....|North China.....|Peking, Chihli, China.
 1920 Ritter, Miss Elizabeth.....|Hunan.....|Sianktan, Hunan, China.
 1912 Selden, M.D., and Mrs. Chas. C.....|South China.....|Canton, Kwangtung, China.
 1912 Sloan, M.D., and Mrs. T. Dwight.....|North China.....|Peking, Chihli, China.
 1912 Small, Mr. and Mrs. Alexander G.....|Kiangnan.....|Nanking, Kiangsu, China.
 1921 Stewart, Miss Rosabel.....|Central China.....|Shanghai, China.
 1921 Stuart, D.D., Rev. and Mrs. J. L.....|North China.....|Peking, Chihli, China.
 1918 Swartz, Rev. and Mrs. Phillip A.....|North China.....|Peking, Chihli, China.
 1921 Tewksbury, Mr. and Mrs. M. G.....|Central China.....|5 Quinsan Gardens, Shanghai, China.
 1920 Thomson, M.D., and Mrs. J. O.....|South China.....|Canton, Kwangtung, China.
 1920 White, Jr., Mrs. W. W.....|South China.....|Canton, Kwangtung, China.
 1920 Wight, Miss Fannie E.....|Shantung.....|Tengchou, Shantung, China.

CHOSEN:

1894 Adams, D.D., Rev. and Mrs. J. E.....|Chosen.....|Taiku, Chosen (Korea).
 1921 DeCamp, D.D., Rev. and Mrs. A. F.....|Chosen.....|Seoul, Chosen (Korea).
 1921 Fisher, Miss Faye.....|Chosen.....|Seoul, Chosen (Korea).
 1921 Lucas, Mr. and Mrs. A. E.....|Chosen.....|Seoul, Chosen (Korea).
 1918 Owens, Mr. and Mrs. Herbert T.....|Chosen.....|Seoul, Chosen (Korea).
 1916 *Reiner, Miss Ella M.....|Chosen.....|Pyongyang, Chosen (Korea).
 1918 Thomas, Mrs. Mary Kenton.....|Chosen.....|Pyongyang, Chosen (Korea).
 1921 Thompson, M.D., M. A.....|Chosen.....|Seoul, Chosen (Korea).

INDIA:

1899 Fullerton, Dr. Anna M.....|North India.....|Dehra Dun, U. P., India.
 1913 Greenfield, Miss M. Rose.....|Punjab.....|Lahore, Punjab, India.
 1921 Griffiths, Mr. Walter D.....|North India.....|Cawnpore, U. P., India.
 1919 Hannum, Robert H. Jr.....|North India.....|Allahabad, U. P., India.
 1921 Hays, Mr. W. Brewster.....|North India.....|Allahabad, U. P., India.
 1921 Heath, Mr. Thomas.....|North India.....|Allahabad, U. P., India.
 1921 Johnson, Miss Margaret.....|Punjab.....|Woodstock College, Mussourie, U.P., India.
 1921 Pedersen, Mr. E. L.....|North India.....|Allahabad, U. P., India.
 1918 Skelton, Miss Ada M.....|Western India.....|Ratnagiri, Ratnagiri District, India.
 1921 Vaughn, Mr. and Mrs. M.....|North India.....|Allahabad, U. P., India.

Date of Sailing	NAME	MISSION	POST OFFICE ADDRESS
1921	Warburton, Mr. C. A.	North India	Allahabad, U. P., India.
1917	Wiser, Mr. and Mrs. Wm. H.	North India	Everaleigh, Cawnpore, U. P., India.
1917	Wisser, Mr. and Mrs. Carl C.	North India	Ujjain, Gwalior, U. P., India.
MEXICO:			
	McClelland, Miss Alice	Mexico	Arenal 34, San Angel, D. F., Mexico.
	Morrar, Prof. R. C.	Mexico	Coyoacan, D. F., Mexico.
PERSIA:			
1920	Groseclose, Mr. Elgin E.	W. Persia	Tabriz, Persia
1920	Rieben, Mr. and Mrs. H.	West Persia	Tabriz, Persia.
1920	Vanneman, Miss I.	West Persia	Tabriz, Persia.
PHILIPPINES:			
1920	Martin, Mr. Willard	Philippines	Dumaguete, Negros, P. I.
1920	Williams, Mr. Horace W.	Philippines	Dumaguete, Negros, P. I.
SIAM:			
1921	Moore, Mr. William R.	Siam	Bangkok, Siam.
SYRIA:			
1920	Haslett, Miss E. M.	Syria	Care of American Press, Beirut, Syria.
1921	Lewis, Mr. Russell U.	Syria	Care of Amer. Mission, Tripoli, Syria.
1921	McGuffin, Mr. Laurence	Syria	Care of Amer. Mission, Suk-el-Gharb, Lebanon, Syria.
1921	Simpson, Miss Edith	Syria	Care of Amer. Mission, Tripoli, Syria.
1921	Weldenheimer, Mr. Paul	Syria	Care of Amer. Mission, Sidon, Syria.

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